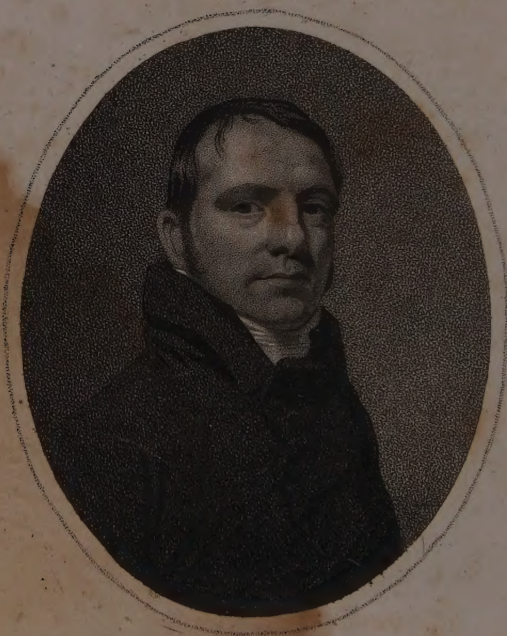




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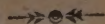
Mr. Wm. Gilpin.
Preacher of the Gospel.

THE
METHODIST MAGAZINE,

FOR
THE YEAR 1812.

BEING A
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THE HISTORY OF THE
CITY OF BOSTON

FROM 1630 TO 1800

BY
JOHN H. COLEMAN

IN TWO VOLUMES
VOL. I.

BOSTON
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JOHN H. COLEMAN
1800

THE METHODIST MAGAZINE,

FOR JANUARY, 1812.

BIOGRAPHY.

A MEMOIR OF MR. JOHN ALLEN:

CHIEFLY COMPILED FROM HIS OWN PAPERS,

BY JAMES MACDONALD.

JOHAN ALLEN, the subject of the following Memoir, was born at Chapel-in-firth, Derbyshire, on June 10, old style, 1737. In his infancy he was weak and sickly. His parents were, as himself observes, honest labouring people, who, though strangers then to vital godliness, endeavoured, according to the best of their knowledge, to give him a religious education. Some time, before he was twelve years of age, the thoughts of death, hell, and the day of judgment, gave him much uneasiness; especially when it thundered, or when he heard the bell toll for any of the deceased. In this he was not singular; for most, if not all who are able to witness a good confession, can remember, in their very early days, to have been similarly affected.

So early as between the 12th and 16th year of his age, he manifested his native depravity, by indulging in jesting, foolish talking, and sinful amusements. To his levity, carelessness, and indifference to divine things, the pernicious example of a domestic greatly contributed.

When about 16, he was much affected, while reading the 8th chapter of the Prophet Jeremiah. When he read, "The harvest is past, the summer is ended, and we are not saved," it appeared to him as if the prophet, speaking by divine authority, was addressing him alone. The words had such a powerful effect upon him, that he closed the sacred volume, and by a flood of tears gave vent to his feelings. He instantly resolved to turn to God, by forsaking all his sins, and his sinful companions. This resolution was accompanied with a desire, not only to be saved himself, but to do all that lay in his power for the salvation of others. Such, even then, was his love to souls, that he wished to be a preacher, for the purpose of being an instrument of plucking sinners as brands

from the burning. But, desirable as the office of the ministry appeared to him, for that glorious purpose, he could not then see that his ever being engaged in it was even in the round of possibility.

It is to be lamented, that at this time Mr. Allen had not the advantage of either a gospel ministry, or Christian fellowship. There was then a famine of the word of the Lord in most parts of the land. Young, and unacquainted with the way of salvation, he by degrees sinned away his convictions. Having ceased to seek for happiness in the fountain of living waters, he hewed out to himself broken cisterns. He sought rest for his soul in company and in music, but sought for it in vain. In the midst of all his sprightliness and apparent joy, his heart was truly sorrowful. He still retained a settled conviction, however much he strove to stifle it, that should he die in the state in which he then was, everlasting misery must be his portion. His case, as well as that of numberless others, is a confutation of the refined necessarian notion, that the last result of the judgment, invariably determines the will. The last result of his judgment, for five long years, was, that his grand business in time was to prepare for a happy eternity; and, yet, undetermined to good, he persisted in the ways of sin and folly. Often, in this night of spiritual and wilful captivity, did he resolve in his own strength, to break off all his sins, and as often broke his resolutions. When a suitable temptation came, they were like chaff before the whirlwind. Sometimes, finding all his efforts unavailing, he utterly despaired of salvation; and then his language was, "I may as well give myself up to my pleasures as refrain from them, seeing I have no hope of future happiness." His anguish of mind at this period, may be better conceived than expressed.

After some time, his mother, whom he tenderly loved, and who had often in vain remonstrated with him on the evil of his doings, began so to decline in her health, that little hope was entertained of her recovery. As the time of her death approached, he was, to use his own words, "vastly alarmed, and had no peace day nor night." On the subject of her death, and the effect produced by it, what he says is highly expressive. "On Sunday, March 24, 1759, my dear mother died. This was a home stroke indeed, and the last of the means that I should have wished God to use, in order to my conversion. However, it proved, I trust, effectual to my salvation, as from that time I began to seek the Lord more earnestly, and to hear the Gospel wherever I could."

At this time, he had no knowledge of the Methodists; but, having once had an opportunity of hearing Mr. John Oliver, in Manchester, he requested his father to let him come to his house
and

and preach his mother's funeral sermon. His father consented, and the result was, that Mr. Oliver came, and preached with good effect to a large congregation.

Mr. Allen, some time after this, went to live with an uncle of his, at a place called Money-ash; but was soon recalled, on account of family affliction. His father, brothers, and sisters, were all ill at the same time; and, as the disease with which they were visited, was considered so infectious, as not to be approached with safety, he was obliged to wait upon them all himself, without any assistance. As soon as they had all recovered, he was himself seized with the disorder; but, as he gratefully expresses himself, the Lord dealt so favourably with him, that he was able, in about a fortnight, to go and hear preaching at a place called Chinley. It was at that time, Sept. 1759, that he joined the Methodist Society, a steady upright member of which he continued to the end of his life. Having resolutely determined to walk with the wife, and being, through grace, enabled to put his resolution in practice, he found himself soon forsaken by his old wicked companions. These, from being his professed friends and admirers, became bitter persecutors of him and the few religious persons with whom he associated. But finding that they could not effect their purpose by violence, they used the gentle methods of flattery and persuasion. They said that he had always been religious; that there was no doubt of his getting to heaven; adding, "if there be, the Lord help us!" The singers, with whom he had been connected, promised, that on condition of his again associating with them, they would never swear in his presence, nor be guilty of any thing capable of giving him offence. So mild and insinuating were they in their persuasions, that he was on the point of complying, but the divine precept, "Come out from among them," occurring to his mind, fully determined him to avoid the tents of wickedness. Nor was he, at this early period of his Christian course, free from domestic persecution: his father and the rest of the family ranked among his opposers. But he gave himself to prayer; and, in addition to his regular performance of that important duty, used often to retire into a wood near his father's house, and there pour out his soul in earnest prayers and supplications. Often, while thus engaged, he felt a measure of comfort arising from a hope that God would set his soul at liberty. Having safely passed the rocks of presumption and despair, he was a fit subject for deliverance. And as he was deeply meditating on divine things, the Lord spoke in mercy to his soul, saying, "It is I, be not afraid." But still he did not believe with the heart unto that righteousness which implies both pardon and holiness. Not long after, however, while engaged in secret prayer, he felt
his

his guilt removed, and the love of God shed abroad in his heart ; on which he begun to sing :

“ For sinners like me,
He bled on the tree.

Ah ! who would not love such a Saviour as thee ?”

None, save such as have passed from death unto life, can form any idea of the happiness which he then experienced. No longer despairing of salvation, or wishing himself blotted out of God’s creation, he could, conscious of his title to, and increasing meetness for heaven, sing

“ No more I curse my natal morn,
But bless the day that I was born.”

Happy in his soul, and earnestly desirous that “ all might partake the glorious bliss,” of which he was in possession, he felt earnest desires to publish the good tidings of salvation. But, however strong these desires were, and however much the word of the Lord burned in his heart as a fire, he was so depressed by a sense of his unworthiness and ignorance, as still to think it nearly, if not altogether impossible, that he should ever be a preacher of the Gospel. Often, when reading the Scriptures, he was much affected with the worth of immortal souls ; and felt himself willing to do or suffer any thing in order that he might be instrumental of turning them from the error of their ways. In the course of some time, he obtained resolution sufficient to attempt giving a few words of exhortation at prayer meetings ; and whenever he did so, his word was attended with a blessing to himself and others. Once, when a congregation was disappointed of a Preacher, a pious woman said very seriously to him, “ If thou hast any word of exhortation, speak on.” Powerfully affected by the manner and spirit with which she spoke, after singing and prayer, he ventured to speak from “ Ye have sold yourselves for nought,” &c. In this attempt he succeeded so well as to receive some encouragement. Not long after, he was invited to preach in Hayfield, to which place, when the time came, he went with reluctance. Coming near it, and seeing people in abundance coming from every quarter, his spirits became greatly depressed. He gave out a passion hymn, which had been often made a blessing to him, but which, on that occasion, failed of producing its wonted effect. After singing and prayer, he preached, as he says himself, “ with very little liberty ;” but so much to the profit of the people as to induce them to wish his return. Hitherto he had not *formally* taken a text, though he had frequently spoken from several passages of Scripture to as good purpose as if he had mentioned the chapters and verses in which they are recorded.

In 1763, the Conference was held at Leeds; and Mr. Furz, without consulting Mr. Allen, having represented him as a person fit and willing to undertake the labours of an itinerant preacher, he was appointed for the York Circuit. On receiving information of this, he was greatly surprised; and, from a thorough persuasion of his unfitness for the office to which the Conference had appointed him, he could not be persuaded to take a circuit till three years afterwards. During this interval, he was active and useful as a local preacher. Preaching places were then at a great distance from each other, and hence he often preached twice or thrice on one day, and walked nearly twenty miles or upwards. The present local, as well as travelling preachers, may say, 'Other men laboured, and we have entered into their labours.' May they continue to imitate those men of God, in self-denial, zeal, humility, patience, and universal holiness, who by abundant labours, in the midst of various difficulties and persecutions, carried the good tidings of salvation to the most benighted, as well as enlightened parts of Britain and Ireland.

During the time of Mr. Allen's acting as a local preacher, his preaching and holy life were rendered effectual to the conversion of several. But still, in the midst of his usefulness, he had very mean and humbling views of himself. Viewing the greatness and responsibility of the ministerial office, the language of his heart was, "Who is sufficient for these things?" Meantime, he found that his sufficiency was of God. Several preachers who were informed of his talents and usefulness, spoke to him repeatedly on the subject of taking a Circuit, and endeavoured to persuade him that he erred in confining himself to so contracted a sphere of usefulness. At length he yielded to their persuasions, and was accordingly, in 1766, appointed to the Manchester Circuit, with Messrs. Jaco, Greenwood, and Pawson. With these good men he laboured comfortably, seeing, as himself observes, they endeavoured to assist and encourage him. What his feelings and views were during that year, the following extracts from his Diary will make apparent.

"October 24, I saw myself unworthy to be engaged in the great work to which I am called. I am less than the least of all God's mercies. The food that I eat, the air that I breathe, and the ground on which I tread, are mercies of which I am utterly unworthy. The Lord renew my commission, and send me forth full of faith and of the Holy Ghost."

"Jan. 9, 1767. This day I endured many temptations, and was ready to conclude that I could preach no more. Ah! Lord, what am I, that thou shouldst employ me in preaching thy word? I am a poor, weak, foolish creature, less than the least of all thy servants; but thou knowest that I desire to be led in the way in which

which thou wouldst have me to go, and to do thy will from the heart."

"April 23. This day I laboured under many and sore temptations: I was so very low in my soul, that I almost lost a sense of God's mercy and goodness. O Lord, when shall I be wholly given up to thy glory?"

At the London Conference, 1767, he was appointed to the Suffex Circuit. During the course of this year, he had many strong temptations to desist from preaching. He frequently thought, that such was his ignorance, as to render him utterly unqualified for preaching the Gospel, and was ready to conclude that he attempted to teach others what he had never learned himself. But let it not be imagined, that in the midst of his forest exercises he was wholly destitute of divine comfort. No; for though he waded through deep waters, and was often very sorrowful, yet his heart cleaved steadfastly to the Lord, and hence, even when most dejected, he enjoyed a measure of divine consolation.

In the Suffex Circuit, in which he spent the years 1767 and 1768, Mr. Allen observes, that there were many long rides, and that the Societies and congregations were very small. Yet notwithstanding that these things were far from being pleasant, he laboured in it in peace and love, and left it with reluctance.

On leaving the Suffex Circuit, he went to Staffordshire, with Messrs. Pawson and Waldron. He observes, "my old friend Mr. Pawson and I took sweet counsel together, and we laboured together with delight."

In the year 1769, he was appointed to the London Circuit. Finding the congregations in it of such a description as he had not been in the habit of addressing, he frequently preached to them with fear. But after a time, discovering that the people were simple and loving, he was enabled to preach with a measure of humble confidence. At the Conference in 1770, he was appointed for London a second year. Some time in October that year, he was seized with a severe illness, from which he did not wholly recover for eight months. His Christian friends, as might be expected, contributed much to his comfort, by their kind attention, through the whole of that tedious and depressing affliction. During the course of it, there was nothing remarkable either in his trials or comforts.

The following extract from his Diary, proves that he formed right ideas of both Law and Gospel; that God had brought him into the valley of humility, and that he abhorred himself, and repented as in dust and ashes.

"October 19, 1771. This is my father's birth day; he is now fifty-nine years of age, and I am upwards of thirty-four. I have lived

lived half the age of man, and yet am sometimes afraid that I am not half a Christian. I am ashamed before the Lord, and of him I ask forgiveness, and resolve, through his grace, to give myself to him from this moment, that I may do his will in all things."

From London, Mr. Allen removed to Bristol, in 1772, and laboured there the two following years, among a people whom he mentions in strong terms of love and approbation. A part of his Diary, while in that part of the Lord's vineyard, is as follows: "I think that I never yet lived one day as I ought. I have always cause in the evening to humble myself before God, and ask forgiveness."

In Jan. 1774, he says, "After much prayer, I married J. W. with a desire and intention to be more devoted to God myself." The August following, he was appointed to the Leeds Circuit. Finding some of the hearers there, as he apprehended, possessed of more piety and knowledge than himself, he laboured for a time under much of the fear of man; a fear to which in general he was very subject in all his public ministrations. Nor was he singular in this; for many of the greatest and best of men that ever preached the Gospel, have often ascended the pulpit with fear and trembling. No protestant will call in question the natural and divine courage of Luther; and yet he never went into the pulpit without feeling a considerable degree of painful timidity. And though it is not generally known, it is a fact, that Mr. Wesley, who may be justly termed the Luther of his age, has been heard praying fervently, with many tears, for deliverance from the fear of man.

It may be proper to premise a few things previously to the insertion of the following quotation. Many superficial Christians, apt to think too highly of themselves, may be tempted to believe that Mr. Allen's frequent complaints of himself prove, that he possessed no more than a small portion of vital godliness. The very reverse, however, is the right conclusion; for had he been entirely satisfied with himself, his being so would have proved that he had little or no grace; and that he did not properly understand either law or gospel. The life of Christ, an absolutely perfect pattern, is that which every genuine Christian proposes for his imitation. And who, that knows himself, does not see and feel, that his obedience, though sincere and universal, is notwithstanding so defective, as that it cannot possibly be otherwise accepted of infinite rectitude and purity, than in a way of mercy, through the merits of Jesus Christ? The Gospel covenant is unquestionably a covenant of holiness, but it is likewise a covenant of mercy. Were not this the case, not one of Adam's descendants could possibly be saved. Of mercy the holiest on earth feel the need

every moment. Christ, all well-informed Christians know, magnified the law and made it honourable, by answering all its demands; and that consequently his obedience was accepted, on the ground of pure justice; but they know also that the obedience of the best of his followers, neither is, nor can be accepted, save on the ground of mercy, through his merits and intercession.

"I am this day, (says Mr. Allen) June 21, 1774, thirty-seven years of age, and may truly say, 'few and evil have the days of my life been.' I am now past the noon of life, and have hardly yet begun to live. More than twenty one years I lived without hope, and without God in the world. And since I was awakened. I have more than a thousand times grieved the Spirit of God, of which I am ashamed, and for which I am truly sorry, desiring pardon at his merciful hands against whom I have sinned, for the sake of my only hope, the Lord and Saviour, Jesus Christ. If God will forgive me all that is past, and bless me with a sense of it; I now bind myself, as in his holy presence, to give up my soul and body to be disposed of according to his will and pleasure, that I may in all things please him, by doing and suffering all his righteous will, till I shall be made meet for his kingdom, and he shall see good to receive me to himself. In witness to this, I set my hand,

JOHN ALLEN."

This is the language of sound experience, and self-knowledge, language well understood and approved by all who know God and themselves. No more being designed by this narrative, than a brief account of Mr. Allen's life and labours, many of the circuits in which he was stationed, as well as his labours, trials, comforts, and usefulness in them, must of course be passed over in silence.

[As be concluded in the next.]

DIVINITY.

A SERMON*, TRANSLATED FROM THE FRENCH OF
THE REV. THEODORE HUET,
BY WILLIAM TOASE.

"For we know that if the earthly House of this Tabernacle be dissolved, we have a building of God, an House not made with hands, eternal in the Heavens." 2 Cor. v. 1.

My Brethren,

THE solemnity which we celebrate to-day, offers to the eyes of *flesh and blood*, a spectacle very different from that which it presents to the children of God. What is it to the worldling but the anniversary of a frail life in which all his hopes are centred. It develops to him the past which is no more! an irreparable loss! It discovers to him in an uncertain futurity, the certain limits which will terminate the possession of riches, dignities, and pleasures!

From.

* This Sermon was preached at the Hague, on New Year's Day, 1725. The author was pastor of the Walloon Church, at Amsterdam.

From the rapid whirlwind, which forces on his years as by a flood; he hears the voice of those Oracles which are as fatal to him as they are irrevocable, saying, "All flesh is grass, and the glory of it as the flower of the field. Vanity of vanities, all is vanity."

Objects of a different nature present themselves to the eyes of the Christian on this day: at least he regards the day in a different point of view. The world is to him only a place of passage, which conducts him to "the city that is to come." Instructed in the school of wisdom, upon the ideas he ought to form of this life, he finds no bitterness in that which reminds of its end. A stranger and a foreigner on the earth, the thought of the few moments which yet remain for him to sojourn, teaches him that the time of his exile is ready to expire. All the monuments of the inconstancy of present things, furnish him with so many demonstrations of the nearness of his happiness. That tomb, towards which the course of a year may finish his journey, opens to his desires the fruition of glory and immortality. "For we know that if the earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the Heavens."

In what manner do you view this solemnity, my brethren? Are you preparing to celebrate the return of the year in the spirit of the world, which under the appearance of joy, hides with artifice and regret, the moments that are lost, and its inability to stop the progress of time; or with the sentiments of that religion which renders the divers circumstances in which Providence has placed us, conducive to the eternal salvation of the soul, and inspires its disciples with the most serious, but, at the same time, with the most sublime and comfortable meditations? Come, my dear auditors, learn to make religion a sure retreat against all the storms of life and death. Come, by the consideration of the magnificence which God has prepared for you in "heavenly places," and accustom yourselves to the grand art of elevating yourselves above the ruins of a world subject to vanity. This is the first wish that we form in your favour: may it be ratified by divine grace! May you, during the rest of your lives, think, desire, and act in a manner worthy of that God who has called you to his kingdom and glory. Amen.

We shall divide this Discourse into two parts, according to the two objects contained in the text. We see

I. The idea we ought to form of the present life: "It is the earthly House of this Tabernacle which shall be dissolved."

II. The dignity and glory to which we are destined in that which is to come, "We have a building of God, an house not made with hands, eternal in the Heavens."

PART I.

The idea of the present life is expressed by, "The earthly
* B 2 *
house

house of this Tabernacle which will be dissolved." These terms, though figurative, are clearer than any explanation that we can give of them. St. Paul paints in lively colours the condition of man in this world. He represents it as that of travellers, who remain but a short time at one place, and only need a *tent* to preserve them from being injured by the weather. The comparison is just. The figure does not change the original traits. Experience teaches us that there is as much uncertainty in counting upon a day as upon a year!

This is a truth so certain, and so well confirmed to every mortal, by demonstrations so terrible, that it would be superfluous to attempt to prove it. Can any one be ignorant of the limits of human life, when we cast our eyes upon a world, where from one pole to the other, the name of *old age* is given to a course of *threescore years and ten, or fourscore years to the most vigorous*? Need we preach the inconstancy of this life to men, who behold every where the same sepulchres open to re-unite to the dry bones of its relatives, the body of the tender infant yet scarcely formed, which is torn away from its mother's breast? Is it necessary to say to such, *remember you are mortal*? to us, who so often follow the funeral processions of our parents and friends; who are struck with a blow as unforeseen as fatal?

I allow, my brethren, that if all men were wise, nothing would be more unnecessary than to prove to them that life is short and uncertain. I even admit, that if one ought to give the name of *persuasion* to I know not what vague impression, and a confusion of objects which men regard only against their inclination, we are sufficiently convinced of the shortness of our career. But if we consult the ordinary conversation of society, we shall find that death is nothing more than a strange subject to their reflections! Every one speaks of it! Every one has got his formulary of morality upon the subject, and often even with much propriety and reason. I except a small number of people, that I can scarcely presume to mention in a grave discourse, because their ridicule degenerates into folly. Who would believe that they would turn pale at the sight of a coffin? that they would wish to banish from common use the terms that excite this painful idea, as if they could retard the fatal period, by refusing to think on it! This excess of blindness, however, is rare. But are we in other respects sufficiently enlightened? Do not many make particular illusions to fortify themselves against that truth which they admit in general, viz. "That the earthly house of this Tabernacle shall be dissolved?" Is that young man well persuaded of the truth of this, who has just witnessed the death of the companion of his pleasures, at an age equal to his own; and who, notwithstanding this, continues to follow the impure route of his fleshly lusts, foolishly thinking

thinking that the death of his friend has nothing in it by which he can be interested? Is that grandee of the world persuaded of the truth of this, who, staggering yet with the noise of the blow which has just reduced to ashes, by his side, one of the most powerful columns of the state, makes no other discovery for himself in this fall, but new views of fortune, and delivers himself up to the projects of ambition, which exclaims, "I am a queen, and I shall see no sorrow."

Does that old man think of this, who has already passed the period which the Holy Ghost calls *the out-limits of life*, but yet presumes, with an almost extinguished voice, and interrupted by the symptoms of death, to form the most extensive prospects for future life?

We cannot be so unreasonable as to suppose that you, my brethren, are all objects of these reproaches. It is not weakness: it is not illusion: it is madness to be so *hardened* against the thoughts of a death, which may at any moment finish our course. But on the other hand, is it reasonable to acquiesce in the humbling description which St. Paul gives of our state, and yet to live as if we were to continue here for ages to come? Is it *reason*, is it *wisdom*, to believe *in theory* that every day may decide our eternal state, and yet to live, as if we had a revelation that death will not add our name to the fatal list of so many who have been taken by surprise? And can we all, christians, render to ourselves this consolatory witness, that we have never fallen into those wanderings? Can we all promise ourselves, that if to-day, even now while I speak, God should cause us to hear his voice in this temple, saying to each of those who fill it, "Set thy house in order, for thou shalt die and not live;" that each of us would be ready to reply, "Lo, I come to do thy will, O God." "Now I am no more in the world, I come to thee, holy Father." Ah, Lord! "so teach us to number our days, that we may apply our hearts to wisdom." This was the prayer of Moses, and, my dear brethren, we ought to offer it up for ourselves.

But let us not content ourselves with acknowledging our faults, but let us endeavour to amend: let us resolve to employ the moments that God shall yet deign to bestow, in a manner suited to the vanity of the present world, and the solid grandeurs of that which is to come. This is the wise design which our text ought to inspire. What profound sources of meditation have we in the shortness and inconstancy of human life! Well may we say, under those view, that we form of it, that it is "the earthly house of this Tabernacle which shall be dissolved."

Through the sole consideration, that there are bounds prescribed to our present mode of existence, death ought to appear the less unpleasing to a mind which possesses the idea of infinity, and
which

which burns with desire for immortality. When the period of human life contained several ages, it had not less than two humiliating epochs—*its birth, and its death*. The first inhabitants of the world lived several entire ages! Their days are past! They have lived! They are dead! Can you forget yourselves in the description which the Holy Spirit gives of their destiny, Gen. v. 5, 8, 11, “And all the days that Adam lived, were nine hundred and thirty years: and he died. All the days of Seth, were nine hundred and five years, and he died. All the days of Enos, were nine hundred and five years, and he died.”

What do I say, brethren? Is it upon this calculation which was permitted to those Patriarchs, that we ought to make ours? Does it belong to that mortal who consumes his days as a tale that is told; and, “whom God turneth to destruction,” to run on to the end of a life of eight or nine hundred years, in order to feel the vanity of life? His most flattering hopes do not reach to an age! It is rare to find exceptions to that rule, *threescore years and ten, or fourscore years*, which Moses assigns to a few privileged persons! This period appears to be of considerable duration, when we regard it in youth. That young man, who has scarcely got beyond the limits of childhood, considers his portion of life as rich indeed, when he compares himself with a father, in the decline of his days, who can yet shew him a grandfather bending beneath the weight of his years. But when we judge of the remainder of life, by that portion we have left behind us, “our days are as nothing.” When we transport ourselves to the end of our career, we see, at the same glance, our first and last moment. Those forty or fifty years that we may have to live, cease to appear of such magnitude, and change themselves into a frightful monument of these truths, “Man born of a woman hath but a short time to live: his days are swifter than a weaver’s shuttle.” And can this *smoke, this wind, this dream of the night*, this human life, be assured to all mortals? A reasonable man is far from promising himself the ordinary course of life! His own observation presents to him, on every side, demonstrations of the rashness, or rather folly of flattering himself that he shall see it! Without producing here, my brethren, the mortifying calculations which have been made by persons versed in these matters, and of which, the detail would be a species of prophecy of each class of men who compose this assembly; we know well enough how our thoughts turn upon this article. Each individual in particular, in what age soever he is found, cannot apply to himself any rule but what is common to all mankind. So far from this, every one considering himself placed in an epoch in common with a great number of his equals, ought to regard the end of his course, if not as near, at least as probably so! I will explain myself. It is certain, if you examine the time
that

that men have lived, in a general point of view, with reference to those who inhabit the different climates of the earth, from one pole to the other, you will be sufficiently authorized to fix the ordinary epoch of their duration, as the Psalmist has done. But this vague order of nature, does not afford to every man the assurance of attaining even to this period. How many infants do we see, who just behold the light, and drop into the tomb! How many young people, in a most promising state of health, have been unable to hide themselves from a blow as sudden as it was unexpected! How many others of riper years, whose vigorous constitution seemed to predict a happy old age, have been stopped in the midst of their career! Nothing would be more vain than to promise ourselves that we shall be in the number of the excepted. The contrary reasoning is alone worthy of the wise and pious Christian.

I who find myself in the class of thirty, or twenty, ought to consider, that shortly "I must put off this Tabernacle:" at least I ought to act as a man who holds himself ready for the orders of his Sovereign Master. What then is the expectation we are permitted to indulge of the future? What time can we regard as our own? Only the *present*. But do those successive instants which have no solidity in them, merit the name of *present*? Who can describe the rapidity of time? Its hours are past even as soon as they arrive! The moment in which I speak is already departed from me! The flight of thought cannot outrun its course! Torrents, whose precipitated waves frighten the eye which follows them; fatal arrows, the expectation of which preceded the formidable sound which announced your arrival, you are but feeble images of the dreadful whirlwind which hurries all mortals towards their last dwelling!

Nevertheless, these traits form but the rough sketch of the portrait of human life, such as St. Paul exhibits it to our view. In order to have a just idea of our "earthly House," it would be necessary to enter into a detail which is almost beyond the reach of our ability. Retrench from the life of man those years in which the soul is weighed down under organs hardly formed: one cannot properly give the name of *life* to creatures such as we are; to an existence common with that of brutes, as is that of man during his feeble infancy! Again; remove from the number of our days, those which, on account of the use we have made of them, ought to be considered as nothing. They are more numerous than we think them to be. Above all, in a city like this,* how many persons shall we find, who, after having figured away upon the stage of this world, can render upon their death-bed, any other account of this life, than of having past a part of it in the

the *ennui* of idleness; another in the perpetual commerce of pretended reciprocal duties, which consist in abandoning their houses, in order to transport themselves into others, only with a view of *transporting themselves there!* Then, add to this, all the time that is necessary to fill the functions of animal life. I am alarmed, when I think what a day of twenty-four hours is reduced to, when we retrench the hours of sleep, the hours of nourishment and recreation, which are indispensably necessary to repair the strength exhausted by labour! Compare the time which remains with the multitude of things which reason and religion enjoin upon us. We must follow an honest profession. We should study the arts and sciences; we must attend to the demands of the soul; we should acquaint ourselves with a solid system of faith, which contains all the mysteries revealed in the Gospel. We should possess that morality, which is so extensive in its precepts, and so combined in its requirements; we should study to know ourselves, and understand the various windings of a heart which constantly escapes the probe that we apply to it. O ye days of man, you are few in number, to the calculations of enlightened reason, and the christian religion! O earthly House of this Tabernacle, which gives us such a task to fulfil, thy duration is short, and, for designs so grand, thou art *soon destroyed!*

[To be concluded in the next.]

THE TRUTH OF GOD DEFENDED.

A REVIEW OF THREE SERMONS, to which are added, CHRISTIAN RESEARCHES in Asia: By the Rev. CLAUDIUS BUCHANAN, D.D. late Vice Provost of the College of Fort William in Bengal.—From Gen. i. 3, “Let there be light.”

DR. B. delivered two sermons, which he aptly denominates “The Eras of Light.” Observing that the Scriptures mark a certain analogy between the creation of natural and spiritual light, and justly availing himself of that analogy, he inquires which is the greatest display of divine power? To spiritual illumination, by the sun of righteousness, with which the incarnation of the Son of God, his sufferings, death, resurrection, ascension, the coming of the Holy Ghost, and the promulgation of the Gospel, are connected, the preference is given, both on account of the importance of its effects, and its duration. The time of the promulgation of the Gospel by Christ himself, that of the REFORMATION, and the PRESENT PERIOD, are distinctly noticed as eras of evangelical light, and treated in a manner equally pleasing and instructive. After briefly touching upon the moral darkness in which the world was involved, before Christ came “a light into the world,” Dr. B. proceeds to point out the mystery which that Divine light was intended to reveal. The love of the Father manifested in the gift

of his only son; the atonement of the SON, in offering himself up a sacrifice for the sins of mankind; and the INSPIRATION of the HOLY GHOST, which was to descend and abide with men FOR EVER; are the principal parts of the mystery revealed by Him, who came to be "a light to the Gentiles."

After the descent of the HOLY GHOST, on the day of Pentecost, the Apostles went forth, "endued with power from on high," to "preach the Gospel to every creature." The difficulties with which they had to contend were so numerous, and of such a nature, that their surmounting them, has always been considered since the event, and shall be to the end of the world, a fact demonstrative of the truth and certainty of Christianity. This truth will be set in a proper light by the following quotation, "Though unlearned men, they (the apostles) went forth with confidence, to CHANGE THE RELIGION OF THE WORLD. The darkness of Paganism receded before them; and in process of time there was a general illumination."

"In the course of three hundred years, THE EVERLASTING GOSPEL was published throughout the habitable world; and a great company were gathered out of many nations, who became partakers of the INHERITANCE among them which are sanctified. But during that period, 'the children of light' had to maintain a fiery conflict with the powers of darkness. For a new thing appeared upon the earth. The Pagan religions, though they differed from each other in form, yet agreeing in principle, had existed in amity together; because they were of the same kind, and members of the same *family*. 'The strong man, armed, kept his palace, and his goods were in peace,' Luke xi. 21. But they no sooner beheld the religion FROM HEAVEN, than they all united against it. They hated its purity, its humility, its spiritual worship, its renunciation of self-glory, and its contemplation of eternal life. 'The light shined in darkness, and the darkness comprehended it not.' John i. 5. The heathen governments devoted multitudes of their fellow-subjects to death, not for crimes which they had done, but 'for righteousness' sake: 'wondering themselves at their own new and strange work, of which there had been no example in the records of nations. And then multitudes met death with cheerful hope; because they knew that there should be 'a resurrection from the dead.' At length the great conflict was ended, and the Christian faith obtained the dominion." pages 9, 10.

After the era commenced, in which christianity became the religion of the Roman Empire, the morals and doctrines of many in the Christian Church, which it must be confessed were greatly corrupted before, became abundantly more corrupt. This may be easily accounted for, on principles no way connected with such as they have adopted who represent the union of Church and State

as Antichristian. The principal honours and emoluments conferred by the government of Rome, falling to the lot of professed Christians, induced many rich, unprincipled men to enter into the pale of the church. Finding themselves in possession of civil power, they, in opposition to the whole spirit of the gospel, became persecutors. During the long, dark period, which may well be denominated the iron age of the church, the Scriptures were very little known; and "the chief seats of learning became fountains of error to the world." From those very seats it was maintained, that christianity was little more than a moral code, and that the faith by which we should be saved, consisted in a "mere historic belief." This capital error, and others connected with it, were strongly combated by Bradwardine, Archbishop of Canterbury, and Wickliffe, the latter of whom "was properly the first great light of a dark age."

"The second Era of Light is the Reformation. This has been accounted by some an epoch in the church not less remarkable than that of the first promulgation of the gospel." In the Reformation, though many instruments were employed, the faithful labours of "Luther were principally honoured of God. He, like WICKLIFFE, gave the Holy Scriptures to his own nation in their own tongue." The writers of the second era of divine light, give an animating account of the "joy and exultation with which the people of our own country received the word of God. A copy of the Bible being, by royal command, fixed to a desk in the churches, the people assembled in crowds to read it, or to hear it read." Many learned to read in their old age, that they might enjoy the pleasure and profit of reading the Bible. The distinguishing doctrine of the Reformation was "Justification by faith alone." This doctrine, understood in a sense the very reverse of antinomian, forms an essential part of scriptural divinity; and thus understood, we do not scruple to say with Luther, "The kingdom of Satan is to be resisted by this heavenly and all-powerful doctrine." In pages 18, 19, &c. we find several historic facts relative to the piety, zeal, and sufferings of many, after the light of divine truth shone forth at the Reformation, as well as relative to the subsequent decline of piety and sacred literature among the professors of the reformed religion. Although there were some eminent examples of piety and laudable zeal, both in and out of the Established Church, religion was sinking fast into a lifeless profession, and in some places it exhibited merely the body and external figure. "Out of this state of things arose Infidelity, or the positive denial of a revelation from God."

After maintaining the importance of a critical knowledge of the original languages of the Holy Scriptures, Dr. B. judiciously guards his sentiments on that subject. "Having, he says, p. 23, asserted

the importance of a critical knowledge of the Bible, I think it fit, nevertheless, to controvert the opinion, that without such a knowledge individuals cannot build the doctrines of christianity, or christianity itself, upon a solid foundation. If this were true, what must have been the state of our own church in the absence of Hebrew learning? If sacred criticism be the sole foundation, and constitute the very grounds of our belief, upon what has our faith been hitherto grounded? This opinion places the Christian Religion on the footing of Mahomet and Brama; which is this, That if you commit to memory a certain number of historic facts, and read certain languages, you are a good Theologian; but with this advantage, however, in favour of the Mahometan, in regard to many Theologians of this day, that whereas he can read his Koran in the original Arabic, they cannot read the Old Testament in the original Hebrew. My brethren, by this argument, the assisting Grace of God, and all that is peculiar to the Christian religion, seems to be VERY BOLDLY EXTINGUISHED."

Dr. B. proceeds to shew, that "Faith, Hope, and Charity," are essential to a Christian, and that a man destitute of these, and consequently no christian, may yet be a profound Theologian. "True religion, he tells us, p. 25, is a PRACTICAL knowledge of God the FATHER; of the ATONEMENT of God the Son, by faith, in whom we receive the remission of our sins, and are justified in the sight of the Father; and of the SANCTIFICATION of God the HOLY GHOST, by which we are made MEET 'to become partakers of the inheritance of the saints in light.' The preacher who can communicate THIS knowledge to his hearers, (and it is true, that if he possess a *critical* knowledge of the Bible, and of the history of Christianity, he will be likely to do it with the most success), the same is 'a workman that needeth not to be ashamed, and a good minister of Jesus Christ.'"

In the concluding paragraph of this discourse, Dr. B. contends, and successfully, that "the religion of Christ has sometimes found more difficulty in conflicting with a refined superstition, 'the wisdom of men,' than with the ignorance of barbarism." He justly observes, too, that it does not appear that learning, though in many ways an instrument of good to mankind, "*pre-disposes* the mind in any manner or degree to receive the grace of God." Nay, he maintains and supports the position, by several most appropriate quotations from the Scriptures, that there is "a sense in which learning, like riches, may impede our spiritual progress," 1 Cor. viii. 1; 1 Cor. i. 26.

In his second Discourse on Gen. i. 3, Dr. B. informs his readers that while the Protestant churches were declining in piety, infidelity was making some progress, though it did not manifest itself

in strong and general operation sooner than about the middle of the last century. Nor does he omit to mention, that while the spirit of infidelity was gaining strength, and preparing for the awful revolutions which followed, the spiritual religion of Christ began to revive; and has since produced the most beneficial effects. He seems to think that the time for enlightening the Gentiles has arrived, and that the temporal power of Rome having received its last blow, the chief obstructions to the general spread of pure religion are nearly removed. The two societies belonging to the Established Church, which were incorporated about a hundred years ago, for the purpose of sending and supporting Missionaries among the heathen, are respectfully noticed. But Dr. B. observes, and justly, that missions are conducted to a much greater extent by other societies.

In pages 38, 39, &c. we find a striking account of the ignorance, cruelty, and superstition of the heathen in general, but especially of those who inhabit the East-Indies. JUGGERNAUT, in the province of Orissa, is the chief seat of Hindoo superstition. So frequented by worshippers from very distant parts is that temple of cruelty and idolatry, that many die by the way; and their bodies generally remaining unburied, the road, from within fifty miles of it, may be known by the human bones which are strewn on the earth. "Men and women, says Dr. B. devoted themselves to death before Moloch. I, myself, beheld the libations of human blood."

The following facts, related with a plainness and sincerity becoming a divine ambassador, will, no doubt, surprise many of our readers. "I feel it my duty to state to you that these idolaters are, in general, our own subjects; and that every man, who can afford it, is obliged to pay a tribute to the English government for leave to worship the idol. This is called the revenue of the Temple; and a civil officer, supported by a military force, is appointed to collect the tax. Other temples in Hindostan have long been considered as a legitimate source of a similar revenue. The temple of Juggernaut is now under our own immediate management and control. The law enacted for this purpose is entitled, 'A Regulation for levying a tax from Pilgrims resorting to the Temple of Juggernaut, and for the superintendence and management of the Temple:' passed by the Bengal Government, 3d April, 1806." Pages 41, 42.

Having briefly mentioned, in page 42, the dreadful enormity of female victims consumed on the funeral pile; Dr. B. in the next page, thus expostulates: "Let me ask, what is there in buying and selling men, compared to our permitting thousands of women, our own subjects, to be every year **BURNED ALIVE**; without inquiring

quiring into the cause, and without evidence of the necessity? Or what CAN BE compared to the disgrace of regulating, by christian law, the bloody and obscene rites of Juggernaut?"

It affords us peculiar pleasure to insert the following paragraph. "The honour of our nation is certainly involved in this matter. But there is no room for the language of crimination or reproach; for it is the sin of our ignorance. These facts are not generally known. And they are not known, because there has been no official inquiry. Could the council of the nation witness the darkness which I have seen, there would be no dissentient voice as to the duty of giving light." P. 44.

One would be apt to think that none, calling themselves Christians, would think of raising obstructions to Missionary exertions, or to the universal diffusion of the Holy Scriptures, without note or comment. But such there are in this enlightened age. Some who admit the principle, that Gospel light ought to be diffused, object to the methods used for that purpose. "They contend," says Dr. B. for the old way; as if a man should think to evangelize the world after the fashion of his own parish. They say they would conduct these new and grand designs after the old precedent; when the truth is there has been no precedent for what is now doing, in the present extent, for nearly eighteen centuries past, Christ and his Apostles established the first precedent." P. 54.

On the subject of reproach attaching to true godliness, or even moral propriety, in this dissipated age, a note occurs, (page 57) which demonstrates that the author is raised far above such low and illiberal prejudices, as lead some to look with an eye of suspicion on all who do not belong to that *part* of the visible church of which they are injudicious, if not intemperate, advocates.

"It is worthy of remark, that the names of reproach which men of the world have given to religious men, have been generally derived from something highly virtuous or laudable.

"Believers were first called CHRISTIANS, as a term of reproach after the name of Christ. They have been since called Pietists from their PIETY, Puritans from their PURITY, and Saints from their HOLINESS. In the present day, their ministers are called EVANGELICAL, from their desire to "do the work of an Evangelist." The most opprobrious epithet which the Jews thought they could give our Saviour was, to call him a Samaritan. 'Thou art a Samaritan, and hast a devil,' John viii. 48. But our Saviour has given a permanent honour to the name by his parable of the GOOD Samaritan.

"The usual name of religious reproach at this day is METHODIST; a term first used at Oxford, and derived from the METHOD which some religious students observed in the employment of their time.

time. So far it is an honourable appellation. It is now applied to any man of pure and unaffected piety, and is, in short, another term for a CHRISTIAN. Of the Methodists, Paley says, in his *Evidences of Christianity*, that in regard to piety to God, and purity of life, they may be compared to 'the primitive Christians.' The name *Methodist* in England was, for a time, as disreputable as *Royalist* in France. And, indeed, there is an analogy in the character; for Methodism implies Loyalty to 'the King of Kings.' And I am happy to add (in regard to the numerous body of our fellow-subjects who are called by that name) that it also implies, after an experience of half a century, PURE LOYALTY to an EARTHLY SOVEREIGN."

In page 61, Dr. B. after mentioning his extensive travels, and the many opportunities of seeing "Christianity, Judaism, Mahomedanism, and Paganism in almost all their forms; declares, that almost every step of his progress afforded him new proof, not only of the general truth of the religion of Christ, but of the truth of that change of heart in true believers which our Lord describes in these words, "Born of the Spirit;" and which the Evangelist John calls, "Receiving an unction from the Holy One." For even the heathens shew in their traditions and religious ceremonies, vestiges of this doctrine. Every thing else that is called religion, in Pagan or Christian lands, is a COUNTERFEIT of this. This change of heart ever carries with it its own witness; and it alone exhibits the SAME character among men of every language and of every clime. It bears the fruit of righteousness; it affords the highest enjoyment of life which was intended by God, or is attainable by man; it inspires the soul with a sense of pardon and acceptance through a Redeemer: it gives peace in death; and "a sure and certain hope of the resurrection to eternal life."

That men, comparatively poor have, generally speaking, been in every age of the Church possessed of most of a true missionary spirit, is undeniable. This remark is well illustrated by the following quotation. "If you look around, you may observe that few of the RICH or LEARNED of any society of Christians, however small, and however zealous to diffuse christianity, are disposed to go forth as Missionaries. And it is true, that if the rich and learned did go, they could not assimilate with the poor and ignorant among the heathen, so easily as their brethren of inferior station. They could not so easily associate with their poverty, or tolerate their ignorance." P. 85.

All who, in order to do good to mankind, act differently from usual and prescribed modes, however pure in their motives and prudent in their plans, will be sure to meet with opposition. "It has been objected, says Dr. B. to that noble Institution, the British and Foreign Bible Society, that it is in its character *universal*; that

that it embraces *all*, and acknowledges no *cast* in the Christian religion: and it has been insinuated, that we ought not to be zealous even for the extension of Christ's kingdom, if we must associate, in any degree, with men of all denominations. But, surely, there is an error in this judgment. We seek the aid of all descriptions of men in defending our country against the enemy. We love to see all descriptions of men shewing their allegiance to the king. Was it ever said to a poor man, 'You are not qualified to shew your allegiance to the king! you must not cast your mite into the treasury of your king.'

"For myself, I hail the present unanimity of hitherto discordant bands, as a great event in the church; and as marking a grand character of Christ's promised kingdom; when 'the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them,' Isaiah xi. 6. I consider the extension and unity of the Bible Society as the best pledge of the continuance of the divine mercy to this land; and I doubt not, the time will come when the nation will reckon that Society a greater honour to her, as a Christian people, than any other institution of which she can boast." P. 106.

Having cursorily noticed several most interesting parts of the three discourses prefixed to the Christian Researches, we proceed with pleasure to give our readers some account of the Researches themselves. And such is the interest which they are calculated to excite in every truly christian breast, that we think there can be no danger of quoting too copiously.

From the Introduction to the Researches, we are informed that the college of Fort-William is in a flourishing state; that it is likely to become once more a fountain of translation for the sacred Scriptures; and that Dr. LEYDEN, Professor of the Hindostanee language, has proposed to superintend the translation of the Scriptures into seven languages.

His Excellency, Lord Minto, in his first annual speech to the College of Fort-William, noticed, in terms of the highest approbation, the amazing progress in the knowledge of the Chinese language, made by three young men. They not only can converse with readiness in that language, but have, by indefatigable industry, obtained a very extensive and correct knowledge of it as a written language. A Chinese press is established, and in actual use. "I must not omit, says his lordship, to commend the zealous and persevering labours of Mr. LASSAR, (an Armenian Christian, a native of China) and of those learned and pious persons associated with him, who have accomplished, for the future benefit, we may hope, of that immense and populous region, CHINESE VERSIONS in the Chinese character, of the Gospels of Matthew, Mark, and Luke, throwing open that precious mine, with all its religious

religious and moral treasure to the largest associated population in the world," p. 125. It affords us peculiar pleasure to add, that the manuscript of the New Testament, in the Chinese language, is prepared for the press, and that Mr. Morison, now in Canton, proposes to publish a Dictionary and Grammar of that language.

Dr. B. having made a tour through India, in order, "to mark the relative influence of Paganism and Christianity," has, in the publication before us, favoured his readers with many important extracts from his Journal.

"*Buddrick, in Orissa, May 30, 1306.*

"We know that we are approaching Juggernaut (and yet we are more than fifty miles from it) by the human bones which we have seen for several days strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2000 in number, who have come from various parts of Northern India. Some of them with whom I have conversed, say that they have been two months on their march, travelling slowly in the hottest season of the year, with their wives and children. Some old persons are among them who wish to die at Juggernaut. Numbers of pilgrims die on the road; and their bodies generally remain unburied. On a plain by the river, near the pilgrim's caravanera at this place, there are more than a hundred skulls. The dogs, jackals, and vultures, seem to live here on human prey. The vultures exhibit a shocking *tamenefs*. The obscene animals will not leave the body sometimes till we come close to them. This Buddrick is a horrid place. Wherever I turn my eyes, I meet death in some shape or other. Surely Juggernaut cannot be much worse than Buddrick." P. 130.

"*In sight of Juggernaut, 12th June.*

"Many thousands of pilgrims have accompanied us for some days. They cover the road before and behind, as far as the eye can reach. At nine o'clock this morning, the Temple of Juggernaut appeared in view at a great distance. When the multitude first saw it, they gave a shout, and fell to the ground and worshipped. I have heard nothing to-day but shouts and acclamations by the successive bodies of pilgrims. From the place where I now stand, I have a view of a host of people like an army, encamped at the outer gate of the town of Juggernaut; where a guard of foldiers is posted to prevent their entering the town, until they have paid the pilgrim's tax. I passed a devotee to day who laid himself down at every step, measuring the road to Juggernaut, by the *length of his body*, as a penance of merit to please the god." P. 131.

"*Outer Gate of Juggernaut, 12th June.*

"A disaster has just occurred. As I approached the gate, the pilgrims crowded from all quarters around me, and I shouted as they

they usually did when I passed them on the road, an expression of welcome and respect. I was a little alarmed at their number, and looked round for my guard. A guard of soldiers had accompanied me from Cuttack, the last military station; but they were now about a quarter of a mile behind, with my servants and the baggage. The pilgrims cried out that they were entitled to some indulgence, that they were poor, that they could not pay the tax; but I was not aware of their design. At this moment, when I was within a few yards of the gate, an old Sanyassee (or holy man) who had travelled some days by the side of my horse, came up and said, 'Sir, you are in danger; the people are going to rush through the gate when it is opened for you.' I immediately dismounted, and endeavoured to escape on one side, but it was too late. The mob was now in motion, and with a tumultuous shout, pressed violently towards the gate. The guard within, seeing my danger, opened it, and the multitude rushing through, carried me forward in the torrent a considerable space; so that I was literally carried into Juggernaut by the Hindoos themselves. A distressing scene followed. As the number and strength of the mob increased, the narrow way was choked up by the people; and I apprehended that many of them would have been suffocated, or bruised to death. My horse was yet among them. But suddenly one of the side posts of the gate, which was wood, gave way and fell to the ground. And perhaps this circumstance alone prevented the loss of lives. Mr. Hunter told me that similar accidents sometimes occur, and that many have been crushed to death by the pressure of the mob. He added that sometimes a body of pilgrims (consisting chiefly of women and children, and old men) trusting to the physical weight of their mass, will make, what he called, a *charge* on the armed guards, and overwhelm them; the guards not being willing, in such circumstances, to oppose their bayonets."

"Juggernaut, 14th June.

"I have seen Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death; it may be truly compared with the "valley of Hinnom." The idol called Juggernaut, has been considered the Moloch of the present age; and he is justly so named, for the sacrifices offered up to him by self-devotement, are not less criminal, perhaps not less numerous, than those recorded of the Moloch of Canaan. Two other idols accompany Juggernaut, Boloram and Shubudra, his brother and sister; for there are *three* deities worshipped here. They receive equal adoration, and sit on thrones of nearly equal height.

"This morning I viewed the Temple; a stupendous fabric, and truly commensurate with the extensive sway of 'the horrid king.' As other temples are usually adorned with figures emblematical

of their religion; so Juggernaut has representations (numerous and various) of that vice, which constitutes the essence of *his* worship. The walls and gates are covered with indecent emblems, in massive and durable sculpture." P. 136.

"Juggernaut, 18th June.

"I have returned from witnessing a scene which I shall never forget. At twelve o'clock of this day, being the great day of the feast, the Moloch of Hindostan was brought out of his temple amidst the acclamations of hundreds of thousands of his worshippers. When the idol was placed on his throne, a shout was raised by the multitude, such as I never heard before. It continued equable for a few minutes, and then gradually died away. After a short interval of silence, a murmur was heard at a distance; all eyes were turned towards the place, and, behold, a *grove* advancing! A body of men, having green branches, or palms in their hands, approached with great celerity. The people opened a way for them; and when they came up to the throne, they fell down before him that sat thereon, and worshipped. And the multitude again sent forth a voice 'like the sound of great thunder.' But the voices I now heard were not those of melody, or of joyful acclamation, for there is no harmony in the praise of Moloch's worshippers.

"The throne of the idol was placed on a stupendous car or tower about sixty feet in height, resting on wheels which indented the ground deeply, as they turned slowly under this ponderous machine. Attached to it were six cables, of the size and length of a ship's cable, by which the people drew it along. Upon the tower were the priests and satellites of the idol, surrounding his throne. The idol is a block of wood, having a frightful visage painted black, with a distended mouth of a bloody colour. His arms are of gold, and he is dressed in gorgeous apparel. The other two idols are of a white and yellow colour. Five elephants preceded the three towers, bearing towering flags, dressed in crimson caparisons, and having bells hanging to their caparisons, which sounded musically as they moved." P. 137.

Next follows an account of a high priest of the idol, pronouncing obscene stanzas; a boy of about twelve years attempting to improve upon them; and of an aged minister of the idol, who, having a long rod in his hand which he moved indecently, completed the variety of the disgusting exhibition.

"After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself on the road before the tower as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to *smile* when the libation of the blood is made

made. The people threw cowries, or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time, and was then carried by the *hurries* to the Golgotha, where I have just been viewing his remains. How much I wished that the Proprietors of India Stock could have attended the wheels of Juggernaut, and seen this peculiar source of revenue." P. 139.

"Juggernaut, 20th June.

"The horrid solemnities still continue. Yesterday a woman devoted herself to the idol. She laid herself down in the road in an oblique direction, so that the wheel did not kill her instantaneously, as is generally the case, but she died in a few hours. This morning as I passed the Place of Skulls, nothing remained of her but her bones.

"And this, thought I, is the worship of the Brahmins of Hindostan! And their worship in its sublimest degree! What then shall we think of their private manners, and their moral principles! For it is equally true of India, as of Europe, if you would know the state of the people, look at the state of the Temple.

"I was surprised to see the Brahmins with their heads uncovered in the open plain, falling down in the midst of the *Sooders* before the 'horrid shape,' and mingling so complacently with 'that polluted cast.' But this proved what I had before heard, that so great a god is this, that the dignity of high cast disappears before him." P. 140.

"Juggernaut, 21st June.

"The idolatrous processions continue for some days longer, but my spirits are so exhausted by the constant views of these enormities, that I mean to hasten away from this place sooner than I at first intended. I beheld another distressing scene this morning at the Place of Skulls: a poor woman lying dead, or nearly dead, and her two children by her, looking at the dogs and vultures which are near. The people passed by without noticing the children. I asked them where was their home. They said 'they had no home but where their mother was.' O, there is no pity in Juggernaut! no mercy, no tenderness of heart in Moloch's kingdom!

"As to the number of worshippers assembled here at this time, no accurate calculation can be made. The natives themselves, when speaking of the numbers at particular festivals, usually say that a lack of people (one hundred thousand) would not be missed. I asked a Brahmin how many he supposed were present at the most numerous festival he ever witnessed. 'How can I tell (said he,) how many grains there are in a handful of sand?'"

Our readers will naturally conclude that the expenses incurred annually for the support of the abominable and cruel worship of JUGGERNAUT, must be very considerable. Dr. B. furnishes us

with authentic information on this subject, extracted from the official accounts of a late year :

1. Expenses attending the table of the idol	£ 4,514
2. Ditto of dress or wearing apparel	339
3. Ditto of wages of his servants	1,259
4. Ditto of contingent expenses at the different seasons of pilgrimage	1,373
5. Ditto of his elephants and horses	378
6. Ditto of his rutt, or state carriage	839
	£ 8,702

Left his readers should imagine that the rites of Juggernaut are confined to the Temple in Orissa, Dr. B. informs them that Moloch has many a tower in the province of Bengal; and that within view of the Governor-General's country-house, there is a temple of the idol, which is often stained with human blood. P. 145.

In May, 1807, Dr. B. was present at a festival of Juggernaut's worshippers, *near Issera, on the Ganges*. The number of idolaters present on the occasion was about a hundred thousand. One of the victims was "a well made young man, of healthy appearance and comely aspect. He had a garland of flowers round his neck, and his long black hair was dishevelled. He danced for a while before the idol, singing in an enthusiastic strain, and then rushing suddenly to the wheels, he shed his blood under the tower of obscenity. I was not on the spot, my attention having been engaged by a more pleasing scene." P. 146.

The scene to which Dr. B. refers was that of some Christian Missionaries preaching to a crowd at a little distance. Passing through the multitude, he met several persons with printed papers in their hands, which they had received from the Missionaries. Some were very gravely reading those papers, and others laughing with each other at the contents.

"I sat down, says Dr. B. on an elevated spot, to contemplate this scene; the tower of blood and impurity on the one hand, and the Christian Preachers on the other. I thought on the commandment of our Saviour, 'Go ye, teach all nations.' I said to myself, How great and glorious a ministry are these humble persons now exercising in the presence of God! How is it applauded by the holy Angels, who 'have joy in heaven over one sinner that repenteth;' and how far does it transcend the work of the Warrior or Statesman, in charity, humility, and lasting fame! And I could not help wishing that the Representatives of the Church of Christ in my own country, had been present to witness this scene, that they might have seen how practicable it is to offer Christian instruction to our Hindoo subjects." P. 147.

Dr. B. informs us that in the year 1803, no less than two hundred and seventy-five females devoted themselves to destruction

on the funeral piles of their deceased husbands, within thirty miles round about Calcutta. A custom more criminal, if possible, than this, prevailed among the Hindoos, namely, that of sacrificing children, 'by drowning them, or exposing them to sharks and crocodiles.' To this horrid practice Marquis Wellesley put a complete stop, by a law 'declaring the practice to be murder, punishable by death.' This law was submitted to by the natives without a murmur, and the number of human lives saved by it is incalculable.

[To be concluded in the next.]

A REVIEW OF FAMILIAR LETTERS, addressed to Children and Young Persons of the Middle Rank. Price 3s. 1811.

WHEN a work professedly on Education passes under a review, we cannot but regard it with an approving or a jealous eye, as its tendency may be beneficial or injurious, its principles sound or unsound. Education is a word of such momentous and extensive import, that we justly connect with it all moral feeling and social happiness. Politically considered, he is the best friend and greatest benefactor to his country and to human nature, who does most towards the improvement of his species. And as the outset in life almost inevitably bears an aspect on its subsequent course, he, who directs the early opening of intellect, may be said to form a character, which shall be both an ornament and a blessing to the community.

If we place an uneducated man by the side of a man well-educated, we not only mark the point of elevation in the latter, but we feel something like disgust associating itself with our perception of the inferiority of the former; something at least that implies a suspicion, that the man is ignorant through his own fault. But this feeling is of an order not to be cherished. Pity is the temper to be exercised, since the opportunities of improvement may have been more scantily afforded in the one case than in the other. And even admitting that their advantages were equal, he, who has neglected to avail himself of them, deserves fully as much our lamentation as our reproach.

A grossly brutal intellect is commonly allied with gross barbarity of manners. "Conceit, pride, bigotry, insolence, ferocity, cruelty, are the native product of the human mind, when left uncultivated," and often place the unfortunate victim of ignorance at the greatest distance from the prospects and promises of the gospel. On this account we cannot too highly appreciate the generous and diversified efforts which are now making in this nation for the instruction of youth, and the diffusion of knowledge.

The author of the little volume before us, appears deeply impressed with the advantage of *early* tuition. She addresses the dawning of reason, the buddings of genius, with a sober and discriminating

criminating judgment. She presents herself to our notice, not so much the writer of a formal treatise on education, as an affectionate relative giving daily lessons to the objects of her tenderest solicitude. Every thing she says to them seems to flow from a heart, which is the seat of rectitude and goodness. She inculcates benevolence evidently from the feeling of its benign influence on her own spirit; generosity, humanity, gentleness, meekness, humility, economy, modesty, self-denial, filial obedience, with the other relative duties; and to crown all, she strongly recommends the love of God, and the faithful imitation of Jesus Christ. Her principles are evangelical, her remonstrances seasonable and judicious, her statements correct; and so powerful, yet so simple, are her appeals to the minds of her young friends, that they will readily acquiesce in her precepts, before they are themselves aware of having done so. She has arrayed virtue in a garb so becoming and so beautiful, that not to be allured into an admiration of her, would argue a mind uncommonly depraved. And when we can secure an admiration of virtue, we have taken one step at least towards obtaining for her the possession of the heart. The style of the writer is easy and attractive, without glare or show, without obscurity or affectation. We are therefore happy to meet with sentiments which we highly approve, expressed in suitable language, and admirably calculated, in our judgment, to produce the most beneficial effects.

We think, however, that a few alterations might be introduced for the better, in the event of a second edition. As in page 30, second line, instead of *painted*, we would recommend *described*. Page 51, at the bottom, *without regarding what it involves*, should be, *without regarding consequences*. Page 66, fifth line from the end, we cannot but object to *have had its use*, it should rather be, *have had it in possession*. There is also an inaccuracy in page 98, line 5, *Which expose to*, should be erased: read, "*Indeed there are many situations that would be injurious*," &c.

We should be glad to give a longer extract than the following from page 52, Letter xi, but we are persuaded the book will be read by many of our juvenile friends.

"The vices, as well as the virtues, are linked together by a powerful, though invisible chain. There are few families wanting order, regularity, economy, and harmony, but what are destitute of almost every other excellence; and it would be difficult to find one possessing these, which has not many other virtues. I own that it much depends on leaders and heads of families, to train their children and domestics aright; and as old habits are very difficult to break, it is of the utmost importance that good ones be formed early. This will, I trust, be an additional inducement to endeavour to do for yourselves, what may not have been done

done for you. Young persons who are not much contaminated by bad examples, frequently have a quick perception of right and wrong : and would oftener act right, were they not too much accustomed to consider what is usually done, rather than what they *ought* to do. But, my dear young friends, the mind that seeks to be conformed to the divine will, must, as it unfolds, cease to be the dupe of opinion and the slave of custom. Each person is to act for himself, to answer for himself. You cannot act wrong, without diminishing the portion of happiness you might enjoy ; and while you are aiming at right, you are in the best possible way aiming at the good of the whole, and undoubtedly securing your own. The connection and dependencies of human action are so ramified and so extensive, that, probably, the influence of a single individual now acting, may, in some way or other, extend to the latest person who shall exist."

THE WORD OF GOD ILLUSTRATED.

MATT. xiii. 13, 14, 15.

" THEREFORE speak I to them in parables : because seeing they see not, and hearing they hear not. And in them is fulfilled the prophecy of Esaias, which saith, 'By hearing ye shall hear, and shall not understand : and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.'"

This passage is somewhat differently worded in the prophecy from which it is taken, Isaiah vi. 9, "Go and tell this people, Hear ye indeed, but understand not, and see ye indeed, but perceive not : make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed." A *fat heart* is, in the Hebrew language, a metaphorical expression, denoting a proud, sensual, stubborn disposition. Thus Deut. xxxii. 15, "Jeshurun waxed fat and kicked." Psalm cxix. 70, "Their heart is as fat as grease." But the chief difficulty lies in the form of the expression : "*Make* the heart of this people fat, and *make* their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears," &c. This form is peculiar to the prophetic writings, implying no more than an order to the prophet, simply to foretell that the Jews would make their own hearts hard, and their ears heavy, and shut their eyes, lest they should see with their eyes, &c. That this is the true so-

lution is evident, from Jer. i. 9, "Then the Lord put forth his hand and touched my mouth, and the Lord said unto me, Behold, I have put my word in thy mouth; see, I have this day set thee over the nations, and over the kingdoms, to root out and pull down, and to destroy and throw down, and to build and to plant." That is, I have appointed thee to prophesy concerning nations and kingdoms, that they shall be rooted out, pulled down, destroyed, &c. Thus also, Ezek. xliii. 3, "According to the vision that I saw, when I came to destroy the city," i. e. to *prophesy* its destruction, for none can imagine that the prophet was any *cause* of its destruction. The chief butler says, Gen. xli. 13, "Me he restored to my office, and him he hanged;" that is, prophesied or foretold both the one and the other. The prophecy from Isaiah, and its citation, are exactly the same: only the prophecy represents the thing as to happen, *make the heart of this people fat*, whereas the citation represents it as already come to pass: "This people's heart is waxed gross," &c. This people have made themselves so wicked and proud, that they will neither see nor hear any thing opposite to their perverse inclinations, and it appears as if they had resolved not to be converted. But it must not be concealed, that St. Mark and St. Luke have given our Lord's answer, a seemingly different turn from what it has in St. Matthew. St. Luke's words are, chap. viii. 10, "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." But the chief difficulty is supposed to arise from St. Mark's representation, iv. 11, 12, "But unto them that are without, all these things are done in parables: That seeing they may see, and not perceive, and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them:" words which, at first sight, seem to import, that Jesus spake to the people obscurely in parables, on purpose that they might not understand what he said, for fear they should be converted and pardoned. But it is evident from St. Mark himself, that our Lord cannot be branded with such a sentiment; for at the conclusion of the whole he says expressly, ver. 33, "With many such parables spake he the word unto them as they were able to hear it." But if Jesus spake to the people as they were able to hear, as St. Mark informs us he did, it could not be with a design to *prevent* their receiving divine instruction. The true interpretation depends on a just view of St. Mark's scope, which our translators seem to have missed. For, remembering that in the parallel passage, Matt. xiii. 14, the words of Isaiah vi. 9, 10, are quoted, and finding some of the phrases of that prophecy in St. Mark, not doubting that Isaiah was cited there likewise, they interpreted the passage accordingly. For they gave the Greek *μνησκει* in St. Mark, the signification of

the Hebrew *יָפֵן* *pen*, in the prophecy, supposing it to be the corresponding word, and hence made the Evangelist contradict what he said in verse 33. We may allow that though *יָפֵן* *pen*, in the prophecy signifies *left*, *μῆποτε*, in our Lord's answer recorded by St. Mark, may mean there, as in 2 Tim. ii. 5, *if peradventure*. But that it cannot possibly mean *left* in the passage cited from St. Mark, is evident from the blasphemy which that interpretation involves, namely, that our blessed Saviour, with a semblance of good-will to the people, *designedly* addressed them in a manner calculated to *prevent* their conversion : but *μῆποτε* when rendered, *if peradventure*, removes all difficulty from the passage. Had our translators rendered *μῆποτε* *left*, in 2 Tim. ii. 25, the absurdity of the interpretation would have shocked every reader of common sense ; for then the passage must read thus, " In meekness instructing those that oppose themselves, *left* God should give them repentance to the acknowledging the truth."

The grand reasons why our Lord spoke generally to the people in parables, were, because their stupidity was so gross, and their prejudices so numerous, that though they had capacities proper for receiving and understanding his doctrine, they would neither have understood nor received it if he had addressed them in plain terms. The blindness of the Jews was the reason of his teaching them by parables, and not, as some imagine, his teaching them by parables the reason of their blindness. When he taught men it was with a view to instruct them, and to promote their salvation ; so far was he from forming his discourses darkly, on purpose to keep them in ignorance, and hinder their conversion. +For it is beyond the power of the most capricious disputant to deny, that the great end of all Christ's labours was the illumination, conversion, and salvation of mankind.

THE WORKS OF GOD DISPLAYED:

CONCERNING THE COCHINEAL.

(FROM THE OLD CHRISTIAN MAGAZINE.)

THE Cochineal is much used as well by dyers as painters ; the high *crimson* colour, in particular, which it affords, being scarce equalled by any thing. How various and how wonderful is the great Creator in all his productions ! Who, that beholds vestments shining in all the beauty of this fine *crimson*, would conceive that so lovely a hue is derived from a little *insect*, inconsiderable to appearance ; that it owes all its radiance to a reptile, more contemptible, externally, than the worm beneath our feet ! What hidden beauties and excellencies most probably there are in nature, did we trace the productions of the Deity with that accuracy they

deserve; what discoveries of virtues and uses, yet latent, might possibly be made! But be that as it may, let us not fail to remark (for it will kindle in us fervent desires to see him) what *beauty* and *excellence*, superlatively grand and charming, must there be in *him*, who is the original fountain, the source, the origin of all the beauty, goodness, and glory, manifest in external nature! These are, as it were, the glimmering outlines of his own consummate and inexhaustible perfections! How happy will they be, who shall contemplate him as he is, and see the King, in his brightness, every obstruction and intervening object being for ever removed!

When a little *insect* is fraught with such elegance and utility, no thinking mind can fail gratefully to reflect on that inexhaustible bounty, wherewith the Giver of all hath stored his creation. For that the Cochineal is an *insect*, naturalists now seem generally agreed. It was heretofore supposed to be a vegetable production, a seed, or the excrescence of a plant; but it is now acknowledged to be the female of an insect living upon the Opuntia, or Indian figs, on the juice of which it feeds. "This plant, which in New Spain is called the *Nopal*, is a species of the fig-tree; the leaves are thick, full of juice, and thorny. The inhabitants, who cultivate it, sweep from the leaves, at the approach of the rainy season, several little insects, that suck the green plant. They preserve them in their own houses, and nourish them with the branches of the *Nopal*. When they are grown strong, and the rains are over, they put twelve or fourteen of them into little panniers made of moss, or the down that covers the cocoa-nut. These panniers they place on the *Nopal*, and the Cochineal insects, in a few days, give birth to an infinite number of young. The dams live but a short time after they lay their eggs, and are what may be called the first produce. The young forsake the panniers, and disperse themselves over all the verdure of the *Nopal*, and thrive to that degree in the space of three months, as to be prolific in their turn. The second brood are permitted to live; but all their parents are swept off, carried home, and killed; the new offspring on the tree have also their young at the end of three or four months; but lest they should all be destroyed in the rainy season, the inhabitants carry home their dams as well as their offspring, which is the third produce. A sufficient number of the young insects are preserved, to continue the species of the next year, and all the rest are killed in *hot* water, or ovens, or upon flat stones, on which the American women bake their bread. The insects that are destroyed in hot water are of a brown colour, inclining a little to red; those which are killed in the oven are of an ash complexion, and streaked like marble; and such of them as are cured on the stone are black, and seem burnt. Their inside is filled with a beautiful red dust. These insects are sent to us dried, and half reduced to a powder,

in

in which, without the help of a microscope, one may distinguish an *oval body*, scales, and paws, or little pieces of them bruised, and a small pointed trunk."

There are "two sorts of the Cochineal, we are told; the *Martigne*, which is esteemed the finest, and the *wild*, which is less valuable; the difference being occasioned only by the extraordinary care which is taken of the one, by supplying it with food of a proper kind; the other living wild, without the like care. This valuable commodity is brought from Mexico, and some other parts of South America; where the inhabitants find it so very advantageous an article of commerce, that they make plantations of the *Opuntia*, and regularly breed and manage their crops, sending such vast quantities of it to Europe, that it is computed there is no less than eight or nine hundred thousand weight annually imported from Spanish America; with us it pays no duty."

But we must not forget to remark, that this curious insect serves to other uses than those of beauty and elegance; it is of great service to the human frame, and is applied constantly in physic, not only as a cordial, but as a kindly and effectual medicine in various diseases! Gracious Father of bounty, how kindly hast thou reached forth thy providential hand, and stored the earth with innumerable blessings, to alleviate those oppressive diseases and maladies, under which human nature labours! "The Lord hath created medicines out of the earth, and he that is wise, (saith the son of Sirach) will not abhor them." The *bark* of a tree, the hard substance of an earth-compacted *ore*, the body of a despicable *insect*, are all-powerful in his hands, who worketh according to his own will, and whose commanding *word* the most obstinate diseases instantly obey!

Every object in nature serves to evince a creating, and superintending Providence. No man can suppose the Cochineal-insect endued with these virtues by chance. But as a further proof, that it was designed to the ends which we see it answers, we may remark, that the *plant* on which it feeds, exactly corresponds, if I may so say, to its nature; and seems as much formed for, and adapted to it, as the *mulberry* is to the *silk-worm*. These so manifestly indicate design, that no man can doubt it; for were we to find a *watch*, which we perceived noted the time exactly, but at length ceased to move; and were we afterwards to find the *key* of that watch, which, upon application, we perceived exactly fitted the aperture made for it, and by a proper circumvolution gave its motion again to the machine: we should not hesitate a moment to say, that there was a *designing hand* in all this, and that the *key* was certainly intended for the watch by the *maker* of it. Let us apply this reasoning to the *silk-worm* and its *mulberry*, to the Cochineal and its *Opun-*

tia, and we shall adore the wise Creator: happy, unspeakably happy in his providential regard; for if thus he hath taken care for the meanest insects, insects too ordained for, and subservient to, the use of man; how much more will he take care of those, who, by a dutiful and filial subjection and obedience, endeavour to render themselves fit objects of his gracious concern?

To the Editor of the Methodist Magazine.

Rev. Sir,

You will readily admit that Nature is always grand in her designs, but frugal in the execution of them: sublimity and simplicity are the striking characteristics of her workmanship. She charms us no less by the infinite diversity of her operations, than by the skill and contrivance which are manifested in their performance. What order, harmony, beauty, and variety may we discover amidst the "wondrous works of God!" What can be more agreeable to a reflecting mind, than the alternate succession of day and night, and the regular return of the seasons of the year? Such diversified scenery cannot fail to excite in our minds, ideas of pleasure, wonder, and admiration; yea, sentiments beyond the power of language to express. Having already transmitted to you observations on Spring, Summer, and Autumn, I now beg permission to present a few reflections on the wintery scene; hoping, if you judge them worthy, they will (at the proper season) be permitted to occupy a page in your popular and truly instructive Miscellany. I am, Rev. Sir, with all due respect,

Your's, &c.

Kettering, Aug. 9, 1811.

W. CONSTABLE.

REFLECTIONS ON WINTER.

"Stern Winter's icy breath intensely keen,
Now chills the blood, and wither's every green:
Bright shines the azure sky serenely fair,
Or driving snows obscure the turbid air."

HOW rapid in succession move the revolving seasons of the varied year. Spring, Summer, Autumn, and Winter, statedly return, in compliance with the mandate of the great Parent of the universe. Is not this regularity of revolving seasons fraught with important lessons of instruction to thoughtless mortals? Shall nature, animate and inanimate, yield implicit obedience to the requisitions of nature's God? Shall vernal Spring and Summer's genial warmth, succeeded by Autumn's fruitful scene, and Winter's frozen reign,—shall these, I say, fulfil the great designs of heaven's immortal King, and man, the lord of creation, (for whose benefit the magnificent theatre of the universe was reared,) be indifferent, and reluctant to be governed by his Maker's will?

Winter

Winter becomes now our theme for useful, solemn contemplation. What hollow blast is that which strikes on mortal ears? It is the northern wind announcing stern Winter's fast approach. "Out of the south cometh the whirlwind, and cold out of the north."* The trees, though so lately clothed in cheerful green, are now dismantled of their gay attire, and their leafy honours are levelled with the dust. The feathered songsters of the grove, so late melodious, have now suspended their vocal harps, and migrated into warmer climes, until the foliage in our region re-appears, and Winter's desolating reign be again succeeded by returning Spring. "The stork in the heavens knoweth her appointed time, and the turtle, and the crane, and the swallow, observe the time of their coming."† This silence among the feathered tribes is a fit emblem of the natural sinful state of Adam's fallen race. They cannot chant from the heart the Saviour's praise, until the moral Spring returns, and the glorious sun of righteousness arises with his enlightening, enlivening, and healing beams.

The mountains, so lately covered with herbage, and the valleys smiling with waving ears of corn, are now changed in their appearance, and decked with snow: "for he saith to the snow, be thou on the earth."‡ The liquid purling rivulet is arrested in its meandering course, and becomes congealed, inasmuch that both man and beast may tread upon its surface. "By the breath of God frost is given, and the breadth of the waters is straitened."§ Such is the frozen state of our affections, until dissolved by the sovereign grace of God.

How short now are the days: a suitable representation of the life of man. "Behold thou hast made my days as an hand breadth; and mine age is nothing before thee."|| "They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."¶

How frequent are inundations at this season of the year. "By watering he wearieth the thick cloud; he scattereth his bright cloud: and it is turned round about by his counsels: that they may do whatsoever he commandeth them, upon the face of the world, in the earth."** Should not this remind the sinner of the deluge of wrath that will be poured out upon the finally impenitent? Are those waters asswaged as it respects ourselves? Have our eyes as yet beheld the pacific dove, "with the olive-leaf plucked off," announcing the ebbing of the mighty flood, and preaching that our peace with heaven is now restored? May all nations see this striking emblem of reconciliation, and every ear be charmed with the delightful sound of "peace on earth, and

* Job xxxvii. 9.

† Jer. viii. 7.

‡ Job xxxvii. 6. § Job xxxvii. 10. || Psalm xxxix. 5. ¶ Psalm xc. 6.

** Job xxxvii. 11.

good will towards the sons of men." Are our fears excited by reason of the late successive rains? Let us lift up our eyes to heaven's vaulted arch, and see the variegated circling bow, in token of God's everlasting covenant: "I do set my bow in the cloud; and it shall be for a token of a covenant between me and the earth. And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant which is between me and you, and every living creature of all flesh: and the waters shall no more become a flood to destroy all flesh."* The long-suffering mercy of God may be compared to this beautiful bow; but this mercy being abused and slighted, fixes an arrow in it, which will, sooner or later, penetrate the sinner's heart. Mercy rejected, is transformed into judgment.

But what are outward seasons to truly pious souls? Though obscured by clouds the material sun, yet by faith the Sun of Righteousness is in their view;

"And when they are happy in him,
December's as pleasant as May."

Let such look forward with increasing delight to the region of calm tranquillity, "where storms shall beat, and winter pierce no more; but holiness, immaculate holiness; happiness, superlative happiness; and joy, unclouded and unending, shall for ever and for ever bloom."

THE PROVIDENCE OF GOD ASSERTED.

GOD'S PROVIDENCE DISPLAYED IN THE VISIBLE CREATION.

To the Editor of the Methodist Magazine.

Sir,

IN your valuable Magazine of late I have observed many judicious remarks in the ways of God towards men; but none, in my opinion, so much calculated as could be wished, to calm and soothe the mind under the dispensations of what may be called, *a correcting Providence*. Too many forget that the operations of the Deity are all carried on by general laws; that he never works miracles, except when he has some great end in view; and that, as on all occasions, the operations of his hand are directed towards the general good, the misfortunes that happen to individuals, in bringing this about, are but as the small dust in the balance and nothing. At first sight, storms and tempests, famine and pestilence, desolations, and the conflict of nations, sometimes bear hard on individuals, and appear the effect of a want of impartiality in the great

* Gen. ix. 13—16.

Ruler of all; yet, on reflection, we find that they are all not only marks of his wisdom and goodness, but calculated for the general good. Though tempests scatter our fleets, and dash them among the rocks; though hurricanes often cause dreadful destruction, and earthquakes, those awful scourges of the crimes of nations, sometimes unexpectedly swallow up the people of a country, the good as well as the bad; yet these are necessary, either in the way of giving vent to the volcanic matter, and scope to the causes that produced them, or as a warning to all to behold and consider. Were it not for its ebbing and flowing, and the furious storms with which it is sometimes agitated, the sea, notwithstanding the salt put into it by the hand of the Deity, when he made it, to preserve it from putrefaction, would become one mass of corruption, and send forth such noxious vapours as would soon destroy every plant and vegetable, with every thing that lives. Thunder, which to the uninformed seems of no use, by shaking the earth, and loosening in the mould about the roots of plants and vegetables, not only makes way for the rain when it falls; but purifies the air, and frees it from the noxious particles lodged in it by exhalations from the earth, which are always in proportion to the marshy nature of the ground, and heat of the sun. Briars and thorns, blasting and mildew, ravenous animals, and devouring insects, are not sent to make us miserable, but for the exercise of our patience, fortitude, and ingenuity, and for the general good. With regard to the animals in general, some were created for our comfort and convenience; others, such as the slug, the weasel, the grub, for the exercise of our diligence and attention, in keeping them under; and others again, such as bugs, gnats, and the like, to shew us how easily God can, if he pleases, blast the happiness of the greatest, the wisest, and the best. In a word, every animal seems useful, either in the way of supplying our wants, exercising our ingenuity, or correcting our errors.

The same holds with regard to plants and minerals; and, if many things in the animal and vegetable, as well as in the mineral kingdoms, seem to us to serve no valuable purpose, we may be certain that this arises, not from the things themselves, but from our ignorance and inattention. Had they not been, some way or other, useful, they never would have been called into existence by him, whose wisdom and goodness are infinite, as well as his power.

That Providence, sometimes, chastises severely those that, on the whole, appear to be virtuous and good; and showers down blessings on the head of those that are evidently wicked, no one will deny. And why? Not that he approves of the conduct of the wicked. No. He chastises the virtuous and the good, because he sees such treatment necessary to their real happiness, either here

or hereafter ; and confers blessings on the wicked, to lead them to repentance, and to shew them that as his goodness deserves from them a different conduct, so he will be just, if they subject themselves, by their ingratitude, to a severe punishment. Let not then, the good man be cast down or troubled, when adverse circumstances occur. Let him not despair, though the arrows of a correcting Providence fly thick around him. Though no affliction be for the present joyous but grievous, yet all things work together for the good of them that love God. The righteous, whatever may happen, have nothing to fear. God is evidently kind to all ; and, from his nature, cannot but, in a peculiar manner, be so to them. It was his propensity to do good, by communicating happiness, that, at first, induced him to create the world. It is this propensity in his nature that induces him to supply all the wants of his creatures. His daily care over them shews that not one of the inferior animals, much less man, is below his notice. In winter the covering of many, for instance, which in all, is admirably adapted to their peculiar circumstances, becomes thicker than in summer, such as the feathers of birds, the scales of fishes, and the hair or fur of animals. The insects that crawl, the fishes that cast their shells, the frogs, whose spawn, when rubbed on the place, is a never-failing cure for the rheumatism ; the bees, the ants, the spiders ; nay, even the very trees of the field, and more delicate plants and vegetables, all exhibit evident signs of the care of the Deity, in a thousand particulars.

If God then is thus watchful over the beasts of the field, the fowls of the air, the fish of the sea, and the various species of the vegetable kingdom ; can we suppose that he does not behold with pleasure, the conduct of the truly good, or that he does not consult for their present and eternal interests, in all the dispensations of his providence. If, to protect them from birds and beasts of prey, he makes hares, and various fowls and animals, that seek their food among the snow on the mountains, grow white in winter, and sends frost and snow to fatten and pulverize the earth ; if he makes the birds to sing, the inferior animals, by their sudden and irregular motions, to give signs of joy, and all nature to rejoice, can we suppose that he will permit any thing to happen to the truly pious, that is not for their good ?

Not doubting but these remarks, which have often occurred to me when thinking on the ways of Providence, will find a place in your pages, I remain, not insensible of the merit of your Miscellany, Sir, your's truly,

London, June 5.

JAMES HALL.

1809.

SOME PARTICULARS RELATIVE TO A POOR MAN OF THE
NAME OF BEARD.

It is a truth acknowledged by all competent judges, that difficulties surmounted strengthen the mind, as labour strengthens the body. Among outward crosses or difficulties, that of extreme poverty is one of the most distressing nature. How ready is Satan, the accuser of the brethren, when any of God's children are labouring under it, to suggest, "Where is now your God? Can he be said to love whom he starves? Or take any care of those to whom he does not afford the bare necessaries of life?" To these, and similar grievous suggestions, a poor saint of God is ready to reply: "My heavenly Father knows what is best for me, and he can, and will, in his own good time, deliver me from all my distresses. Why should I complain? I have, by my sins, deserved the wrath of God, and am suffering short of hell, I should consider as all mercy. Beside, my blessed Saviour, in whom the Father was ever well pleased, was the prince of sufferers. My God, who can do every thing, is able, by ways and means unknown to me, to relieve my necessities."

Thus reasoned a poor, pious man, of the name of Beard, a few years ago, when in consequence of bodily affliction, he, his wife, and two children, were brought to extreme want. Their last farthing was expended, and what to do, or where to turn for relief, they knew not. But they soon found the truth of the good old Puritanical observation, "Man's extremity is God's opportunity;" for a Quaker, with whom they were not acquainted, came at the critical moment, and made them a present of a sum which more than relieved their present necessities. On this the poor man was ready to say, "the lines have fallen to me in pleasant places, and I have a goodly heritage."

The pious character from whom we received the above account, owns a wife and gracious Providence, in blasting his own worldly schemes of wealth and ambition. He had been, as he informs us, independent from his childhood. At a proper time in life he engaged in carrying on an extensive manufactory. But in the course of a few years, from various causes, he lost about ten thousand pounds of his own property, and, hence, from opulence was reduced to poverty. "In this state, (he says,) I had time for reflection; and, looking back on the past, I could plainly see the goodness of God towards me in all the hurricane. I had not taken him for my pilot, but vainly thought that I could steer for myself. He, in wisdom and mercy, deprived me of my ill-founded confidence, in order that I might place my whole trust in him. In the school of affliction, the Lord hath taught me many profitable lessons, but more especially, to acknowledge his hand in all

the dispensations of his providence, whether prosperous or adverse. I am now able, by diligence and frugality, with the divine blessing, to provide things honest in the sight of all men. I owe no man any thing but love. In the midst of prosperity I was intoxicated with worldly cares and sorrows, nor did I own the divine hand which dispensed to me temporal blessings in profusion. But now, in comparatively straitened circumstances, I admire the divine wisdom and goodness in providing for me and my small family. God, who alone is a satisfying portion, hath been with me in various straits and difficulties, giving me to prove from experience, that a man's life and happiness, consists not in the abundance of the things which he possesseth."

**THE GRACE OF GOD MANIFESTED.
IN AN ACCOUNT OF MRS. TAYLOR.**

To the Editor of the Methodist Magazine.

My dear Friend,

IT is probable you have heard of the death of my dear and faithful wife. She left this vale of tears the 22d of October in peace; and perhaps you might wonder that you have heard nothing from me on that mournful occasion; I believe many others have been surprised likewise. The chief reason of my silence on the sorrowful providence was, I had frequently heard her say, whenever the Lord might call her hence, she wished that nothing might be said of her, either in a funeral sermon, or in the Magazine, or in any other way. That circumstance put me to a stand; but upon mature consideration, that such a request proceeded from that modesty which veiled all her actions in life, and to remove any suspicions or surmises, which might arise in the minds of such as were not thoroughly acquainted with her, I have drawn up the outlines of her life, which, I believe, will be read with some degree of satisfaction by the many thousands who read the Methodist Magazine: and I may also say, the thousands who knew her, and especially such as were intimate with her, will be glad to see even the imperfect account which I here present to the public. I know many will say, I am too sparing in speaking of her character; but I know the humble thoughts she had of herself, and how disagreeable any swelling eulogiums were to her. I give you the following simple, unadorned narrative, which will be cordially received by all who were intimately acquainted with her.

I remain your affectionate Brother and Fellow-labourer in the Gospel of our Immanuel,

T. TAYLOR.

Manchester, March 6, 1811.

MY ever dear and faithful wife was descended from a pious and respectable French family. Her grandfather, with thousands more, made his escape from the persecuting rage of Lewis XIV, taking what personal property he could with him, but obliged to leave his real

real estate behind him. He settled in Ireland, in the city of Cork; where a French church, of refugees, was collected, of pious Protestant dissenters. He did not long survive his settling in Cork, and left his only son, and, I believe, his only child, behind him, whose name I have often heard mentioned with much respect, for his probity, uprightness, and liberality. He died when about thirty-five years of age, and left three daughters: the oldest was married to a person who proved extravagant; the youngest was married to a captain in the army, who died some years ago. The second, by a kind providence, was destined to be the faithful and affectionate companion of my life for forty-two years. Her maiden name was Dupuy. As her father wished her to learn the right pronunciation of the French, she was sent to a French school; and I have been told by a French gentleman, who was a competent judge, that her pronunciation of that language was elegant and proper.

But her father died while she was very young, and died intestate. I think I have heard her say, that he died the very day he had purposed making his will, so that all was left in the hands of her mother. She after some time got married to a person who was very far from being economical, or, perhaps, just, in that he spent not only his own property, but what belonged to the fatherless children. There was a small estate, which either her father or grandfather had purchased, and which her step-father had sold; and the purchaser being conscious that it was defrauding the orphans, required a bond from the step-father, or rather a bondsman, to indemnify him in case any future attempt should be made to regain the estate; so that both the seller and the purchaser knew they were wronging the fatherless. Such unjust dealers there have been, and such, it is to be feared, there are, who will oppress and defraud, if they can do it with impunity. But they ought to remember, that the Almighty is the avenger of all such as wrong the fatherless and the widow. When the three orphans came to age, they were advised to claim the property which they had been so unjustly deprived of; and a suit was consequently commenced in chancery: but after its continuance for some years, and expenses continually incurring, they accepted of a small compromise; and thus the affair ended.

Miss Dupuy was naturally of a kind, gentle, mild disposition, much inclined to such exercises as were calculated to improve the mind; though I have heard her say, she remembered to have been very fiery and passionate, when a child, but that from an early period she obtained a victory over her passions.

About the year 1749, the Methodist preachers visited Cork, and preached on Hammond's Marsh, now covered with houses; and she soon, though very young, became one of their constant hearers.

For a time every thing went smoothly on, and many heard, and a considerable number received profit. Shortly after, a society was formed, which she joined; and from that time to the end of her life she continued a steady member of the Methodist Body.

For some time, the preachers in Cork met with little opposition; but Satan could not long be an idle spectator of the attacks which were making on his kingdom. Some of the clergy wrought in secret, and got the Corporation on their side, and made use of a despicable fellow of the name of Butler, to be the leader of the mob. This captain of renown was accustomed to sing ballads in the streets; for the more contemptible the agent was, the more ridiculous it would render the party he was to oppose.

This genius was dressed in a parson's gown and band, with a bundle of ballads in one hand, and a Bible in the other. I am not sure, but most likely these doggerel rhymes were stuffed with lies to ridicule the Methodists, and to rouse the indignation of the public. When Butler had vended his trumpery, he led his ragged legion to such houses as were friendly to the Methodists, where they abused such as fell in their way, plundered their houses, took what they liked, and did what they pleased with impunity, supposing there was no law or justice to be had for Methodists. By this base method it was thought they could drive the Methodists out of Cork, if not out of Ireland. How long this persecution lasted, I am not certain; perhaps a year: but as it did not answer their expectation, they resolved to vary the attack, and therefore indicted six of the preachers at the assizes, as vagabonds, who happened to be at Cork the same time.*

The preachers indicted were, Charles Wesley, Joseph Cownley, Robert Swindals, Samuel Wheatley, Charles Skelton, and John Haughton. I had the story from Robert Swindals. They were ordered into the dock, where criminals stand to be tried. Their names being read over, the judge asked, Where are they? The jury told his lordship, they were there before him. They are a goodly company, said the judge; they look well. He then called for the evidence; and, unfortunately for the cause, Butler was a chief evidence. The judge looking at him with a suspicious eye, supposing him to be what in truth he was, a poor, worthless fellow, whom they had picked up for their infamous purpose, asked him what his calling might be? After hanging down his head with some confusion, he answered, "I sing ballads, my lord." The judge lifted up his hands with surprise, and replied, Here are six gentlemen, (so he was pleased to style them,) indicted as vagabonds, and the first accuser is a vagabond by profession. Finding this doughty champion had little to say, he set him aside. Another being called, nearly of the same stamp, he thought he could play

* See Mr. Wesley's 8th Journal.

the buffoon, and therefore would be witty. Being asked what his calling was, he answered, with impertinent confidence, "I am an Anti-Swaddler, my lord."* The judge looking upon this to be, what it really was, an insolent answer to a magistrate, properly resented it; and ordering the man out of Court, would examine no more witnesses, but gave the grand jury a long and severe reprimand, as also the Corporation, who were present, for suffering such a vagrant as Butler to be the ringleader of the rabble, to go up and down the city, molesting respectable housekeepers, and plundering them of their property, and persecuting a set of men who injured none, but were desirous to reform mankind, which in the general they greatly needed. Moreover, he looked upon it as an insult to bring such a case before him. In short, he made them so ashamed of their cause, and the vile agents whom they had employed in it, that Butler was discarded, and the persecution ceased. Butler fled to Dublin, and I was told, when there, that the Methodists supported him, or he might have famished. I insert the above to shew what cause we have to be thankful for the wholesome laws of our country, and that magistrates are found who have firmness and integrity to enforce them. Likewise it shews the steadiness of a young, delicate female, of a reputable family, and well known in the city, to unite with a poor, persecuted people. I believe that she was with a relation in a town called Bandon, during the heat of the persecution.

About the year 1761, Nathaniel Gilbert, esq. of Antigua, in the West Indies, having several daughters for whom he wanted a female, who had been well educated, and was of good repute, to be their tutoresses and governesses; Miss Dupuy was recommended, as a very fit person for that important station; and accordingly she ventured over the great ocean, a voyage of four thousand miles. Mr. and Mrs. Gilbert, and their whole family and connexions, treated her with the utmost respect; the carriage and servants were always at her service, whenever she chose to go to any part of the island. But after she had been there one year, the heat of the climate proved too powerful for her delicate constitution: she found she must either leave that most pious and agreeable family, or lay down her life.

In the year 1763, she left Antigua, and arrived in London; and after a short stay, repaired to Bristol, in the month of August: and in that city I first met with her. She came to what was called the Room, to inquire for a quiet, decent family to lodge and board with, until a ship she meant to sail in, was ready for Cork, the place of her nativity; and I was waiting for a passage to Dublin.

Our acquaintance was very short; for I sailed in a few days:

* The Methodists are called Swaddlers in Ireland. Mr. Cenick preaching one Christmas morning from Luke xi. 12, the rabble immediately cried out, A Swaddler.

nor did either of us think that we should ever meet again. But after I had spent one year in Ireland, I was appointed for Cork and Bandon, the place where she then resided, belonging to the circuit, we met again; but nothing occurred more than common friendship. However, as I had frequent opportunities of seeing her at her friends' houses, of whom she had many, I had an opportunity of seeing and knowing more of her genuine character and intrinsic worth; I began to contemplate her with a particular attention: I saw in her those properties which I wished to be in one that should be my companion through life.

In those days our removals were frequent: we seldom stayed above half a year in a circuit, and therefore I removed from Cork to Limerick, without opening my mind to her. But I wrote to her upon the subject, and gave her time to consider the difficulties which she might expect; and after some space of time, she consented to my proposal. However, I was not in a very great hurry; for as I have written in another place, namely, in my Journal, I wished not to bring a burden upon the church, and through her mother's imprudent second marriage, the property of the family was embezzled and spent, except a small estate then in chancery; and fearing to bring her into straits and difficulties, who had been brought up in a very different way, and was of a very delicate constitution; I was put to such a stand, that I left Ireland without seeing her, and spent two years in Scotland, during which time we kept up a close correspondence. I wanted no riches, but I hesitated to bring her into a line of life so opposite to what she had been accustomed.

During my two years residence in Scotland, she came to reside in Chester; a part of Mr. Gilbert's family also came thither, together with a maiden lady, a relation, of an independent fortune. This lady, with whom Miss Dupuy had contracted a particular intimacy while in the West Indies, would very freely have shared her fortune with her, had she remained single; but the offer came too late.

My two years in Scotland being expired, my appointment, at my own request, was Chester circuit, where I arrived on Thursday the 18th of September, 1767, and on the Monday following she gave me her hand; the greatest of all my temporal blessings, and for which I hope to praise God for ever.

We spent an agreeable year at Chester, and the friends requested my staying a second year, though biennial stations had not as yet become common; however, I went to Bristol Conference, in full expectation of returning; but some circumstances, of rather an unpleasant nature, had happened in Dublin, and scarcely one superintendant seemed willing to go, as it was like going into a fire: however, I ventured on the task, which was far from being agreeable

agreeable to my friends at Chester; nor was it very pleasing to the dear partner of my life, especially in her then present situation; but one murmur or contrary word never came from her peaceful lips; but, on the contrary, she hastened to make all things ready for our departure.

As soon as I returned, I hastened to Parkgate, to inquire for a ship, and agreed with the captain for beds and passage. I expected it would be some days before he would sail; but on the following sabbath a message came that he would sail at high water. This rather put us into a bustle; but my dear wife in patience possessed her soul.

We got a chaise, and drove as fast as we could; but when we got to Parkgate, the ship was under sail a considerable way. I hired a boat in hopes of overtaking her; but I soon perceived we were labouring in vain, the ship continuing to leave us behind; so we tacked about, and returned to shore; and it was well we did so in time: for no sooner had we arrived, than a most violent storm arose very suddenly, so violent that it drove the ship upon a sand-bank, and there she stuck fast, to the great terror of all on board, for the storm continued all night extremely violent, so that the ship was in danger of being beaten to pieces; and in that case all on board must have perished.

The next day the storm ceased, and the ship was got off the sand-bank, but was obliged to return into the harbour, and after a few days, weighed anchor again. There was a vast number of passengers, and although I had agreed with the captain for beds, yet when we came on board, I found they were all occupied; for my own part, I cared little about it; but for my poor dear wife, who soon grew sick, I felt much, but could not help her; for such as had beds, kept possession, and great numbers were like ourselves, obliged to do as well as they could.

Our passage was rather tedious, being three nights on the water; my wife having neither rest nor food, gave me much pain; sleep she very much wanted, but suffered the want of it quietly. At last the wished-for hour arrived, and we landed safe in Dublin, and were kindly received by our friends. The thing my weary companion was most anxious for, was a bed to stretch her weary limbs upon, which was soon obtained; but although so worn out for want of rest, it was some days before she could obtain

“Tir’d nature’s sweet restorer, balmy sleep.”

But in a few days all was well.

My station in Dublin, I hope in some good degree, answered the design, yet not so fully as I could have wished; I tried to do my best.

On Feb. 22, 1769, my dear wife was delivered of her first child,

child, and some days after had the misfortune to have a gathered breast, which gathered and broke several times, so that we were obliged to put the infant out to nurse, which was no small cross to us both; and what was still worse, through erroneous treatment of her breast, it became a very serious affair. The surgeon who took it in hand, gave it up,* and, as we were told, said it was a cancer.

It was an alarming complaint: it was healed on the outside, but much discoloured, and hard and extremely painful. To hear her painful groans by night and day, cut me to the heart. I had to preach night and morning, and had often to try to comfort others in public and private, and my own mind so distracted and distressed, I knew not what to do. Indeed, it was a time of sorrow, such as I never felt.

However, after many months' painful anxiety, a cure was effected; but before that took place, we were obliged to remove to Cork, and leave our poor infant a hundred miles behind us. It ought to be noted, that in these days there was no allowance in Ireland for the board of the preachers: they had to go out for every meal, unless they could procure it at their own expense; only during my wife's lying in, the stewards provided for her, but as soon as she could crawl out, that ceased.

What contributed to the cure of her breast was, a hemlock poultice, and a rigid abstinence for many weeks. During that time she tasted no kind of animal food, nor eggs, no kind of ale, porter, or wine, or spirits; she kept strictly to a vegetable diet, and cream of tartar and water; by keeping rigidly to the above regimen, the hardness gradually decreased, and it also gradually resumed its natural colour, and became perfectly well, only the nipple was lost, so that she could not give suck to any future child from that breast. I am thus particular in this circumstance, because I have been applied to for information by persons who heard it was a cancer, nor can I tell what to call the complaint, but it was to me a very alarming affair; but by the kind providence of God it was cured, as related above.

Our next removal was to Manchester; and we came through Dublin, and met with our dear child, whom we had not seen for above a year. The friends in Dublin rejoiced to see my dear companion so well. We spent a fortnight among them, and then embarked for Liverpool, and had another tedious passage. After spending two nights at Liverpool, we crossed over to Chester, and after spending a few days with our kind friends, I hastened to Manchester, leaving my wife and child at Chester, who came after me in the space of a month. A preacher's family was a new thing at Manchester, and the society then but small. An old man.

* See my Journal.

and his wife, and the single preacher, occupied a small house, and they removing, another man and his wife came in their place, so that we had but one room for every thing, except the use of the kitchen fire. But though very different to what my wife had been accustomed to, not a murmur or complaint ever saluted my ears.

However, here I thought I should have lost her. The friends at Rochdale often importuned her to pay them a visit, and, a little before Christmas, she went thither, where she took a cold, which brought on a high fever; and being in a clothier's house, in a low room, over which men were at work, the noise to her was distracting.

As soon as I knew her situation, I hastened thither, and got a chaise, and brought her to Manchester, to a friend's house; and it was but just in time. Had I delayed one day longer, she must have remained where she was. Our friends were very kind and tender over her, and the stewards were very kind; desiring that she might have all medical help, or whatever was necessary; and one or the other came to inquire after her every day. Although it is now forty years since, the grateful remembrance is still engraven on my heart.

It pleased God to raise her from the brink of death; nor do I remember her being confined to her bed one day after, except in her lyings in, although of a very delicate frame, from that time to her last illness. I have had several fevers, the consequence of bad colds, got in damp beds, and cold damp rooms, and experienced much of her kindness in her sitting up with me much more than I desired, particularly at York and Leeds.

Nothing remarkable occurred till July, 1807, at Liverpool, when our servant, I sleeping that night in another room, called me up very early. I knew she must be in extreme anguish to have me called out of bed; I found her in dreadful pain in her stomach and bowels.

I hastened to Mr. Hensman, a medical gentleman in the society, and called him out of his bed. He came with all speed, and by applying hot flannels to her stomach, and a bottle of hot water to her feet, and something to take inwardly, the rack of pain abated, and she fell asleep, and slept for some time, and when she awoke, found herself much better, but exceedingly weak. During our stay at Liverpool, she had several attacks of the pain, but always got relief in the same way.

But the time was come for us to leave Liverpool; yet she was really in a poor condition for travelling; how it might have been, had she continued for some time, I cannot tell; but as usual, though she left it with great reluctance and extreme weakness, yet no complaint, not a breath of murmuring escaped her lips, and

though so weak that she could scarcely get into the chaise, yet, believing it to be the order of Providence, she willingly submitted. She had a very high opinion of Mr. Hensman's judgment, and almost thought, that had she continued under his care, there might have been a chance of a partial recovery; complete it could not have been expected without a miracle. How it might have been, had we continued any time, I cannot tell; but her regard for Mr. H. continued to the end, and she had no confidence in any medicine she took afterwards.

Our station was Bolton. We stopped the first night at Prescot, where she was very faint and poorly, but said little, as was usually the case, which might occasion friends to think her not so weak as she really was. We got to Bolton the next day, but it was full as much as she could bear, and considering she scarce eat any thing, it was a wonder how she subsisted. The friends at Bolton were very kind, and any thing she wished for was at her service. Dr. Taylor had the goodness to visit her, but nature seemed to be exhausted.

At the end of the year, I thought the pure air and sweet situation of our house at Wakefield, might revive her; accordingly, at my request, the Conference appointed us thither. I believe, I grieved my friends at Bolton in leaving them at the end of one year. But I wished to try any thing to restore health to her who had been my faithful companion so many years. Indeed she wished to sit down, I believe chiefly on my account, seeing me so much fatigued with walking, as also preaching three times on the Lord's day, and meeting the Society, which is a general practice in the north. We set out for Wakefield, and I hoped we should reach it by short stages. We stopped at Manchester, but I saw she was fatigued with little, and was almost the colour of an orange. We stopped at night at Delph, and next day hoped to arrive at Wakefield; but when we got to Huddersfield, I saw she was quite spent, though I believe she would have gone forward if I had desired it, though she might have died on the road. But I durst take her no further. Indeed, my kind friend, Mr. Elliot, almost insisted upon her staying till recovered a little, for the rough hilly road from Delph to Huddersfield had almost finished her. Here she stayed from Thursday till Monday, and was treated with all the tenderness that was possible, and whatever she wanted, either as diet or medicine, was at her service; which kindness I shall not hastily forget. On the Monday she arrived at Wakefield, faint and feeble. Here I wished her to have medical aid, and, almost by force, called in advice; but the medicines gave her no relief, and from that time, till the day before her death, she declined taking any. She passed the two years at Wakefield in a very feeble lingering state, till within a month of

of our leaving it, and then recovered amazingly; and bore our journey to Manchester remarkably well, recovered her usual colour and appetite, so that I hoped for a comfortable lengthening out of her days; till Saturday, the 20th of October, in the evening, she went into the chapel, and when she came into the house complained that her feet and legs were uncommonly cold, although the weather was not very cold. The cold ascended rapidly into her stomach and bowels, and she continued all night in a rack of pain and sickness. On the Lord's day I sent for a physician, but it availed nothing, what she took did not stay; he changed his prescriptions, but to no purpose. She then said she would take no more medicine.

She still continued in much pain, only now and then she had a short interval of comparative ease, and then what she could say, had respect to eternal things. Indeed for months she seemed like one dead to all sublunary things; it might be truly said, her conversation was in heaven. Dr. Watts's treatise on the Happiness of separate Spirits, had been her favourite book for years; she had fully entered into the spirit of the author. We have a son, who when very young, was seized with violent convulsions, which so deranged his mental faculties as to render him totally incapable of any kind of business; he lay very near the heart of his mother, fearing after we are gone he might fall into the hands of those who would treat him hardly; but for some months previous to her death she had entirely given him up, believing the Lord would take care of him.

On the Monday I perceived the symptoms of mortality were upon her; the cold clammy sweats announced her approaching end; her pains were very great, but all the time she preserved her recollection; but at length her speech failed. She made several efforts to speak to our servant, and looked at her very eagerly, but could not articulate. I should have been glad to have known what it was she was so eager to speak, nothing respecting this world I am persuaded, for she was dead to all things here below.

Mr. Townley, who had married our eldest daughter for his first wife, and Mrs. Townley, were in the room, and asked if she knew him, and she answered, "My Townley," the last words which her dear lips uttered. She drew her breath more and more feebly: I kneeled down by her, and commended her to God. It was a solemn time, and, about ten minutes before eight o'clock, her happy spirit took its happy flight to the region of eternal rest.

She had often said, "I do not expect to go off in that extraordinary triumph which some do; I expect I shall depart in that quiet and peaceable way in which the Lord has led me on all my life through;" and so it was. Her last end was peace. I observed that there appeared in her an amazing deadness to all things here

below, and that the things of eternity engaged her attention to the last. Even in her last conflict, and her servant only in the room, she desired her to read the fifteenth chapter of the first epistle to the Corinthians, which she termed the burying chapter, and made her remarks, though in much pain, particularly in those passages which contrast the natural with the spiritual body in so sublime a manner.

She was blessed with a fine understanding, which had been cultivated by a genteel education. She had read much, and read it well; and in her younger years her memory was remarkably tenacious, so that she could retain what she read.

She was swift to hear, slow to speak, and slow to wrath. Her way was to speak evil of no one. She was most ingenious in excusing or palliating the faults of others; I have often been astonished at her dexterity in that respect. Indeed she thought no evil. She was no gadder abroad, her feet abode in her own house; even the kind invitations of friends to dine at their houses she, for the most part, declined. She alleged several reasons for that refusal. She had a feeling heart for the poor; and while her daughters were with us, endeavoured to infuse the same spirit into them. If she heard of a poor man's wife ready to lye in, and had nothing to put on the infant which she was about to bring into the world, she would have said to her daughters, "Come my dears, lay down what you have in hand, we must set to work, we must see what shirts or shifts can be spared to make caps, shirts, or cloths for a poor infant;" and I was thankful to find they were as ready to work, as she to propose it. She encouraged her children, while very young, in asking questions; and I have heard her say, that while they were little and sat round her table on a winter's evening, and she was at her work, hearing and answering their questions, these have been some of her happiest moments.

In our line of life, different kinds of persons come in our way, and children of an intelligent turn are apt to make their remarks; some, perhaps, affected to be dressy and to assume airs, with very little understanding; others again, who make no parade, yet shew much good sense, as well as good manners. When the parties were gone, our children of course would say something respecting them, and it was sure to be turned into an useful channel, by informing them that female excellence did not consist in outward adornings, as they themselves could see, and how well it is to have the mind cultivated. In short, she let no opportunity slip, or occurrence which might happen, to form their minds to what was useful. Hence it was that we had little trouble with them, they knew their duty, and performed it through affection. She never wandered from
chapel

chapel to chapel; I believe my ministry was acceptable to her, and profitable, but she never left another preacher to go to hear me, when we were in any town where there were more chapels than one, as in London, Bristol, Liverpool, &c. As it was a point with her not to dine out on a Sabbath day, so if I were invited near the place where I preached, and she were pressed to go, yet she always excused herself, except in some very particular cases. She was a candid hearer, seldom, very seldom indeed, finding fault, though not many were better judges. She had read much divinity, and understood it. The atonement, and intercession of our blessed Lord, were delightful topics to her precious soul, and the grounds of her confidence to the latest moments.

It has been observed, that for many months prior to her death, her thoughts were much employed in the contemplation of heavenly things, as though they were realized before her eyes; and whoever might happen to come in, if they stayed but a short time, they were sure to hear something of that nature. The following lines of Dr. Watts were frequently in her mouth;

“My cheerful soul, now all the day,
Sits waiting here and sings;
Looks through the ruins of her clay.
And practiseth her wings.
Faith almost changeth into sight,
While from afar she spies
Her fair inheritance in light,
Above created skies.”

And she delighted to repeat that beautiful funeral hymn by Mr. C. Wesley, especially the first stanza:

“O, what hath Jesus bought for me?
Before my ravish’d eyes
Rivers of life divine I see,
And trees of paradise.”

Our Lord’s sermon on the Mount, and his farewell discourse to his disciples, were particularly precious to her. She paid a strict attention to truth, there was no quibble, no guile, no equivocal or double meanings in her words; she said what she thought, and in words to be understood; for in her lips was no guile. All who knew her are convinced of the truth of this; and the same she inculcated upon her children.

She had her cloudy hours as well as her general sunshine; the enemy was not wanting, so that sometimes I have found her in tears, and, inquiring the cause, she has answered, “My dear, if after all I should be deceived, what a dreadful thing it would be!” But she again grasped her shield, and the darkness fled.

During

During the period that our poor youth was so harassed with convulsions, which entirely deranged him, her soul was much tried, and indeed so was mine. Seeing the poor creature in those torturing fits, no sooner out of one, but another coming on, and his face black as a coal, joined to her want of rest, gave her delicate frame such a shock as she never recovered. Yet no one ever heard a word of complaint, except myself, and not even to me did she say much; for she knew I felt my own share of trouble, and she never wished to add to my affliction. Indeed, I never wish to see a human being so dreadfully handled as that poor lad was; besides the effects, to see a child of the most promising appearance for understanding, turned into a mixture of idiotism and insanity, must be a trial to one who highly esteems genius and good mental qualities. But so it hath pleased God, and I submit.

But fatigue of body, and distress of mind, gave a deep shake to her delicate frame, which I judge brought on that dizziness in her head which at times afflicted her more or less for more than twenty years, so that at times, they who did not know her, would have thought her in a state of inebriation; for sometimes she has fallen down helpless. This happened to her not many months before she left Wakefield. She had been laying a few caps and other little matters upon a grass plat in the garden, and very likely stooping with her head might bring it on, and when she returned into the house, our servant happened to be gone into the town, no one present, she fell down as if she had been dead, and cut her head dreadfully. Very providentially, at that instant, Mr. Hardcastle, one of our Preachers, came in, and found her in that deplorable situation. He immediately apprized Mr. Brown, my worthy colleague, and medical help was called in, and the profuse bleeding was stopped, which I understand was alarming; yet, as I was told, she was so bereft of her understanding that she said she ailed nothing. However, she soon came to herself, and found herself much hurt, by a deep cut in her head, and one side of her face much bruised.

It was a kind providence that sent Mr. H. in at that critical moment, or I know not what might have been the event. But as a proof of her unwillingness to give me any uneasiness, as I was out of the circuit, and she knew that Mr. Hardcastle would see me in a few days, she charged him not to mention what had happened; so that I was quite ignorant of the painful circumstance till I came home.

However, through the mercy of God, she soon got well, and the loss of so much blood had been of great service to her head; nor do I remember to have heard her complain of that dizziness either more or less from that day.

She

She was remarkably careful of what belonged to the society, as coals, candles, furniture, linen; never suffering the children, when little, to hurt or spoil any thing; and that was one reason she went out so little. She knew they required all the attention which she could give them, and therefore kept her eye fixed upon them; and for that and other purposes her feet abode in her own house. And after those dreadful fits afflicted her son, it was a difficulty to persuade her to go any where. She always thought duty called her to stay at home; by doing which she saved much time for reading, a salutary employment, for which she often regretted her want of sufficient leisure.

I was pretty certain she might have been very useful in meeting a class, but she did not think so; she certainly had a clear head, was well versed in the Scriptures, and had a perspicuous and easy method of communicating her thoughts; yet her diffidence always kept her back; with much persuasion she would have spoken to the class in which she met; and although all in the class expressed themselves profited, yet she always felt herself dissatisfied, so that it was with reluctance that she was persuaded occasionally to meet a class. This was a weakness, which rendered her life less useful than it might have been. We were in the habit of receiving the preachers into our house for forty-two years, and (excepting one, and he soon left the connexion,) I never heard her make any complaint against any one; but when she has heard anything unkindly said, she would answer, "I have had the preachers in my house so many years, yet never saw any thing that bordered upon intemperance, either in eating or drinking, or any thing that could be in any wise counted indecent, either to the servants which we might have, or to our daughters." This I mention, to the credit of those ministers which we have had the honour to entertain, many of whom are entered into the joy of their Lord.

I never knew any one more free from envy than she was. If she apprehended or saw any one taken more notice of than herself, it gave her no uneasiness; or if one told her any thing of the sort, it gave her no pain. She made no inquiry into other people's concerns; if she could do any one a kindness, she rejoiced to do it; otherwise she was no busy-body, no gossip: her domestic concerns, and her salvation, claimed her chief attention. For the truth of all that I have said, I can appeal to such as knew her, and especially to such as knew her most; and what I have written is with a view to stir up others to go and do likewise.

Nothing which I can write avails her; her state and character are with her God, whom she loved, and whom she served, and whose cause she dearly loved. As a wife, I can truly say, my heart safely trusted in her, in the full sense of the word. As a mother,

mother, she had the present and eternal welfare of her children deeply engraven upon her heart; and as a neighbour, she was glad to do any kindness in her power. I do not pretend to set her up as a perfect model; she knew her own weaknesses, such as wanderings in duty, and coldness therein; and a natural diffidence to appear in public. These made her less useful than she might have been. She often called herself a "cumberer of the ground;" yet upon certain occasions she has exerted herself, and that with success; once in particular, when we were at York, where Dr. Harmer died. This gentleman was well known to the first race of preachers. He was educated in the medical line, and at an early period called to preach. He travelled several years, and laboured with much success; but many difficulties were in the way in those days. These looked him in the face; and he, yielding to the temptation, settled in Sunderland; and from that time scarce knew a day of health of body, or comfort in his mind. He came to York a few years before his death. Such a sufferer, I may confidently say, I never visited in all my days; "his flesh upon him had pain, and his soul within him did groan." Such a complication of disorders never did I see meet in any human being; and his mind was, if possible, more wretched. His views of the Almighty, of death, and judgment, were dreadful beyond conception. "Wearisome nights and tedious days were appointed him." Indeed it was almost terrifying to be in the room with him. This son of sorrow, my dear sympathizing wife visited daily, and seemed to be the messenger of peace to him; and he never wished to be without her.

One night, when she was about going to bed, it was impressed upon her mind to go and see him even then; I was not at home; she put on her cloak, and desired her servant to get the lantern; the girl dissuaded her from going, telling her it was late, and they would be gone to bed. But she said, "I cannot be easy if I do not go;" accordingly she went, and knocked at the door. Mrs. Harmer came to the door herself. O! said she, surely God hath sent you; I am at my wit's end; the distress Mr. Harmer is in is more than I can bear. She went up stairs, and found him in a most distracted situation, sure enough. "The sorrows of death compassed him, and the pains of hell had taken hold of him." The sight of my poor dear wife seemed to give him a little relief; and during her praying with him, the Lord gave permanent peace to his soul, which he retained till his spirit returned to God. Now in such instances she would exert herself even beyond her strength, and seldom without success. Perhaps some of Dr. H.'s friends may be glad to see this to their satisfaction.

She had a most feeling heart for the poor; and, besides what

she could spare herself, she exerted her influence with others, and the blessing of God attended her labours herein.*

I shall now close this narrative. Indeed it was what she often requested, that nothing might be said of her after she was gone, either in a funeral sermon, or in any other way; but some friends who knew well her spirit, temper, and conduct, thought it would be a criminal omission to let her drop in silence. To her it is of no consequence whether any thing is said, or nothing; yet I flatter myself her example may be of some use in many respects; and were I not so nearly related to her, I should have said much more. In her, the poor have lost a feeling friend; I, a faithful and affectionate wife; my children, one of the best of mothers; the church, a pious member; but our loss is her unspeakable gain.

To the eternal Jehovah be all the glory.

REMARKABLE ACCOUNT OF THE CONVERSION OF A POOR WOMAN.

To the Editor of the Methodist Magazine.

Sir,

As it is naturally a high gratification to the people of God to hear of the operations of the Holy Spirit in the souls of men; and, ever since I could think, it has given me pleasure to be able in any degree, to contribute to the happiness of others, I have ventured to obtrude myself on you with what follows:

In the vicinity of London lately, a young woman, the daughter of respectable parents, being in a declining state, and apprehensive that her end was approaching, informed her mother that she was desirous to see the clergyman of the parish, from whose public admonitions and instructions she had, she said, received much consolation and comfort. Pleased with her request, her mother sent for the clergyman, who is a Doctor in Divinity, and much respected by herself.

Agreeable to his usual practice, the Doctor immediately complied, and went most willingly to perform this serious and solemn part of his duty. On his arrival he found her dejected. How-

* I could mention several instances in which a kind providence blessed her attempts in obtaining for such as were very much distressed by sickness and other occurrences, in which her labour of love has been attended with success, by the prudent management of the parties concerned, so that they have not only been extricated out of distress, but have got into a comfortable way of living, to her very great satisfaction, which hath often occasioned her cheerful thanksgiving to the Lord. In short, I may say, it was her luxury, her heart's delight to do good. She was very indifferent about what she might eat, or drink, or wear herself, but was very desirous to see others comfortable. It was with very great reluctance that she took any kind of medicine, so that for the 42 years she was my wife, I believe I may truly say, she did not cost five pounds in medicine.

ever, their company became reciprocally delightful and satisfactory, and, after prayer, she seemed revived and quite easy.

In the course of his visits, the Doctor found that she had a lively sense of the demerit of sin, and of the need of a Saviour. He found her much in the exercise of faith, and living in an entire dependance on the Son of God. But she told him she had been a great sinner, and frequently doubted whether such as she could be saved. She had been confirmed; but, through a fear of damnation because of unworthiness and undue preparation for taking the Sacrament, she had never been a communicant. She delighted much in conversing on this most important duty, and frequently said, "That so soon as she became able to go to church, she would take the Sacrament." Finding, however, that she neither could go to church, nor have peace of mind, till she explained herself more fully, she sent for the Doctor, and modestly made him acquainted both with the state of her mind and body.

When about 15 years of age, she told him that a domestic misfortune rendered it necessary for her to leave her parents, and reside with a relation, where she was under the necessity of seeing such company as she had not been accustomed to before, and where her youth and accomplishments exposed her to danger. She was often told that she was handsome and beautiful, and confessed that she was pleased to be thought so. But as she was innocent, so was she unsuspecting, and never imagined she was flattered with a view to her ruin. Her company being often and earnestly solicited, she was frequently prevailed on to visit the play-houses, and other public places of amusement. By degrees she became fond of dress, shew, assemblies, and most of those frivolous amusements that precipitate the giddy and unthinking into ruin. She was fast approaching a dreadful vortex, without perceiving it. At length one of her base pretended admirers was but too successful in seducing her, and then abandoned her. On this her relations dismissed her, and she was obliged to submit to the scorn and contempt of many, even of those who had formerly caressed her. In a short time, penury and pain, remorse and anguish of soul, became her constant companions, and from these she saw no way of escape. Ashamed to return to her relations, she concealed herself; and, in order to support a miserable existence, became the sport of the lascivious, and a prey to their irregular desires. Afflicted both in body and mind, she *often* wished for death but in vain. Being, at length, discovered by her relations and taken home, by the blessing of God on the means used for her recovery, she was restored to health, so as to be able to go to church.

After giving this account of herself, she told the Doctor that the first time she heard him preach was a happy day for her, and that she

the daily blessed God for it; that his warnings and advice to sinners had been the means of her conversion; that by the one she had been convinced of the danger of sin, and by the other prevailed on to apply to God in frequent and fervent prayer, to which he had been pleased to give her gracious answers. She told him that his publick instructions were delightfully refreshing to her wounded spirit, and that her only hope of mercy was through Christ the Redeemer, by whom an offended God and offending creatures are reconciled.

Thus, after leading a life of folly and vice for more than two years, did this poor degraded creature become a true penitent and a sincere christian. However, Satan had not given her up. She still had her trials, and was often afraid lest the power of sin in her, and the evil one, should prevail; and this made her frequently and earnestly wish for private conversation with the clergyman.

One Sunday morning she sent for him, earnestly desiring him to come and see her. He went, and found her in prayer, and weeping. She said she was glad he was come, and wished much for his conversation and advice, now that her end was approaching. After exhortation and prayer, she appeared tranquil. When he was going away, she took him by the hand, and earnestly prayed that heaven might shower down on his head its best blessings. At length he left her. But he had scarcely got home, which was not above half a mile, when she sent for him again, beseeching him to return without delay. He did so, when she entered on a most interesting conversation on the duties of religion, and the sacrament of the Lord's Supper. During this interview, pain seemed to have completely left her, and a pleasant serenity appeared in her countenance. She said she was resigned, and prepared to meet her God and Redeemer. The Doctor being necessitated to leave her, as it was the time of going to church, she again blessed him as the happy instrument of her conversion, and begged that he would return to her again as soon as he could, which he promised to do. The Doctor was detained longer than she expected, it being the first Sabbath of the month, when the Sacrament of the Lord's Supper is administered. She told her weeping mother that she was dying; but that she could not die till she saw the Doctor again. The consequence was, that three messages were sent to him from her, while administering the Sacrament at the altar.

What I have hitherto stated was told me by the Doctor; of what follows I myself was an eye witness.

Being an old acquaintance, I happened to call on the Doctor that morning, and was in the vestry, when he came into it from the altar. As I had something particular to say to him, and he had not time to hear it, I begged to be permitted to accompany

him, that I might mention it as we went along. When we arrived at her mother's, the young woman was quiet; but on being informed that the clergyman had come, she begged to be helped to sit up in her bed, and then, with a mild and placid look, a low and pleasant, but somewhat tremulous voice, she began to speak of the pleasures and advantages of a divine life; of the inward joy and satisfaction she then felt, and of her glorious prospects beyond the grave. She told him that she often doubted whether such a sinner as she had been could be saved, but that she now rejoiced in the thought that Christ came into the world to save sinners; that her sins were washed away, and that she would not now relinquish her glorious prospects for ten thousand worlds. She added that, when she had received the sacrament at his hands, which she wished to do, she would die in peace, and go to her father's house. Tears started into our eyes. They were the mingled tears of joy and grief. Of joy, that a sinner had been converted from darkness to light, and was soon to join the general assembly and church of the first born; and of grief, that so young a creature was so soon to leave her friends and acquaintance in this valley of tears, to mourn her absence.

The elements having been consecrated with becoming, I had almost said awful, solemnity, the Doctor and some others joined in communion with her, and after some animating exhortations to her how to behave in her last moments, she took the Doctor by the hand and bade him farewell. She then, with inexpressible calmness and resignation, laying her head on the pillow, said, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

In a few minutes after, without opening her eyes again, except once with seeming delight, and turning them towards heaven, she, without the least sign of pain, but rather with marks of joy and gladness, breathed her last.

London, Nov. 12, 1808.

JAMES HALL.

MISCELLANIES.

AN EXTRACT FROM AN ACCOUNT OF THE TORMENTS WHICH THE
FRENCH PROTESTANTS ENDURED ABOARD THE GALLIES,

On the Revocation of the Edict of Nantz.

BY JOHN BION,

SOMETIME PRIEST OF THE PARISH OF UREY IN BURGUNDY, AND CHAPLAIN
TO A GALLEY IN THE FRENCH SERVICE.

HISTORY abounds in instances of the effects of the spirit of persecution, and shews how boundless is its fury; but the sad effects it hath produced in France, are scarcely to be paralleled in any
age

age or nation. All the world knows the Protestants there lived under the protection of the Edict of Nantz, a treaty as full and solemn as any that ever was made. It was at first religiously observed, but at last, at the continual solicitation of the Jesuits, it was perfidiously broken.

I shall endeavour to satisfy the curiosity of those who desire to be informed of the treatment of the Protestants in the Gallies; and to convince such of their error as are loth to harbour any hard thoughts of the French court, and justify its proceedings by pretending, that what they suffer is not on account of religion, but is a just punishment for rebellion and disobedience.

But before I proceed to shew the sufferings and misery which persons in the gallies labour under, I shall give a short description of a galley.

A galley is a long flat one-decked vessel, with oars; and though it hath two masts, yet it is built so as not to be able to endure a rough sea, and therefore the sails for the most part are useless. There are five slaves to every oar, one of them a Turk, who is set at the upper end of the oar, to work it with more strength; there are in all three hundred slaves, and an hundred and fifty men, either officers, soldiers, seamen, or servants.

There is at the stern of the galley, a chamber shaped on the outside like a cradle, belonging to the captain, and solely his at night, but in the day time common to the officers, and chaplain; all the rest of the crew (the under officers excepted, who retire to other convenient places) are exposed above deck to the scorching heat of the sun by day, and the damps and inclemencies of the night. There is indeed a kind of tent suspended by a cable, from head to stern, that affords some little shelter; but the misfortune is, this is only in fair weather; for in the least wind, or storm, it is taken down, the galley not being able to endure it for fear of oversetting. In the two winters in 1703, 1704, on the coasts of Monaco, Nice, and Antibes, those poor creatures after hard rowing, could not enjoy the usual benefit of the night, which puts an end to the labours of the day, but were exposed to the wind, snow, and all other inconveniences of that season. The only comfort they wished for was the liberty of smoking; but that, on pain of the bastinado, was prohibited.

When we consider that the vessel being but small for the number of men, consequently crowded, the continual sweat that streams down from their bodies, whilst rowing, and the scanty allowance of linen, one may easily imagine that this breeds abundance of vermin; so that in spite of all the care that can be taken, the gallies swarm with lice, &c.

The whole yearly allowance of the slaves, for clothes, is two shirts made of the coarsest canvas, and a little jerkin of red serge,
and

and every three years a kind of a coarse frock, and a little cap to cover their heads, which they are obliged to keep close shaved as a mark of infamy. Instead of a bed, they are allowed, sick or well, only a board a foot and a half broad; and those who have the unfortunate honour of lying near the officers, dare not presume (though tormented with vermin,) to stir so much as a hand for their ease; for fear their chains should rattle, and awake any of them, which would draw on them a punishment more severe than the biting of those insects. It is hard to give an exact description of the labours the slaves undergo at sea, especially during a long campaign. The fatigue of tugging at the oar is extraordinary; they must rise to draw their stroke, and fall back again; insomuch that in all seasons, through the continual and violent motion of their bodies, the sweat trickles down their harassed limbs; and for fear they should fail, as they often do through faintness, there is a gangboard which runs through the middle of the ship, on which are posted three comites, (officers somewhat like a boatswain in his Majesty's ships,) who, whenever they think that an oar does not keep touch with the rest, without ever examining whether it proceeds from weakness or laziness, they unmercifully exercise a tough wand on the man they suspect; which being long, is often felt by two or three of his innocent neighbours, who being naked when they row, each blow imprints evident marks of the inhumanity of the executioner; and they are not allowed the least sign of discontent, but must on the contrary, exert the little vigour that remains, and try by their submission to pacify the rage of those relentless tigers, whose strokes are commonly ushered in, and followed by a volley of horrid imprecations.

No sooner are they arrived in any port, but their work is increased, several laborious things, previous to casting anchor being expected from them, which in a galley is harder than in a ship. And as the comite's chief skill is seen in dexterously casting anchor, and as he thinks blows are the life and soul of all work, nothing is heard for some time but cries and lamentations; and as the poor slaves are busy in the execution of his commands, his arms are as briskly exercised in lashing them.

To support their strength under all those hardships, during the campaign, every morning at eight of the clock, each man has his proportion of biscuit, of which indeed they have enough, and pretty good; at ten a porringer of soup made with oil, pease, or beans, often rotten, and commonly musty. I call it soup according to their use, though it be nothing but a little hot water, with about a dozen pease or beans floating on the top; and when on duty, a pichione of wine (a measure containing about two thirds of an English pint) morning and evening. When at anchor in any port, all who have any money are allowed to buy meat; and the

Turk

Turk that commands the oar, and is not chained, is commonly the person employed for this purpose, as also to see it dressed in the cook-room.

When the badness of the weather hinders the galleys from putting to sea, such slaves as have trades, work in the galley; such as have none, learn to knit coarse stockings; the comite, for whose profit they work, gives them yarn, and pays them about half the usual price; and this not in money, but in some little victuals, or wine. The poor souls that have no trade, clean their comrades' clothes, and destroy the vermin that torment their neighbours; who in return give them some small share of that scanty pittance they purchase by working.

One may imagine that such ill-treatment must needs occasion frequent sickness: in that case their usage is thus. There is in the hold a close dark room, the air being admitted only by the scuttle, about two feet square, which is the only passage into it. At each end of the room there is a sort of a scaffold called taular, on which the sick are laid promiscuously without beds, or any thing under them; when this is full, if there be any more they are stretched all along the cables, as I saw in the year 1703, when being on the coast of Italy, in winter time, we had above threescore sick men; in this horrid place, all kind of vermin rule with arbitrary sway, gnawing the poor sick creatures without disturbance. When the duties of my function called me in among them, I was in an instant covered all over with vermin, it being impossible to preserve one's self from their swarms. I was obliged, notwithstanding, to make considerable stays in this gloomy mansion, to confess such as were ready to expire; and the whole space between the ceiling and the taular being but three feet, I was obliged to lie down and stretch myself along their sides, to hear their confessions; and often when I was confessing one, another expired just by my side. Though this relation may fall into the hands of some nice persons, yet I cannot omit one aggravating circumstance; which is, that they are deprived of all convenience of doing the necessities of nature, except a little pail always so nasty, that they are but little better for it, and are besides so weak, that they are not able to go to it, the stench consequently is most intolerable, insomuch that no slave, though ever so weak, but will rather choose to tug at his oar, and expire under his chain, than retire to this loathsome hospital.

There are in a galley several sorts of people, under the notion of slaves, besides seamen and soldiers, viz. Turks, criminals, and protestants. The king buys the Turks to manage the stroke of the oars. They are generally strong men, and the least unfortunate of the whole crew; not being chained; but they wear a ring on their foot as a badge of slavery. When they arrive at any port they have liberty to trade, and some of them are worth three or four

four hundred pounds; they frequently send their money to their wives and families, and to the shame of christians be it spoken, there is a great deal more charity among them than is to be found among us.

The protestants now in the galleys have been condemned thither at several times. The first were put in after the revocation of the edict of Nantz: the term fixed for the choice of either abjuring their religion, or leaving the kingdom, was a fortnight, and that upon pain of being condemned to the galleys; but this liberty by many base artifices was rendered useless, for there were often secret orders by the contrivance of the clergy, to prevent their embarking, and hinder the selling of their substance; their debtors were absolved by their confessors when they denied a debt; and children were forced from their fathers and mothers' arms, in hopes that the tenderness of the parent might prevail over the zeal of the christian.

Protestants of all sexes, ages, and conditions used to flee through deserts and wild impracticable ways; committing their lives to the mercy of the seas, and running innumerable hazards, to avoid idolatry or martyrdom. Some escaped very happily, in spite of the vigilance of the dragoons and bailiffs, but many fell into their hands; whereby the prisons were filled with protestants. But the saddest spectacle of all, was to see two hundred men at a time chained together going to the galleys, and above one hundred of that number protestants: and what was barbarous to the last degree was, that they were obliged, when there, on pain of the bastinado, to bow before the host, and to hear mass.

Monf. Sebatier, whose charity and zeal equal that of the primitive christians, having a little money, distributed it to his brethren and fellow sufferers in the galleys; but the protestants being watched more narrowly than the rest, he could not do it so secretly, but he was discovered and brought before Monf. de Monmort, intendant of the galleys at Marseilles. Being asked, he did not deny the fact; Monf. Monmort not only promised him his pardon, but a reward, if he would declare who it was that had given him that money. Monf. Sebatier modestly answered, that he should be guilty of ingratitude before God and man, if he should bring them into trouble who had been so charitable to him; that his person was at his disposal, but he desired to be excused as to the secret expected from him. The intendant replied, he had a way to make him tell, and that immediately; whereupon he sent for some Turks, who, at his command, stripped Sebatier stark naked, and beat him with ropes' ends and cudgels during three days, at several times; and seeing this did not prevail, he himself turned executioner, striking him with his cane, and telling the bystanders, "see what a devil of a religion this is." At last, seeing he was ready to expire, he commanded him into a dungeon.

In the year 1703, several protestants out of Languedoc and the Cevennes, were put on board our galley, they were narrowly watched, and I was mightily surpris'd on Sunday morning, after saying mass on the bancasse (a table so placed, that all the galley may see the priest when he elevates the host) to hear the comite say, he was going to give the Huguenots the bastinado because they did not kneel, nor shew any respect to the mysteries of the mass. The very name of bastinado terrified me, and I begged the comite to forbear till the next Sunday; that in the mean time I would endeavour to convince them of what I then thought their duty and my own. Accordingly I used all the means I could possibly think of to that effect, sometimes making use of fair means, giving them victuals, and doing them other good offices; sometimes using threats, and representing the torments that were designed them, and often urging the king's command, and quoting the passage of St. Paul, that "he who resists the higher power, resists God." I had not at that time any design to oblige them to do any thing against their consciences; but what I did chiefly proceeded from a motive of pity and tenderness. I could not but admire at once both the modesty of their answers, and greatness of their courage; "The king," say they, "is indeed master of our bodies, but not of our consciences." But at last the dreadful day being come, the comite narrowly observed them, to see the fruit of my labours. There were only two out of twenty that bowed their knee to Baal, the rest generously refused it, and were accordingly by the captain's command, served in the manner following:

In order to punishment, every man's chains are taken off, and he is stripp'd stark naked, and stretched upon the courfier, (the great gun,) and there so held that he cannot so much as stir, during which time there is a horrid silence throughout the whole galley. The victim thus prepared, the Turk pitched upon to be the executioner, with a tough cudgel, or knotty rope's-end, unmercifully beats the poor wretch, and that too the more willingly, because he thinks that it is acceptable to his prophet Mahomet. But the most barbarous of all is, that after the skin is fleed off the bones of the sufferers, the only balsam applied to their wounds is a mixture of vinegar and salt; after which they are thrown into the hospital already described. I went thither after the execution, and could not refrain from tears at the sight of so much barbarity. They quickly perceived it, and though scarcely able to speak through pain and weakness, they thanked me for the compassion I expressed, and the kindness I had always shewn them. I went with a design to administer some comfort, but I was glad to find them less moved than I was myself. It was wonderful to see with what true christian patience they bore their torments; in the extremity of their

pain never expressing any thing like rage, but calling upon Almighty God, imploring his assistance.

[To be continued in the next.]

ON THE LORD'S SUPPER.

To the Editor of the Methodist Magazine.

Sir,

THE ordinance of the Lord's Supper is now pretty generally introduced among our societies; and I doubt not that the far greater part of our people are aware of its importance as a *divinely instituted* rite, and sensible of the benefits that attend a humble, believing participation of it. But I fear that "*all* have not this knowledge." Not long ago I heard it said, "A Methodist would rather go to a Love-feast than to a Sacramental-feast." He who first used this expression perhaps spoke hastily: at least I have no apprehension that the censure it conveys is *generally* applicable. But if it may be applied with justice only partially, it is lamentable. The blessed Lord, who said, "Do this in remembrance of me," has a most absolute right to our obedience. If we love Him, we will keep His commandments.

It is my confident hope that few, very few of your readers are habitual neglecters of this institution of our dying Redeemer. If there be any such, I would recommend to their consideration the estimation in which the church of Christ in every age has held, and the great things which have been spoken of this communion of his body and blood. It is not represented as a mere external ceremony, or as a work of self-denial, for which a *future* recompence only is to be expected; but as a delightful employment, a blessed, immediate intercourse of faith with her Lord, "*whose reward is with him.*" Indeed, in the elements themselves we do not believe with the papists, that any mysterious virtue resides. Through whatever process of priestly consecration they pass, we believe they continue to be what they were, plain bread and wine. Nevertheless, the faith which flies for refuge to Jesus as the hope set before the sinner, "*discerns the Lord's body in the outward and visible sign;*" and, in receiving it, experiences the communication of "*an inward and spiritual grace.*" This is a certain truth, except Christ's confessors have been a long succession of deceivers and deceived.

To the followers of Jesus in a state of persecution, this ordinance has ever been precious. The value which they have set upon it, and the soul-reviving blessings which it has conveyed to them, are affectingly exemplified in the following little narrative. I extract it from a German work published at Basle in the year 1784. It relates to the Huguenots, or rather to their successors "*in the kingdom and patience of Jesus.*" It is well known that, down to the time of the French Revolution, the Protestants were not tolerated in France. An account of them in that country, from the year 1688, to the present time, is a desideratum in the history

history of the Church of Christ. This gives an additional value to the anecdote.

"A French officer," says the narrator, "who was a member of the Reformed Church, and who is still living, (in 1784) was some years ago in quarters at a town in the south of France. He lodged in the house of two aged, peaceable persons of the Catholic religion. After he had been some time in the town, the regularity and uprightness of his conduct were generally noticed.

"One day a man, dressed as a respectable layman, called on him, and, after some conversation, made himself known as the minister of a numerous congregation of the Reformed Church, which existed in concealment in that place. He told the officer that for a long time they had been desirous of having the Holy Communion administered, but had not been able to accomplish their desire. Having, however, a confidence in him as one of their own church, they ventured to request he would favour them with his room for the purpose of communicating: and they intreated him, out of love to the Lord and their souls, to undertake this affair, which they allowed was a perilous one; but they assured him they would endeavour to make as little noise, and keep every thing as secret as possible; and they trusted that God would give them his aid and protection. After some consideration he consented to it in the Lord's name, and arranged with the minister the mode and time of the solemnity. At night, when all the family were at rest, the officer strewed the way, leading from the house-door up two pair of stairs to his own room, and the room itself, thick with sand. About midnight the communicants assembled. They came in one by one, all without shoes, preserving the utmost silence, while they manifested the most fervent devotion. The room and the table were made ready for the sacred transaction: and the room was soon filled with this pious people, among whom were many persons of rank and affluence.

"With their heads bowed, and the most affecting humility and fervency, they entered on the instituted service, and not even the softest word was spoken. The pious soldier says that it seemed to him as if he were already come into the society of the blessed in heaven.

"After they had thus celebrated the Lord's Supper together, they separated, and went home one by one, without shoes, and shedding tears of gratitude and joy, but in the most profound and devout silence. Before the morning the officer had removed the sand and every vestige of the solemnity. "Blessed are they that hunger and thirst after righteousness; for they shall be filled."

That the God and Father of our Lord Jesus Christ may increase amongst us this "hunger and thirst," and fill us with "righteousness" and all its fruits; that we may never mistake or substitute a spirit of curiosity for a spirit of devotion; and that, being "full of goodness," we may be "filled with all knowledge," is the earnest prayer of,

Dear Sir, Your, &c.

J. W—d.

An Occurrence, illustrative of the characters of the Rev. John Howe, M.A. a famous Non-Conformist Minister, and Dean Tillotson, afterwards Archbishop of Canterbury.

IN the year 1680, Dr. Tillotson, then Dean of Canterbury, in a Sermon preached at Court, advanced the obnoxious tenet that "no man is obliged to preach against the religion of a country, though a false one, unless he has the power of working miracles!" King Charles, it is said, slept most part of the time while the sermon was delivered. As soon as it was over, a certain nobleman stepped to him, and said, 'Tis pity your Majesty slept; for we have had the rarest piece of Hobbism that ever you heard. He shall print it, then, said the King; and immediately sent his command to the Dean to print the sermon. On its coming from the press, the Dean sent a copy of it to Mr. Howe, as he usually did of most of the things which he printed. Mr. Howe immediately perused it, and was sorry to observe a notion in it of so ill a tendency. Upon which, in a long letter, he freely expostulated with the Dean for giving such a wound to the Reformation; and expressed how much he was grieved, that in a sermon against Popery, he should plead the Popish cause against all the Reformers, who were of another mind. The Dean, having perused the letter, signified to Mr. Howe his willingness to talk that matter over freely. Accordingly they agreed to go into the country that day, and dine with the Lady Falconbridge; and as they travelled along in the chariot, Mr. Howe read over the letter to the Dean, and enlarged upon its contents. At length the good man begun to weep freely, and said it was the most unhappy thing that for a long time had befallen him. I see, said he, what I have advanced is not to be maintained. And then added, by way of apology, that he had but little notice; that the text, Joshua xxiv. 15, offered itself, and he thought the notion resulted from it: and, said he, immediately after preaching it, I received a command from the King to print the sermon, and then it was not in my power to make any alteration.

An Address to the Readers of the Methodist Magazine, on the Necessity and Utility, of distributing Religious Tracts, by the formation of Tract Societies; agreeably to the recommendation of the last Conference.

By SAMUEL TAYLOR.

THE knowledge of the doctrines and duties of Christianity, is confessedly of vast importance to the present and future happiness of mankind. How can the former be believed, and the latter be practised, if they be not understood?

The popular maxim of popery; "Ignorance is the mother of Devotion," is justly exploded by every genuine Protestant. Superstition, vice, and misery, are the legitimate offsprings of ignorance.

The destruction of God's ancient people the Jews, is by the prophet Hosea, ascribed to the lack of divine knowledge. And our Saviour intimates the same concerning the Jews in his day. "If thou hadst known, even thou, at least in this thy day, the things

things which belong unto thy peace! but now they are hid from thine eyes," Luke xix. 42.

Those who are the most accurately acquainted with the present state of religious knowledge in this country; have much cause to deplore its great deficiency. They behold with emotions of pity and regret, that thousands of their fellow subjects, are still immersed in ignorance and vice; that they are "alienated from the life of God, through the ignorance that is in them."

It must indeed be acknowledged, that there are many churches, chapels, and other places, occasionally used for the worship of Almighty God. There are also many teachers of various denominations, who state, enforce, and defend the truths of the Gospel. Sunday Schools have been of essential service in promoting Christian knowledge. By their means, many thousands of the youth of both sexes, who by their original situation in life, seemed to be consigned to perpetual ignorance, are made acquainted with the Holy Scriptures, "which are able to make men wise unto salvation, through faith in Christ Jesus." The British and Foreign Bible Society, is of such intrinsic worth, and productive of such incalculable good, as to reflect the highest honour on the age which gave it birth, and on the hands which have fostered it. By the benevolence and disinterested exertions of this godlike institution, the divinely inspired volume, has already found its way into the habitations of many thousands of our fellow men, both at home and abroad. But though it be conceded, that much has been done to dispel moral darkness; candour must allow, that much still remains to be done.

A systematic distribution of small Religious Tracts on an extensive scale, is admirably calculated to instruct and convert sinners; many of whom are too supine to seek for religious instruction; and too much in "love with darkness, to come to the light, to have their evil deeds made manifest;" but let a small pious tract be put into their hands, or left at their houses, and they will read, or hear it read, and derive from it much useful information. By the adoption of this scheme, the saving knowledge of Christ may be conveyed into every habitation in the land; erroneous opinions may be changed, human nature renovated, piety and morality greatly promoted, and ultimately, heaven peopled.

It is well known that Voltaire was an arch infidel, and a consummate hypocrite. The annihilation of Christianity under the denomination of the *wretch*, was his favourite object; and with a view to its accomplishment, wrote to Frederick King of Prussia, strongly recommending the circulation of *tracts*, as one means very likely to produce the desired effect. "Were I not so old, and had I health," says the sceptical philosopher, "I would quit without regret, the house which I have built, and go and dedicate, with two or three philosophers, the remainder of my life, under your protection, to the printing of a few *useful* books. But sire, cannot you, without exposing yourself, have some of the

Berlin booksellers encouraged to reprint them, and to distribute them throughout Europe, at a price low enough, to ensure their sale?" Frederick's reply is particularly deserving of notice. "You may make use of our printers as you please, they enjoy perfect liberty; and as they are connected with those of Holland, France, and Germany, I have no doubt, but that they have the means of conveying books whithersoever they may think proper." The Prussian monarch was as anxious to promote this diabolical work, as the witty Frenchman; he therefore solicited him (Voltaire) to bring forward new publications against Christianity; and was assiduous in spreading several deistical books of his own writing. "Good gentlemen philosophers," says he to Voltaire, "exert your whole force, combat with *error*, heap argument on argument, to destroy the wretch," i. e. Christianity.

The French philosophers disseminated the seeds of infidelity, by means of their large philosophical dictionary; but the lower classes of society, not having the opportunity of reading this voluminous work, several of the sceptical tribe, employed pedlars to sell at low prices, in the country towns, books which were written against the Christian Revelation; and the village school-masters were engaged in the same impious work. And did these infidel philosophers meditate the entire overthrow of the Religion of the Son of God? Hear this, ye professors of Christianity: arise and shake yourselves from your lethargy! adopting for your motto the maxim of the hypocritical French infidels; *tracts! tracts!*

By your united contributions and zealous exertions, you may purchase and distribute an immense number. Every village and town in the kingdom is accessible to you. If you go from home, let your pockets be well supplied with these excellent publications. A thousand opportunities will offer themselves, which compassion will prompt you to improve, while judgment directs in the mode of distribution. Does a man sin in your presence? it might at that time be impracticable, and even imprudent to admonish him; but by putting a Religious Tract into his hand, you afford him both instruction and reproof: and though he may then neither have opportunity nor inclination to read it, he will probably avail himself of the first opportunity that offers, of acquainting himself with its contents.

There are already a great number of Tracts printed, the style and arrangements of which are as perspicuous, as the matter is instructive and important. There are, however, many Religious Tracts, so called, the subjects of which are comparatively light and trivial; and they are also marked by the peculiar sentiments and phraseology of the denomination which gave them birth. But the publications which I now recommend are not designed to give publicity to the peculiar tenets of any party of professing christians, but to recommend and enforce the great doctrines of God our Saviour.

Plan of the London Methodist Chapel Amicable Society, with Benefit of Survivorship;

Whereby every Subscriber of 100l. has an immediate annual Income, according to age, of 5l. 6s. 7d. or 8l. and Survivors an increase up to 100l. per Annum during life.

TO promote the temporal interest of individuals, with the spread of the Gospel, appears to be a desirable object; and with this view a plan is now submitted to the Public.

The circulation of the Scriptures, and the public preaching of the Gospel, are, under God, the proper means of spreading Christianity; but without suitable places of worship, congregations cannot be accommodated with hearing the word; hence, the building of commodious Chapels, in populous situations, is of particular importance.

In the vast population of London, although much has been done of late years, yet much remains to be done in this way. Some large Chapels have been lately built, which have gained a great accession of hearers; but there are several other places in London and its vicinity, which are much in want of Chapels, and further exertions are necessary to be made, for diffusing religion throughout the most populous city in the world.

The Trustees of the several Chapels have determined to raise the sum of at least 20,000l. in order to pay off the debts on the present Chapels, and to help in the building of others that are still very much wanted; and they propose to do this by way of annual Income for Life, with Benefit of Survivorship. By this means individuals may be greatly benefited, and, in due time, the Chapels be made free of debt. The sum proposed to be raised will be divided into shares of 100l. each, the principal to be sunk on an annual Income for Life.

Several of the shares are already subscribed by the Trustees themselves and other London friends.

In order to accommodate persons of various ages, it is proposed to divide the shares into classes of different ages, of twenty persons to each class, so that the last Survivor of each class shall receive 100l. per annum for life.—No life to be under forty years; but if the age be more than 45, an increased annual Income will be given immediately, according to the age; viz.

Class No. 1. 20 Persons, to subscribe each 100l. from 40 to 45, each receive 5l 0 per cent per ann.			
2. 20	—	from 45 to 50	5 10
3. 20	—	from 50 to 55	6 0
4. 20	—	from 55 to 60	6 10
5. 20	—	from 60 to 65	7 0
6. 20	—	from 65 and upwards	8 0

And as the lives fail, an increase of Income, as the following scale exhibits.

Class No 1. 20 Persons, from 40 and under 45 years of age,

Will each receive, while all are living, 5l. per annum;

per Ann. for Life.

When 1 dies, remaining 19 to receive			per Ann. for Life. 5 5 0			When 11 die, remaining 9 to receive			per Ann. for Life. 11 2 0		
2 die	18	5 11 0	12	8	12 10 0						
3	17	5 17 6	13	7	14 5 6						
4	16	6 5 0	14	6	16 13 0						
5	15	6 13 0	15	5	20 0 0						
6	14	7 2 6	16	4	25 0 0						
7	13	7 13 6	17	3	33 6 6						
8	12	8 6 6	18	2	50 0 0						
9	11	9 1 6	19	1	100 0 0						
10	10	10 0 0									

Class No. 2. 45 years, and under 50 years of age,

An immediate annual Income of 5l. 10s.; and when two are dead, then the increase according to the above scale, up to 100l. per annum for life.

Class No. 3. 50 years, and under 55 years of age,

An immediate annual Income of 6l.; and when four are dead, then the increase as above.

Class No. 4. 55 years, and under 60 years of age,

An immediate annual Income of 6l. 10s. till five are dead, then the increase as above.

Class No. 5. 60 years, and under 65 years of age,

An immediate annual Income of 7l. till six are dead, then the increase as above.

Class No. 6. 65 years, and upwards.

An immediate annual Income of 8l.; and when eight are dead, then the increase as above.

It is also proposed to form classes of ten Persons, at 200l. each; of five Persons, at 400l. each; and of four Persons, at 500l. each, agreeably to the above scale.

PLAN OF THE AMICABLE SOCIETY.

Similar Classes of Husbands and Wives jointly, as one Life;

Will also be formed. The youngest life to designate the Class; but as two lives are taken on each share, only 5 $\frac{1}{2}$ per cent. will be allowed on all these classes at their commencement, and to increase according to Class No. 1.

As soon as all the shares are subscribed for, a Deed shall be executed by the Trustees of the respective Chapels, giving the security of the Chapels, which is most ample, to Trustees in behalf of the Subscribers, together with the joint security of the Trustees for the time being. The Deed shall contain a clause, that none of the Trustees shall derive any profit whatever, as Trustees, by this Amicable Society; but that all the monies arising from it shall, on the death of the Subscribers, be applied solely to the paying off the debt on the Chapels, or building new ones.

Subscribers' names will be immediately received. The money to be paid to the Treasurers as soon as convenient, and to bear interest from the day it is received. When the whole money is subscribed, and the several classes completed, the names, ages, and residence of all the Share-holders will be printed, and sent to each Subscriber.

The Dividends to be paid yearly, or half yearly, if required, by sending receipts, witnessed by the Superintendants of the respective Circuits, who will thereby vouch for the several Share-holders being alive, and will also report the deaths in each Circuit.

Each year to end on the 31st December; but the estate of all persons who die, to be benefited by receiving the dividend on the current half year.

N. B. Any Person may have two or more shares in each Class.

Persons desirous of becoming Share-holders, are requested to make immediate application, by one of the annexed forms, properly signed and witnessed, and forward the same to either of the following Persons, who have been chosen a Committee by the Trustees at large, to manage the affairs of this Amicable Society; viz.

WILLIAM BICKNELL, Blackman-street; WILLIAM JERRAM, Wood-street, ditto;
DAVID BRUCE, Aldersgate-street; WILLIAM KENT, Holborn, ditto;
JOSEPH BULMER, Watling-street, London WILLIAM MARRIOTT, jun. Broad-st. London
JOSEPH BUTTERWORTH, Fleet-street, Do. JOHN MATHISON, Great Queen-street, do.
THOMAS COLLING, Wapping; ROBERT MIDDLETON, Fleet-street, ditto;
JOHN COOPER, Queen-street, Cheap-side; BENJAMIN SHAW, China-Terrace, Lambeth;
LANCELOT HASLOPE, America-square, do. JOHN TURNLEY, Garden-row, St. George's Fields.

The following Persons are chosen TREASURERS:

JOSEPH BULMER; WILLIAM MARRIOTT, JUN.;
JOSEPH BUTTERWORTH; BENJAMIN SHAW.

And, JOHN COOPER, No. 8, Queen-street, Cheap-side, London, SECRETARY.

The above Plan having been submitted to us, and unanimously approved by the Quarterly Meetings of both the London Circuits, we cordially recommend it to public approbation, as likely to help forward the work of God, and greatly benefit the Subscribers.

JOHN BARBER. WALTER GRIFFITH.
JOSEPH BENSON. ADAM CLARKE.
GEORGE HIGHFIELD. RICHARD REECE.
JOHN STEPHENS. JONATHAN WILLIAMS.
THOMAS BLANSHARD. WILLIAM JENKINS.

You are respectfully requested to make this Amicable Society known among your acquaintance.

LONDON, October, 1811.

JOHN COOPER, SECRETARY.

No. 1. London Methodist-Chapel Amicable Society.

I of in the County of do hereby agree
to purchase Hundred Pounds Share in the London Methodist-Chapel Amicable So-
ciety, on my life, aged
Witness my hand, this day of 1811.
(Signed)

Signed in my presence; and I hereby
testify my belief that the said
is years of age.
(Signed)

Superintendent of Circuit.

The following Form to be used for Husband and Wife.

No. 2. London Methodist-Chapel Amicable Society for two Lives.

I of in the County of do hereby agree to
purchase Hundred Pounds Share in the London Methodist-Chapel Amicable Society,
on my life, aged and of my present Wife,
aged
Witness my hand, this day of 1811.
(Signed)

Signed in my presence; and I do hereby testify
my belief that the above ages are correct.
(Signed)

OBITUARY.

DIED, Feb. 24, 1811, ALEXANDER M'LAGAN. He was brought up in the Church of Scotland, and continued in that communion until he was upwards of thirty years of age. During this part of his life, his conduct was regular, and his character moral. Yet it appears he was a total stranger to himself, and to the salvation of the Gospel, until he came among the Methodists. It is well known that the doctrines maintained in the standard works, and inculcated by the principal part of the Clergy of the Presbyterian Church, are, what is generally styled, Calvinistic. And tho' Calvinism is evidently declining in Scotland, it has still a number of zealous supporters, who carry its peculiar dogmas to a most extravagant length. The minister of the church which Mr. M'Lagan attended was one of the above description. His discourses were generally so highly seasoned with unconditional election and reprobation, that it required no ordinary powers of digestion to swallow all he delivered. These gloomy doctrines at length disgusted and drove Mr. M'Lagan from the Church. He then began to attend the Methodist Chapel, where a more liberal and consolatory Gospel was preached. Mr. Duncan M'Allum was at that time stationed here, under whom Mr. M'Lagan received his first serious impressions. His convictions were deep, but not attended with terror. His conversion was found and rational, and his subsequent behaviour steady and exemplary. Some time after joining the society, he was requested to take upon him the offices of a leader and an Elder, which offices he most creditably filled and retained until his death. During the latter part of his life, his confidence was frequently put to the test, by very severe bodily afflictions, which he endured with a degree of patience and submission to the will of God, which evinced him to be a Christian indeed. At one time in particular, about twenty years ago, his case was thought desperate, and a most painful operation placed him on the brink of eternity. At that time, he has declared to me, that he was favoured with such a degree of the Divine presence and ecstatic joy, that it not only filled, but seemed to him as though it would burst his overflowing heart. It pleased the Lord, in a most miraculous manner, to restore him to his family and

the Church again, from which time, until his death, he devoted himself to God more earnestly and faithfully than ever. Soon after I came to Dundee, about the latter end of the year 1809, he had another severe attack of his complaint, (the stone,) and was brought extremely low. He bore the excruciating torture of the disease with uncommon patience and fortitude: and frequently observed that, when his pain was most extreme, his joy was most abundant. He was once more raised from the verge of the grave, to enjoy another but a short respite. At length the time drew nigh when his sufferings were to come to a final close. On Friday, the 15th of February, about four o'clock in the morning, he awoke in very great pain, and continued extremely ill the whole of that and the following day. The complaint soon brought on an inflammation in his kidneys, which was attended with a degree of stupor and drowsiness that continued more or less until his death. He had, however, several intervals of relief, and at those times gave such satisfactory testimonies of his happy experience and his joyful prospects, as left not the smallest doubt of "Christ being formed in his heart the hope of glory." In this state he continued, with little variation, until the latter end of the following week; when his approaching dissolution becoming more apparent, and the doctor having informed me that there was no hope of his recovery, I ventured to acquaint him with the awful circumstance, and advised him to make an immediate settlement of all his worldly affairs. He received the tidings with the utmost composure, and thanked me for communicating them. After his affairs were settled, he dismissed every thing of a worldly nature from his mind, and seemed to long for his approaching change. When I first visited him, I inquired how matters stood between God and his soul. He replied, "All is well. Oh what should I now do, had I not a God to fly to?" A few days before he died, at a time when he appeared to be a little revived, I observed to him that we were often told of the happiness which many of the people of God experienced on their death-bed, and I wished to know if he was a partaker of it. He fixed his eyes on me attentively, and replied, with considerable animation, "Yes, I have peace and

joy

joy through believing." On a friend coming in to visit him, he declared to her that "the peace and happiness he had experienced since the commencement of his disorder, were inexpressible, and that he would not exchange them for worlds." To another person he exclaimed, as if in an ecstasy, "This, this, my dear, is worth the living, worth the dying for. Oh the goodness and love of God. Bless the Lord, O my soul, and all that is within me, bless his holy Name." Two days before he died, on being asked to take a little wine, he said, "I am weak, but God is strong. I have the strength, the strength"—but, through weakness, could add no more. Soon after, he revived a little, and broke out, saying, "Oh that I had the wings of a dove, that I might fly away and be at rest." His weakness increasing, the power of articulation began to fail. But the happiness of his mind was still apparent, from the movement of his lips, the clasping of his hands, and an occasional but indistinct utterance of "Glory, Glory to his name." On Sunday the 24th his soul entered into rest, to enjoy the blessedness of those who "die in the Lord."

Thus died Mr. Alexander Mc'Lagan, after being a member of the Methodist Society near thirty years.

Dundee.

E. F. GREEN.

DIED, March 13th, 1811, at Whitechurch, ZILPHA REEVE, in the 37th year of her age. She was a steady member of the Methodist Society for upwards of 18 years. With respect to the early part of her life, I know but little; but have been informed that she was seriously inclined from her infancy, and that she often felt the operation of the Spirit of God. About two years after she joined the Methodist Society, she obtained a sense of the pardoning love of God, nor did she ever lose it afterwards. Though she was often harassed with doubts and fears, she always held fast her confidence in God. She had deep experience in divine things, and was an ornament to the society to which she belonged. She was of a peaceable and meek disposition, and regular and constant at the means of grace, so that though afflicted for many years, yet she continued to attend both preaching and class until within a few weeks of her dissolution. About the beginning of the affliction, which terminated in her death, she felt unwilling to die, and was often tempted to think she was a hypocrite, and had been deceiving herself. But as her disorder (which was the dropsy),

increased, her confidence in God increased likewise. The fear of death was taken away; she felt resigned to the will of God, and used to say, when I visited her, "Tho' my heart and flesh fail, God is the strength of my heart and my portion for ever." She now enjoyed sweet peace and serenity of mind. When confined to her bed, her happiness increased from day to day to the last. When I visited her, the day she died, her sister mentioning who I was, she said, "I know," and then exclaimed, "Happy! Happy!" I asked if she had a full assurance of glory; she replied, "I have." She seemed very weak in body, and felt much difficulty in speaking. I then went to prayer, and afterwards asked her if she had any particular view into the invisible world. She answered, "Yes;" and continued very happy. I left her about ten o'clock in the forenoon. She spoke little afterwards, and in the afternoon, about two o'clock, her happy spirit took its flight to everlasting bliss, to join the spirits of the just made perfect. May my last end be like her's. Amen. WM. HARRISON.

ON May the 3d, 1811, CATHERINE NICHOLSON, of Dumfries, finished her christian course, in the 77th year of her age. She had been a member of the Methodist Society above 20 years; during which time she gave undoubted proofs of a sound conversion to God, and "walked worthy of the vocation wherewith she was called, and 'adorned,' by her conversation, the doctrine of God her Saviour."

It frequently happens that many of the most pious of God's children are poor in worldly circumstances: this was the case with the subject of this memoir. For many years she received her principal support from teaching a few poor children, and the beneficence of friends. Through all the afflictive scenes she was called to pass, she was enabled to hold on in the way to Zion, manifesting Christian patience and resignation. Much of her time was spent in reading God's word, in prayer, and praise. She was very diligent in all the means of grace, and seemed to profit much by them all. On the Thursday prior to her death, she attended the kirk, (it being the Fast-day before the Lord's Supper) and heard a sermon from Psalm xc. 12, "So teach us to number our days, that we may apply our hearts unto wisdom." The minister spoke with much life, and the sermon was adapted to impress the minds of the hearers with the shortness and miseries of life, and the certainty and nearness of death. After sermon,

mon,

mon, our friend received a token with a design to attend the Sacrament on Sunday. But it pleased the great Head of the church to call her to a better communion. Friday night she lay down to rest as usual, and on Saturday morning, about two o'clock, she found herself very ill, and called up some of her neighbours. They proposed that she should take some medicine to relieve her, but she told them nothing would relieve her till the Lord Jesus Christ took her to himself. One of our friends was sent for, whom she desired to pray with her. After prayer, she said, "Lord, now lettest thou thy servant depart in peace according to thy word: for mine eyes have seen thy salvation." Which, I believe, were her last words. About ten o'clock, her happy spirit entered the rest which remains for the people of God.

GEORGE DOUGLASS.

RELIGIOUS INTELLIGENCE.

Extract from the Speech of JOHN HARDY, Esq. Recorder of Leeds, and President of the Leeds Auxiliary Bible Society; delivered at the second Anniversary of that Society, on the 25th of October, 1811.

It must be admitted that there never was a cause more calculated to call forth the exertions of thinking Christians than this. If we look only at the temporal happiness of man, and the tendency which the gospel has to promote and cherish the comforts and charities of civil and social life, the benefits of its diffusion will be found incalculable. While human laws can only restrain crimes by the example of punishment, the gospel is powerful in purifying the hearts of men from those imaginations, in which crimes are engendered, and at the same time implants in their place those dispositions which are the nursing fathers and nursing mothers of every public and private virtue. It alone can furnish man with what is capable of producing any effectual and permanent influence on his practice, the explicit promises and unequivocal denunciations of a superintending and all powerful Providence.

By it alone all the motives which can operate on the two main springs of human action, hope and fear, are brought home to the hearts of men, not by arguments and by inferences only, which an erring judgment may misapprehend, or a corrupt one may pervert, but by the universally intelligible, and yet most awful, sanction of, "Thus saith the Lord of Hosts." In its effects then upon the temporal happi-

ness of man, by its influence on the moral conduct of his fellow-creatures, we may find motive sufficient for endeavouring to disperse it through the world. But how shall we refuse to become, (if I may use an expression of the great Apostle of the Gentiles,) workers together with God in this sacred cause, when the object of our benevolence is not only the temporal happiness, but the everlasting salvation of the souls of millions of our fellow-creatures, who are emphatically said to "sit in darkness and the shadow of death."

Are we not loudly and imperiously called upon to make them partakers in those glorious expectations which the revealed mercies of God hold forth to us? Are we not called upon to furnish these benighted wanderers in the mazes of ignorance, superstition, or idolatry, with "a light to their feet, and a lantern to their paths?" The giver and the receiver will be alike blessed. Those spiritual advantages which we ourselves possess, will be increased, not diminished, by the communication of them to others; there is always a re-action from moral and religious impressions, of which no man can calculate the benefit, and thus the more busily we are employed in relieving the spiritual necessities of those around us, the more abundantly do we, by this labour of love, administer to our own. Engaged in such a cause as this, we have not only the consolation of being engaged in a good one, but in one that shall undoubtedly be successful. That word which we are disseminating, assures us, that at some future period, (how near or how remote none but he who has announced it can tell,) the kingdom of heaven shall be established on earth in glorious extent and purity, that, to adopt the language of inspiration, "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea." I trust there is no impious presumption in hoping that we may be doing something towards hastening this blissful era, and that the zeal which has manifested itself in this nation, is an earnest that she is destined, by Providence, to become an humble instrument in paving the way to a consummation so devoutly to be wished.

Let not British Christians suppose that that naval dominion, which has been bestowed upon them, has no object but their exaltation or security; let them consider, as it is a national talent to be used to the glory of the giver of all victories; it has enabled them to scatter the glad tidings of the Gospel on all the shores of the world; and let them reflect on the mo-

mentous

mentous importance of using the means which are in their power of making all the nations of the earth joint guardians as it were of the purity of the sacred text, by circulating it unsophisticated, unpoluted by the glosses of superstition or fanaticism, in the language of every people, and naturalizing it in every country.

These precious volumes have already been translated into more than thirty languages, and, by the blessing of Providence, on the labours of those employed, Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, Cappadocia, Pontus, and Asia, strangers of Rome, Jews and Profelytes, Cretes and Arabians, may hear in their own tongue, "the wonderful works of God." And while their attention will not fail to be attracted by the simple but affecting narrative of the confusion and amazement of their forefathers on the day of Pentecost; when every man heard the miraculously gifted Apostles address to him, in his own language, the words of everlasting life; so let us hope, that they will esteem it no mean treasure, to possess, in their own tongue, a faithful record of the very arguments, by which three thousand of their fathers were, on that single day, converted to the church of Christ.

Nor amidst these wide spreading works of benevolence, are the wants of those more immediately around us overlooked. Whilst the encouragement of schools for an improved method of instructing the poor, is on every side of us extending itself, the BRITISH and FOREIGN BIBLE SOCIETY are indefatigable in furnishing every cottage in the kingdom, with a copy of the Scriptures; and thus accelerating, as far as in them lies, the accomplishment of that pious and benevolent wish, with which our now lamentably afflicted Monarch, accompanied his patronage of such schools, that all the youth in his dominions might be enabled to read and understand their Bibles—a wish, the mention of which this day, (his accession anniversary,) associates itself with reflections of no ordinary interest. On this occasion, let us indulge in those only which are connected with the future: "For as much as it was in thine heart to build an house to my name, thou didst well in that it was in thine heart," was the cheering language of the God of Israel to her king, when he contemplated the building of a temple of stone: so surely the sincere desire of our own gracious sovereign to raise up living temples to the Lord, in the hearts of all his subjects, will not be

forgotten in that day, when, as it is the ardent prayer of us all he may exchange his earthly, for a celestial, diadem, which shall still sparkle with never ending glories, when the place of the kingdoms of this world can be no longer found, and all the pomp and pageantry of human grandeur shall be vanished like a dream.

It must be admitted, and with regret, that there are persons whose respectability cannot be questioned, and of the purity of whose motives it would be a breach of christian charity to doubt, who, for reasons best known to themselves, refuse their support to this Institution. Let others indulge, if they please, on such a subject in the speculations of a cold and calculating expediency, it is one on which, in my estimation, the arguments of the heart claim a hearing as well as those of the understanding. When I read this *universal* injunction of the blessed Jesus, "Search the Scriptures," and his solemn commission to his disciples after his resurrection, of, "Go ye into *all* the world, and preach the Gospel to *every* creature," I confess, that not only the propriety, but the necessity of its dissemination, rush upon my mind with all the force of a self-evident proposition.

Contemplating such an Institution as this, one is at a loss which most to admire, the good which it is effecting, or the manner in which it is done. It constitutes an era in the modern history of christianity, presenting the delightful spectacle of the followers of the great founder of our religion, of whatever sect or denomination, and however separated from each other by marked or evanescent lines of distinction on points of doctrine or of discipline, here at least finding a point of contact and a bond of union, gathering themselves together under the banner of the gospel, unanimous in the orthodoxy of diffusing through the world that universal text of the faith and doctrine of them all.

Whatever difference of religious opinion may prevail among them, hither at least they bring those dispositions, and unite in those exertions which have an inevitable tendency to awaken and keep alive in their hearts, the sentiments of friendly relations, of brotherly love and charity. Whatever considerations may lead them at other times to adore their Maker in separate sanctuaries, yet, feeling themselves pensioners on the same providential bounty, called to the discharge of this duty by the same invaluable considerations, sharers in the same ever-

lasting

lasting benefits, expectants of the same glorious rewards, they can here, if the dissemination of God's word be, as it doubtless is, an act of adoration, unite in paying a cordial, a joint, and on that account assuredly, a more acceptable homage at the Throne of Grace. Of such a Society who does not wish that it may endure for ever, who would not join in the supplication with which the Report of the Parent Society concludes, and which terminates also that of the Leeds Committee, "That the disposition and means to satisfy the increasing claims on the Society may never fail, that the light of divine truth which we are conveying to the eyes of our fellow-creatures may shine into their hearts; and that both those who dispense, and those who receive the Holy Scriptures through the medium of this Institution, may find them "the power of God unto their salvation."

BRITISH AND FOREIGN BIBLE SOCIETY.
Bedford, Dec. 3, 1811.

Mr Editor,

AMONG the various noble and benevolent institutions, which adorn the reign of his present Majesty, that of the British and Foreign Bible Society, bears a distinguished part. It is an institution, in which all christians, of every denomination, can unite with the most cordial affection! and which, for the extensiveness of its views, the magnitude of its object, and its general usefulness, commends itself to every man's conscience in the sight of God. It drops all party distinctions, and may be compared to the angel, which the apostle saw "Flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Yet it is highly probable that this Society is only at present in its infancy, and will receive daily fresh accessions of strength, in proportion as its real object is discovered. It is true, the Methodists, as a body, are now engaged in the support of their home and foreign missions: King's-wood school, the Wesleyan Academy, their benevolent societies, Sunday schools, and also in building many large and commodious chapels in various parts of the kingdom; it cannot therefore be supposed that they can engage in promoting the above institution, with an arduous equal to those who have not such extensive engagements. Yet I trust it has our good wishes and prayers for its prosperity, and will also have our pecuniary support, to the utmost of our abilities.

It will, undoubtedly, give you, and your numerous readers, real pleasure to hear, that an Auxiliary Bible Society is formed in this county, under the patronage of his Grace the Duke of Bedford, and others of the nobility and gentry. On Thursday last, (Nov. 28, a general meeting was held at the Sessions Hall, in this town, for the above laudable purpose, and the meeting was attended by a numerous and respectable audience. His Grace, being requested to take the chair, read several resolutions, which had been passed at a previous town-meeting, and, in a short, but full and impressive speech, set forth the design and utility of the object in view. His Grace mentioned, what should never be forgotten by every Englishman, his Majesty's wish, as expressed to Mr. Lancaster, that every one of his subjects might be able to read the Bible. The worthy secretaries of the British and Foreign Bible Society attended, and, together with some clergymen of the Established Church, and Dissenting ministers, spoke largely in favour of the institution. But the honourable member for the town, S. Whitbread, Esq. with his accustomed clearness, entered so feelingly into the subject, and set it in such a lucid point of view, that his speech, like a mighty torrent, bore down all before it, and left the audience almost in a transport of joy. The usual resolutions were passed, and the meeting was concluded with the greatest unanimity. The donations and subscriptions amounted to £430, which, indeed, is but a small part of what may be expected. But the utility of the above meeting is not to be estimated by the amount of its subscriptions only, for the force of example is great; and as this is the first county which has come forward in so publick and laudable a manner, let us hope that larger counties will be stimulated by this example, to come forward and assist the British and Foreign Bible Society, I remain &c. J. B.

NAVAL AND MILITARY BIBLE SOCIETY.

An Extract of an Account of the Naval and Military Bible Society, and of the Report of the Committee appointed to manage that Institution.

It is patronized by the Dukes of York and Gloucester; the Archbishop of Canterbury is President; and the Lord Bishop of Durham, Earl Spencer, Earl of Dartmouth, Earl of Radnor, Lord Willoughby de Broke, Admiral Lord Gambier, Hon. Philip Pusey, Sir William Pepperell, Bart. Sir Thomas Bernard, Bart. Lieut. General Manners, William Wilberforce, Esq. M. P. Robert Thornton, Esq. M. P. are Vice-Presidents. The Treasurers are, Mr. Ambrose Martin, Charlotte Street, Bloomsbury; and Mr. John Stephenson, William Street, Chatham Place.

Committee-Room, 190, Piccadilly,
Oct. 31, 1811.

MR. EDITOR,

I AM desired by the Committee of the Naval and Military Bible Society, to transmit to you the accompanying Account and Report of the proceedings of the Institution, as printed subsequently to the annual general meeting held in the month of April of the present year, with an earnest request that you will promote the interests of the Society by giving publicity to its objects, and inserting in an early Number of the Methodist Magazine, such particulars relative thereto as you may judge expedient, and calculated to recommend the Society to the patronage and support of the benevolent readers of your highly useful and valuable Miscellany. I beg to add, as a strong argument for now calling upon all religiously and well-disposed persons to aid the Funds of the Naval and Military Bible Society, that, as the result of a Circular Letter to officers commanding Ships and Regiments on home stations only, (a copy of which is inclosed,) the Committee have at present before them applications for Bibles and Testaments from 2,420 British Sailors and Soldiers, whilst the Society's Funds do enable them immediately to furnish little more than 3000 of that number.

I have the honour to be, &c.

J. M. CLOSE, Military Secretary.

THE sole object of this Institution is to distribute Bibles among the Sailors and Soldiers of the British Navy and Army. It took its rise in the year 1780.

Many Naval and Military Officers of high rank in his Majesty's service, have, from time to time, made applications to the Society; and have, in the most satisfactory manner, expressed their approbation of its designs. From their own observation they have testified their conviction, that the Holy Scriptures, which teach men to be faithful servants to God, would teach them also to be faithful servants to their king and country: instructing them "to be strong and of good courage, to fear God and honour the king." They have therefore expressed their earnest desire to have the Bible put into the hands of their men, and have engaged to use their influence to promote the views of the Society.

The claims of gratitude to our Sailors and Soldiers are great and commanding. We are indebted to them, under the providence of God, for our safety, our peace, and domestic enjoyments; which are purchased by their exertions. The maintenance of our laws, liberty, and religion; our freedom from attack, invasion, and civil tumult; and our very existence as a nation; are all preserved to us by the valour, the dangers, the wounds, the blood, and the lives, of these brave and generous men.

At every period, and in every state, life is uncertain: but the lives of our valiant defenders are in peculiar danger; and, if it becomes one man to be more immediately prepared for death than another, it is surely that man whose death may happen suddenly, in a moment. How much then is it our duty to endeavour to prepare them! Let us adopt the means of divine appointment: let us present them with the Holy Scriptures, which were "given by inspiration of God, and which are able to make them wise unto salvation."

By this chart the Sailor will steer his course across the ocean of life, to the haven of eternal peace: by this invaluable directory, the Soldier will pass through a host of enemies,

and pursue victory till he is more than a conqueror.

Where then is the Briton who loves his king and his country, who will not cordially lend his aid to put the Bible into the hands of their intrepid defenders, and who will not add his prayers that the divine blessing may attend the gift?

The Bible is the most invaluable of treasures. Never was vessel so richly freighted as that which brought the first Bible to the British shores. Secure in its own intrinsic excellency, it has stood the test of ages, it has defied the combinations of its enemies, and maintains to this day its exalted character, as the Revelation of the most High God—the rule of faith and practice—the sovereign remedy of evil—and the unerring guide to present and everlasting happiness.

Imagine a valiant Soldier or Sailor, after the labours of battle, taken prisoner in an enemy's land, or sorely wounded, or dying in the service of his country; with no eye to pity, no hand to relieve, no voice to soothe or administer consolation in his expiring moments. What a melancholy scene of agony and distress!

Imagine that this Society had presented him with a Bible, that he had before this adverse trial read therein, and learned the way of salvation, his duty to his God, his obligations to his Redeemer—"that he had repented truly of his sins past, had attained a lively, steadfast faith in Christ his Saviour, had amended his life," and by diligent practice of his duty to God and to man, had proved the sincerity of his faith, and the effects of true religion. With the divine supports of the Christian Faith he can now meet adversity with resignation, he can die in the hope of endless felicity.

If in the distribution of a hundred Bibles one such instance is produced, by the divine blessing, it will more than repay every exertion of expense and labour.

At all events, we are assured that the Bible is the book of God, and that "it is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It will teach the defenders of Great Britain, that, "it is the Lord God whom the raging seas and stormy winds obey, that it is God who guideth the mariner through the trackless deep."

The Committee now submit to the members of the Institution a statement of their proceedings during the past year.

By means of the funds remaining in hand at the time of the last General Meeting, and the few donations and subscriptions collected during the current year, they have happily been enabled to answer all the demands made on the part of the Navy and Army for supplies of Bibles and Testaments, to the amount of 1518 Bibles and 25 Testaments; but though many Ships, Regiments, Garrisons, and Hospitals, have been supplied with the Holy Scriptures to an amount of upwards of 47,000 copies, since the formation of the Society, and that many of them have experienced a repetition of the benevolence of the public; yet there are numbers both in the Navy and Army who remain unacquainted with the existence of this Institution, and numbers, it is to be feared, that could read the Scriptures if placed in their hands, who are yet totally ignorant of the valuable contents of that book, in which are to be found infallible rules for their guidance in the way to eternal life, and in the path of duty in the service of their King and Country.

The Committee, in the next place, lay before

The public a state of the funds of this Society, and in submitting an abstract of the receipts and expenses of the past year, and advertising to the very small balance remaining in hand,† they feel it their duty most seriously to urge every individual member of the Society to an increased personal exertion, and to use his influence amongst his immediate friends and connexions, with a view to make the benevolent designs of the Institution more generally known, and to obtain such further pecuniary support as may enable this Society to continue a liberal distribution of the Holy Scriptures to the brave Sailors and Soldiers of our native land.

The Committee in continuation feel it incumbent on them to advert, as briefly as possible, to a circumstance which has operated to the disadvantage of the Naval and Military Bible Society: many persons have supposed from the statements that have appeared in the Reports of the British and Foreign Bible Society, relative to partial supplies of Bibles obtained from them, that by contributing to the funds of the latter, they have been benefitting those of the former; the Committee observe that they have undoubted proof that this effect has been produced in the minds of several of the former supporters of this Society, though they are persuaded the British and Foreign Bible Society by no means intended to convey such an idea, and that they will regret that the circumstance alluded to should have operated in the slightest degree to the disadvantage of this Society. The fact is simply this, that the British and Foreign Bible Society did, upon application from the Naval and Military Bible Society, with much cheerfulness, and with their usual liberality, accommodate the latter with occasional supplies of Bibles; but as the Naval and Military Bible Society paid the prime cost for such supplies, the transaction did not occasion either expense or loss to the Funds of the British and Foreign Bible Society, and was merely an exchange of books for the full value in money, paid out of the Funds of the Naval and Military Bible Society.

The Committee in conclusion deem it expedient to meet an objection which has arisen in the minds of some individuals who, notwithstanding the explanations hitherto afforded, have been led to consider the continuance of this Society less essential and necessary in

consequence of the establishment of the British and Foreign Bible Society; but the Committee cannot admit that there exists any just grounds for such an objection; the immediate and professed objects of the Societies are very distinct and different: the one is general in its operations, and professes to encourage a wider circulation of the Holy Scriptures in various languages and to all descriptions of persons, the other devotes its whole attention to two classes of men, the Sailors and Soldiers of the British Navy and Army, amongst whom they distribute the Scriptures gratuitously.‡ There is a wide field for usefulness open to each of these laudable Societies, and ample scope for the exertions of both; therefore it appears to the Committee that the best effect that one can have upon the other, is to prove a mutual stimulus each to the other in zeal, patience, and continuance in well-doing—Let this Society imitate the bright example of the British and Foreign Bible Society; if we had funds as abundant, friends as numerous, zealous, and persevering, upwards of 460,000 souls in the British Navy and Army,§ whom we profess to take under our peculiar care, would prove full employment for all our resources; permit the Committee then to urge the adoption of fresh measures for obtaining more ample pecuniary aid, as well as for extending the Society's sphere of usefulness, especially by inviting and cultivating an unreserved correspondence with Officers in the Navy and Army, who may be disposed to promote the objects of this Institution; the cause is a good one, and calls loudly for individual and collective exertion; there is no time to be lost, life is short and uncertain to all, but to the Sailor and Soldier peculiarly precarious, one campaign, one storm, one battle, will launch its hundreds, perhaps thousands, into eternity, and it is the high privilege of the Naval and Military Bible Society previously to have placed within their reach the Holy Scriptures, which are able to make them wise unto everlasting salvation.

We are requested by Mr. Thomas Taylor to insert as follows: "A mistake occurs in the account of Jonathan Lindley, in the Magazine for last September: it is there said, the name of the Independent minister at Masbrough was Sharp; but his name was Thorpe, a very respectable character, an account of whose conversion is in a former Magazine."

† £36 14 3 ‡ Wide Supplement, page 32.
§ Royal Navy, including 31,400 Marines - 145,000
Regular Army and Militia - - - 315,321—460,321

POETRY.

MR. EDITOR,
The following lines are not original, yet, as they are only known by a very confined circle of friends, perhaps you will deem them worthy of a more extended circulation.

Yours &c,
C. WHITESIDE.

14, 1811.
THE CLOSE OF THE YEAR.

UNITY! what Pathos! O how large,
How spacious thy extent! compar'd with
Time,
Like an ocean, and a dew-drop; or
resembling all created worlds, when
in an atom balanc'd. See yonder rolls
globe's great Time piece, beating as she
goes,
Her year revolv'd; since whose first day,
Thy vast concerns are finish'd on the stage

Of life! What business done! What souls
are fled,
And join'd the world of spirits! To an end
All swiftly pass; but thou, Eternity,
Art but beginning yet! Lo! there it hangs,
The grand hor'loge of immortality;
Which measures moments, by immortal ages,
And minutes, by itself Eternity!
True, by the Time-piece of the universe,
Nature's great hand has mark'd another year,
But immortality's is not so swift:
She points the first, commencing moment yet;
And shews immortals that their joy, or pain,
Is but begun; and when ten thousand years
Have made their exit from th' account of man,
She'll tell them the same tale! Omnipotence
Contriv'd the vast machine, and tho' her
wheels
Lag slowly round, yet still they onward move:

But

But who shall see the circle form'd complete,
 Or know the beating balance stop, for want
 Of winding up? *Eternity!*—but, none
 Beside!—If such our state,
 To be upon our guard, becomes us best,
 Left, when *Eternity's* vast portals open,
 We should be summon'd, unawares, to enter;
 Cut down as cumb'ers of the ground; nor
 spar'd
 Another year.

To the Editor.

The following lines appeared some time ago
 in a provincial paper, circulated in this neigh-
 bourhood: If you think them worthy a place
 in the Methodist Magazine, their insertion
 will oblige, your's respectfully,

Grantham,

JOHN CULLIN.

May 5, 1811.

THE COMMON LOT.

Once in the flight of ages past,
 There liv'd a man, and who was he?
 Mortal! howe'er thy lot be cast,
 That man resembled thee.
 Unknown the region of his birth,
 The land in which he died, unknown:
 His name hath perish'd from the earth,
 This truth survives alone:
 That joy and grief, and hope and fear,
 Alternate triumph'd in his breast,
 His bliss and woe, a smile, or tear;
 Oblivion hides the rest.
 The bounding pulse, the languid limb,
 The changing spirits rise and fall;
 We know that these were felt by him,
 For they are felt by all.
 He suffer'd, but his pangs are o'er;
 Enjoy'd, but his delights are fled;
 Had friends, his friends are now no more;
 Had foes, his foes are dead.
 He lov'd, but whom he lov'd, the grave
 Hath lost in its unconscious womb;
 O she was fair! but nought could save
 Her beauty from the tomb.
 The rolling seasons, day and night,
 Sun, moon, and stars, the earth and main,
 Ere while his portion, life and light,
 To him exist in vain.
 He saw whatever thou hast seen,
 Encounter'd all that troubles thee;
 He was, whatever thou hast been;
 He is what thou must be.
 The clouds and sun-beams, o'er his eye,
 That once their shade and glory threw,
 Have left in yonder silent sky,
 No vestige where they flew.
 The annals of the human race,
 Their ruins since the world began,
 Of him afford no other trace
 Than this—There liv'd a man!

To the Editor.

Yesterday I met with the late Rev. Mr.
 Fletcher's Essay on the Peace of 1763, written
 originally in French, and translated by the
 Rev. Mr. Gilpin. I was so much pleased with
 the concluding part of it, that I took a copy

of it, and have sent it for insertion in the
 Magazine, if it meet your approbation. I
 am sure it will give pleasure to your numerous
 readers, as every thing must do, which pro-
 ceeded from the pen of that great and vene-
 rable man.

Your very affectionate Friend & Brother,
 Abraham, JOHN BRAITHWAITE.
 Sept. 14, 1810.

EXTRACT.

FREE from the pride that fir'd his vengeful
 soul,

The warrior learns his fury to control;
 Mercy sits smiling on his soften'd brow,
 His glittering sabre arms the fruitful plough;
 His vigorous arm unwonted labour knows,
 And from his useful toil rich plenty flows.
 By Peace conducted, at your hallow'd feet,
 The timid lamb, and fondling lion meet;
 Undaunted hinds dismiss their jealous fear,
 And fawning tigers lie disporting there.
 The lisping infant in his frolic play,
 Directs, with feeble bands, fierce beasts of
 prey;

Presses the panther to his fearless breast,
 Or thrusts his hands into the viper's nest;
 The soaring vulture his soft call attends,
 And flutt'ring, with the tuneful lark descends
 And as the ravish'd falcon near her sits,
 The plaintive turtle her wild note repeats.
 The feather'd choirs in every echoing wood,
 And on the banks of every winding flood,
 Announcing peace, their warbling voice
 blend,

And for the prize of harmony contend.
 Diffusive thro' the undulating air,
 The varied concert captivates the ear;
 The ravish'd soul with soft emotion thrills,
 And thro' the placid world symphonious
 swells;

But music still more rapt'rous and refin'd,
 Moves in the heart, and elevates the mind.
 On a new earth, with blooming grace array'd,
 Beneath a brighter heaven divinely spread,
 Our happy days shall glide, secure from fear
 Unstain'd with guilt, unturb'd with a tear.
 The terrifying trumpets' shrill alarms,
 No more shall rouse the tranquil world
 arms,

But in the courts of our celestial king,
 Seraphic bands shall strike the tuneful string
 Swelling from age to age, their lofty lays,
 With songs of peace, and sounds of soler
 praise.

Princes renouncing jealousy and pride,
 Th' Eternal lays his thunderbolts aside;
 While animated with one common flame,
 Sovereigns, with citizens, their Lord proclaim
 Exulting bow to the redeeming God,
 And wrapt in adoration, cry aloud,
 "Messiah reigns! by every tongue confess'd
 Triumphant Lord of all, for ever bless'd!
 Let heaven's bright hosts in one grand cho-
 join'd,

With all the mingling tribes of human kind
 PEACE upon earth, in endless transports join
 And GLORY to our EVERLASTING KING."

THE METHODIST MAGAZINE,

FOR FEBRUARY, 1812.

BIOGRAPHY.

A MEMOIR OF MR. JOHN ALLEN:

CHIEFLY COMPILED FROM HIS OWN PAPERS,

BY JAMES MACDONALD.

[Concluded from p. 10.]

ON his going to the Keighly Circuit in 1777, he felt his mind variously exercised. Notwithstanding the respectable Circuits in which he had laboured, to his own credit, and the edification of the people, a sense of his insufficiency for the work, still gave him great uneasiness. But notwithstanding his habitual depression of mind, which chiefly arose from a bodily complaint, he felt himself at some times greatly encouraged. On Sunday, Aug. 23, 1778, he says, "This has been a good day to my soul. I found much liberty in preaching, both in Bingley and Keighly. The welfare of souls was deeply impressed upon my heart; and I thought I could speak till I could speak no longer, if souls might only be converted to God. I am another Sabbath nearer the eternal world; and, I hope, so much nearer eternal glory. I want to live every moment like a dying creature; like one that must soon appear before God in judgment.

About this time, he was much afflicted in body for a few days: nay, was chastened with such strong pain as he had never felt before. After this affliction, he notes, "I see more and more the folly of having all our work to do when we are afflicted, and death is at the door. I had enough to do to bear my pain with patience; and if to it had been added the terrors of a guilty conscience, my distress would have been intolerable. I hope that I shall never forget my late affliction. I would go out to my work as one raised from the dead, to preach and live the gospel with more abundant zeal than ever.

Having had a sanctified use of his affliction, he engaged once more, with renewed vigour, in publishing the glorious truths of the gospel. He found much liberty and enlargement of heart in the work, and had every reason to believe, that the word delivered

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by

by him, was made an unspeakable blessing to many. Meantime, he found cause to mourn over several professors, who, by walking disorderly, caused the enemies of God to blaspheme. Of the stubbornness of characters of this description, he found much cause to complain. Wherever they are found, they never fail to prove the bane of religious society. With the obstinacy of such, Mr. Allen's gentle, peaceable spirit was not the most fit to cope. He hated putting away; and, yet, when the expulsion of any became necessary, he expelled them, however much his mind was pained on such occasions. But let us hear himself upon this subject. "I was, he says, much grieved in giving tickets, as I was obliged to reprove several, and exclude two from the society. This is to me disagreeable work, and yet it must be done. If we allow those who walk disorderly to abide among us, we shall soon have disorderly walkers in abundance."

Those who set up a standard of their own invention, a standard generally compounded of ignorance, pride, and caprice, as the standard of excellence; will be sure frequently to censure the most blameless characters. We have a proof of this in the judgment passed by one of those censors. "This day, Mr. A. observes, I was a little tried by one who charged me with being proud, a sin with which I had never been charged before since God opened the eyes of my understanding."

It is an almost universal case, that those who in heart depart from God, though they may still, in some degree, retain the form of godliness, become accusers of their brethren. The sins of back-biting, tale-bearing, and evil speaking, those giant sins which slay their tens of thousands in the professing world, are extremely prevalent among those who have lost the spirit of love. Mr. Allen's sentiments on this subject are well worth recording. "Some old professors, he says, are guilty of back-biting, by which they do more harm than all our preaching can do good. I never was more convinced of the fewness of those that shall be saved; at least of those that are now saved, and that walk as Christ walked."

In the course of Mr. Allen's labours in the Keighly Circuit, he was often severely tempted, and often greatly comforted and encouraged. Among his trials, he ranks several frightful dreams which gave him much uneasiness, from his apprehending that they portended approaching troubles. Sufficient, to his day, was the evil thereof, without adding to it the painful apprehension of impending evils. But when once the idea of future ill is associated with a dream, reason and religion strive in vain to break the association. The truth of this observation Mr. Allen felt to his sorrow. Another source of trouble to him was, the want of sufficient time for retirement. Many persons, who ought to have known better, obtruded themselves upon his privacy; and such was the
mildness

mildness of his disposition as to prevent his having resolution sufficient to inform them that he had not time to receive their visits. How little do they consider the importance of a preacher's time, who, without any material or determinate purpose, break in upon his hours of retirement? This, of all others, they are aptest to do, who have no taste for reading or study; and, consequently, are in the habit of conversing upon trivial subjects, in a trivial, superficial manner. The conversation of such, has no tendency to improve either themselves or others.

A strong, habitual aversion to death was, to Mr. Allen, during his stay at Keighly, a ground of much uneasiness; as he concluded that a considerable degree of holiness would destroy that aversion. But on this head, there is sufficient reason to believe that he was mistaken; for the largest portion of divine grace, neither implies the destruction of a natural, innocent love of life, nor "a blunt, importunate desire of death." While it is the Will of God, the supreme arbiter of life and death, that his people should live, they may love life, nay, ought to love it, and rank it among their choicest blessings; as the longer they live, they may sow the more to the Spirit, and consequently be entitled, through grace, to a greater and more glorious reward in eternity. Sober, scriptural views of this subject, would remove much uneasiness from the minds of thousands who are faithfully serving God in their generation.

But the greatest outward trial which Mr. Allen was called to bear during his stay at Keighly, was the death of his wife. His own words on the melancholy subject are: "Since I wrote last, I have had such a trial as I never had before. After ten days severe illness, my dear wife died; but blessed be God, in the full triumph of faith. She seemed to be resigned through the whole of her sickness, but, in the beginning, lamented that she did not enjoy more communion with God. Towards the conclusion of her life, she was much tried and tempted for some hours; but, by and by, the snare broke, and she was truly happy in God. She often repeated with great earnestness,

'Far from a world of grief and sin,
With God eternally shut in.'

and also,

'Lend, lend your wings, I mount, I fly,
O grave! where is thy victory!
O death! where is thy sting!'

"After her death, my soul was exceedingly sorrowful and heavy, so that my health was broken. I seemed to have lost more than the half of myself. In addition to what I felt on my own account, I felt exquisitely for my two little babes, who were left motherless in a wide and wicked world!"

It is evident, from several parts of Mr. Allen's Diary, that he was a truly affectionate husband, and a tender-hearted, loving father. This is a proper place to notice that the little female babes whom he mentions so feelingly, were spared to be a comfort to him in the decline of life. They have both been for many years witnesses of the renewing power of divine grace; and are proceeding, in the way of holiness, towards that blessed place, in which they expect to be united to their dear parents, "by some peculiar and immortal friendship."

Mr. Allen, through the whole course of his ministry, was jealous over himself with a godly jealousy, lest his preaching should not be accompanied with divine power. He knew that it was possible to preach the whole gospel in such a systematic, dry, and cold manner, as would be more calculated to diffuse spiritual death than life among the people. "I want," he says, "more unction; for I see clearly that speaking with the greatest justness, nay, with the greatest eloquence, is of no real use, if we do not preach with the Holy Ghost sent down from heaven."

In October, 1780, he had many powerful and perplexing temptations to desist wholly from preaching. He observes, upon this subject, "It appeared as the pleasanter thing in the world to give preaching entirely over; and this I most certainly would have done, had I not been thoroughly persuaded that a dispensation of the gospel was committed unto me, and that woe would be to me if I preached not the gospel. I feel that I want more courage to take up my cross, and more patience in bearing it." From the above date, for about eight years, he seems to have kept no regular account of his life or labours. "Sept. 13, 1788, he writes, I have now travelled twenty-two years, and am entered on my twenty-third; and I bless God that I have no complaint to make, except against myself. The Lord hath caused goodness and mercy to follow me all my days, and I hope to dwell in the house of the Lord for ever." When Mr. Allen wrote this, the mountains of Derbyshire formed a part of his circuit. That appointment was of his own choice; he went to it, in expectation of being useful to his relations, many of whom resided in those parts. It is to be hoped, though he does not mention it, that his sincere and hearty endeavours for the welfare of his brethren and kinsmen, according to the flesh, were crowned with success.

It was an observation of a wise and pious character, that no man ever preached by the Spirit for any length of time, without feeling himself more or less embarrassed in delivering his message. Many of the most eminent ministers of Christ have, from their own experience, proved the truth of this remark. They have sometimes found, with whatever care and attention they had previously studied and arranged their discourses; that in the delivery

of them, they were subject to considerable embarrassment; and that, on other occasions, when they were necessarily prevented from making, what they conceived, necessary preparation for the pulpit, they have enjoyed in it much liberty and enlargement of heart and expression. But what, from these acknowledged facts, should be the inference? Surely, not that preachers of the gospel should neglect reading and study; but that, after having read and studied, with as much care and diligence as if they expected no immediate assistance from above in the delivery of their sermons, they ought, while delivering them, to depend as much upon divine aid as if they had neither read nor studied at all. Did preachers always succeed in their publick ministrations, as they do on some occasions, it is to be feared, that many of them, by giving way to pride, would fall into the condemnation of the devil. Their being occasionally straitened in the pulpit, puts them on close self-examination; and the duty of self-examination, rightly performed, never fails to produce a good effect. "Sometimes, says good Mr. Allen, I have had liberty in preaching, but have often been much bound up. Whether I have given way to any evil, or whether I have neglected any duty, or done any thing without a single eye to God's glory; or whether I am suffered to be straitened for my good; I cannot tell: if the former, I hope the Lord will shew me wherein I have offended; and if the latter, I wish to bear it with patience and resignation. I would, by all I suffer, learn obedience. I see the importance of things eternal, and the necessity of being always ready."

It is a truth which deserves to be inculcated with the greatest diligence, that the more any persons rise in the divine life, they sink the deeper in humility. This is the reason, that the most devout are the least satisfied with their present attainments. Hence, we hear the holy man, who is the subject of this narrative, saying, "I fear that I have little religion. The Lord knows that I would do his will in all things. I resolve and re-resolve to devote myself more fully to him; and yet I am far from being satisfied with myself. The Lord quicken me by his Spirit. Amen."

A man of solid piety, as Mr. Allen unquestionably was, endeavours to make a profitable use of every dispensation of divine providence. He sees and acknowledges the Divine hand, regulating and over-ruling every event, in order to promote the welfare of the righteous. Some of Mr. Allen's observations on the death of two useful preachers in our Connexion, will shew that he had right, because sober and scriptural, views of the divine government. "God has taken away two of our preachers in one month, namely, Mr. Shaw and Mr. Blair. The former I have known for more than thirty years. We both, in early life, went frequently together to Hayfield church, in Derbyshire. He was a
man

man whose loins were girt about with truth; and, as a preacher, he was plain and useful. Mr. Blair was a laborious, diligent preacher, useful to, and loved by many. He was called away in the prime of life. I see that every date of life cries, 'Come away.'

"Has the Lord a controversy with us, that he is calling away some of our most useful labourers? His footsteps are in the great deep, and his ways past finding out. When the book of providence is opened and explained, we shall see with joy that he has done all things well; and then we shall praise him for all, but most for the severe." These are the reflections of a man of good sense, as well as of genuine and solid piety.

In the year 1794, Mr. Allen laboured in the Leeds Circuit, with Messrs. Hanby and Entwistle. That year he obtained the desire of his heart, in witnessing a great revival of the work of God. In the course of the last seventy years there have been similar revivals in many parts of the United Kingdom. At all times God deals so graciously with men, as to leave those who continue in sin, without excuse; but in the infinitely wise economy of his providence, he chooses, at certain times and seasons, to work in an extraordinary way. He then causes the sinners in Zion to be afraid, makes fearfulness seize upon formalists and hypocrites; then, the mountains of sin fall down at his presence; the rocky hearts of sinners are broken in pieces; the arm of the Lord is made bare, and all the people behold it together. He, at his pleasure, works wonders in the moral, as well as in the natural world. The following well-authenticated account of a glorious out-pouring of the Spirit, cannot fail to be acceptable to every reader, who sincerely desires the universal spread of pure religion and undefiled.

The account is as follows: "June 7, 1794. My soul has long wished to see a revival of the work of God, and glory be to the name of the Lord, I have now seen it with my eyes; and in such a way and manner as I never expected. The Lord has poured out his Spirit upon the people in a wonderful manner indeed! He has wrought by almost every sort of means, and sometimes without any means at all. Some have been alarmed by dreams and visions, and others by seeing people going to hear preaching, thinking that it indicated the near approach of the day of judgment. Some have had their hearts deeply affected, without being able to assign any cause. Even some opposers, who came to be diverted by the cries of distressed penitents, have been so powerfully wrought upon, as to be forced to weep louder than those whom they came to ridicule. A few, who in order to divert themselves, pretended to be affected, were thrown into convulsions; and there is reason to believe, that some of those daring characters were snatched as brands,

brands from the burning. Since the last January, nine hundred or a thousand have been added to the societies; and, through mercy, most of them have stood hitherto. It has been very common for people to come to a meeting unconcerned, and go away praising God for his mercy and love. Many of those brought in are very young. I joined eighty in society one night at Bramley, and about sixty of them were unmarried persons. At Armly, where I joined thirty-six at once, about thirty were unmarried; and at another time, out of sixty whom I joined, fifty seemed to be under twenty years of age. At many places the work has been attended with much noise and apparent confusion. At other places it was carried on in a more still and regular way; and where this has been the case, the work seems to be more genuine. One thing injurious to the work, has been the practice of some, who endeavoured to persuade persons in distress, to say that they were brought into liberty. This I have endeavoured to put a stop to, as I believe that those who are brought into liberty, will be ready, of themselves, to make confession unto salvation. And yet, notwithstanding a few things of which I could not approve, there has been as little of an objectionable nature in the course of the work, as one could expect, considering the shortness of the time in which it was wrought, and the ignorance of many who became subjects of it. In short, a saving change has been wrought in many, who, by a life of sincere and universal obedience, still adorn the doctrine of God our Saviour. My soul rejoices that the Lord is converting sinners, and prays,

‘O Jesus, ride on till all are subdued.’

In May, 1795, Mr. Allen's second wife, to whom he had been married for a number of years, was attacked by such a stroke of the palsy, as at once deprived her completely of the use of one side, from head to foot; and for a time, of speech and memory. “This, says Mr. Allen, is a trial that comes near; and it is only by the grace of God that I can bear it with christian patience. Why should a living man complain?”

On the 19th of August, 1795, Mr. Allen and his family arrived in Liverpool, where he laboured the two succeeding years. At first he was much dejected, from an apprehension that the length of the walks would be above his strength, but he trusted in the Lord, and was helped and encouraged. The unhappy contentions which agitated our connexion during the two following years, gave him considerable uneasiness. His peaceable disposition, good sense, and long acquaintance with the economy of Methodism, enabled him to form a right judgment of the contentions in question. “June 7, 1797, he observes, I have travelled almost thirty-one years, but have been more tired, in various ways, since my coming to Liver-

pool,

pool, than I have been through all the years of my labouring as an itinerant preacher. My greatest trouble has arisen from the discord and divisions that have taken place among the people of God. The care I have felt for souls cannot be expressed. I have sighed, and groaned, and prayed for them; nay, such have been my feelings for them, as frequently to deprive me of sleep in the night season. The present is an evil day. A spirit of judging and evil surmising, of tale-bearing and back-biting, has gone forth; and the contagion is spreading far and wide. Why the Lord suffers these evils to exist, I cannot tell; but I know that they are some of the all things which work together for good to them that love God." After the very partial division that took place at the Leeds Conference, the year that Mr. Allen left Liverpool, the contentions to which he refers, gradually ceased; nor have the Methodists, as a body, ever been more prosperous or united, than they have been since that period.

From Liverpool, Mr. Allen removed to Bolton, in Lancashire, where, after labouring two years, his increasing infirmities rendered him unable to take a circuit. Having laboured with him those two years, I had many opportunities of witnessing his deep and solid piety, patience under affliction, resignation to the divine will, and ministerial labours beyond his strength. A strong and unremitting love of peace, formed one of the most obvious traits of his character.

As the time of the Conference in 1799 drew near, his hopes of being able to take the place of an effective man, diminished. "July 12, 1799, he says, since I wrote last, I have been exercised in various ways. Sometimes I have been overdone with my labour, and have almost concluded that I could go on no longer. My asthma has become so strong, that I can hardly walk out of one room into another. I sensibly feel my strength decay, and am obliged to own, that I am an old man, worn out with travelling and labouring for thirty-three years. My labours are now nearly ended, because my days are nearly gone. The two years that are now almost ended, I have spent comfortably, in general; the love which I felt for the people, having made me go through my labour, with some degree of pleasure: though none can tell what I felt, when I had to walk, and could hardly get up the pulpit stairs, and was obliged to hold by the pulpit, to keep myself from falling."

Having ended his two years in Bolton, and left the people there in peace and love, and in an abundantly more prosperous state than he found them; he proceeded, with his family, to Liverpool, as a supernumerary preacher. There he soon found a cross to take up, to which he had never been accustomed; namely, that of preaching very seldom. "Sometimes, he says, I have been dejected.

jected on account of having so seldom to preach. I could preach four or five times in a week; but sometimes I do not preach once for a fortnight together. If I could keep a circuit, I would much rather; but I cannot bear long rides, nor can I walk to places that are at any considerable distance. I love to be employed in the work of God, but cannot face all weathers, as I have done, nor endure the fatigues of a circuit."

Some time before March 10th, 1800, Mr. Allen says, that his dear afflicted wife was called into a world of spirits. Though she had suffered very much for many years, her death was remarkably easy; it was without either a sigh or a groan. Mr. Allen, as may be easily conceived, felt much upon the solemn occasion. Among other things which he records to her credit, are, that she was a good wife, and a good mother to his children.

The last memorandum which he took of his experience, is dated May 18, 1807: an extract of it will shew our readers what humbling views he had of himself, and what confidence in the mercy of God, through the merits of Christ, at the near approach of eternity. "I have, saith he, been wading through deep waters. A sense of the great goodness and mercy of God, on the one hand, and a sense of my own unfaithfulness, on the other, have often brought me into great heaviness. I never saw more clearly, that if I be saved, it must be by grace, through the merits of my Lord and Saviour, Jesus Christ. All that I have done and suffered, is nothing, nay, less than nothing, and stands in need of being washed in the fountain of the Redeemer's blood. All I wish is to love God, to live to him, to be like him, and meet to dwell with him for ever. The seventy years of my life that are nearly past, seem but as yesterday, and are like a tale that is told. I have been weakly from a child, and have had many afflictions; but hitherto, the Lord has been my helper. O that I may give him all my heart, and all my life, the few days that I have yet to live.—Amen and Amen."

"After this, (to use the words of his very sensible and pious daughter, Miss Allen,) he grew unable to write, preach, or walk to any considerable distance. But his heart continued in the work of God." Since August, 1809, he was unable to walk at all; yet he would not relinquish an attendance on the ordinances of God, while any means could be contrived to bring him to the Lord's house. Ten days previous to his departure from this vale of tears, he received the Sacrament of the Lord's Supper, in the chapel. In preparing to go thither, he had a fall which bruised one of his sides; but though none of his ribs were broken by it, yet his breathing soon became very difficult, and his strength rapidly declined. On Friday noon, subject to a slight delirium, he supposed

himself to be at a friend's house in Yorkshire; and appeared quite cheerful and satisfied with whatever was done for him. On Sunday he appeared to be very near the end of his pilgrimage: when this was mentioned to him, he heard it with the greatest composure. And when he was told that he had been prayed for in the chapel, he began to pray fervently for the people. Early on Tuesday morning, appearing sensible of his near approaching change, he said to one of his daughters, "I have been praying; I thought I should have died." He was then remarkably collected, and every symptom of fever had vanished. He was too weak to converse much. "Have you," said a friend, "a strong confidence in God?" He replied, "Y^es." His friends indulged some hope of a recovery, till within a few hours of his departure. But the Lord saw it good to call him from the Church militant, to the Church triumphant, at half past five, Feb. 20, 1810; when in his 73d year, without a sigh or groan, his spirit took its happy flight to the mansions of eternal felicity!

From the foregoing brief narrative, Mr. Allen's character may be easily collected. As a Christian, he was a steady, upright, and humble follower of the Lord Jesus. As a Preacher, he was found in doctrine, apt, as well as able to teach; exemplary in his life; prudent, as well as faithful, in the enforcement of discipline; an unassuming superintendant; a peaceable and affectionate helper: in short, he had all the characteristic marks of a man of God. His trials were many, various, and complicated; and though while bearing them, he often felt most exquisitely, the language of his heart was, "Righteous art thou, O Lord, in all thy ways, and holy in all thy works."

London, Oct. 10, 1811.

J. M'DONALD.

DIVINITY.

A SERMON, TRANSLATED FROM THE FRENCH
OF THE REV. THEODORE HUET,

BY WILLIAM TOASE.

[Concluded from p. 16.]

PART II.

HERE, my brethren, we have something still more surprising, but altogether of a different kind. The spectacle which the latter part of this discourse is about to offer you, ought to excite as much admiration, as the objects of the first have inspired you with thoughts of an humbling nature. When we regard this "earthly House," as *uncertain*, and *ready to be dissolved*, who would suppose it to be the dwelling of a Being superior to the revolutions of time, and whose duration will equal that of God himself? When we contemplate the miseries of human nature, who would believe it

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to be the centre of the operations of the supreme Intelligence, by which he raises it to the participation of celestial glory? These are those incomprehensible effects of the Divine bounty which shine in all their splendour, in the opposition which St. Paul makes between the meanness of the Christian's present state, and the grandeur of that which is prepared for him in a future life. "We know that if the earthly House of this Tabernacle be dissolved, we have a building of God, an House not made with hands, eternal in the Heavens."

All is noble, all is magnificent in the description which St. Paul gives of the state of a Christian! Let us consider his hope, by the three characters which the Apostle gives it. Its object is sublime; its principles are unmovable; it anticipates future glory.

1. The hope of a Christian is *sublime in its object*. The imagination, in its greatest projects does not, by any means, equal the reality of the benefits of religion. This heart, which is ever insatiable, and which cannot be satisfied with any system of felicity that is proposed to it, ceases to form new desires, even as soon as it tastes in the gospel, "how good the Lord is;" and exclaims, "Never man spake like this man." This is the eulogy which the Saviour merits in all his doctrine. The whole of his doctrine claims this, when we consider the truths it discovers to our faith, and the lessons of virtue it proposes to our conduct. But he is infinitely more worthy of this eulogy, when taking man, as it were, by the right hand, he guides him through the thick night of the tomb, and introduces him into glory.

Draw near, ye mortals, and while you acknowledge the meanness of those conceptions, and the obscurity of those hopes of a future state, with which reason supplied you; come and adore the mercy of God, "whereby the day spring from on high hath visited us." Well may nature tremble at the sound of that voice, "Return, ye children of men." The spirit revolts against the idea of a death which seems to give the lie to all the presages it had of immortality. The philosopher is lost in the difficulties of those grand questions, What is the soul? what becomes of the soul? What will be its state of existence, separate from matter? Is it susceptible of happiness, after the ruin of the organs of the body? I allow, that the light of nature supplies us with many very probable arguments for the immortality of the soul, and with very strong proofs of the certainty of another economy after this. But the light of nature is insufficient to discover to me a future state of perfect felicity for my soul and body during the ages of eternity. Blessed resurrection! *Spiritual body*, in which Jesus Christ will clothe his people, thou only dost manifest thy glory to a soul enlightened by faith in the Son of God! Communion of

ideas, of sentiments, of virtues, and of delights, between the infinite God and the creature, you belong to that mansion of perfection to which the sinner could have no access, if evangelical mercy had not removed the obstacles out of the way! The christian contemplates those heavens, where innocence and happiness reign, as his own dwelling. There he will possess a body free from all those imperfections which cause him to groan, while he is upon earth: a body endued with faculties, as excellent as they are new! a body which contributes to the felicity of the soul. There, his soul shall incessantly behold the most interesting truths developed, and, without the labour of study, shall increase in knowledge daily, because he will behold God face to face. There, "that God who can do for us far above all that we are able to ask or think," will cause his influence to be felt by the faithful, immediately, and will shew himself as he is, in the extent of his power, in the immensity of his wisdom, and in the inexhaustible treasures of his mercy. Then the empire of time will not exercise its ravages, and the invariable pleasures of glory will add the last trait of perfection to the happiness we shall enjoy. "We have a building of God, an House not made with hands, eternal in the Heavens."

2. But are not our ideas of a future state, vain illusions of self-love? Is it likely that mortal man should be called to the possession of eternal grandeur? If this be a mystery to *reason*, it is a question decided by *faith*. When I say *by faith*, I mean a firm persuasion which arises from the solidity of the proofs upon which it rests. This is the second character of the Christian's hope; it is immovable in its principles. *We know*, exclaims the Apostle upon this subject. "He is not reduced to the necessity of collecting appearances and probabilities, and to draw from the assemblage, proofs of the happiness of the Christian. He does not say, with the sages of antiquity, "I flatter myself, I presume that I do not deceive myself in affirming the truth of a future state. And, instructed in the same school with St. Paul, we are in the right, to hold the same language. What kind of demonstrations of our future glory can we desire beyond the certainty of this proposition;" God will raise to the participation of glory in heaven, those who have been faithful upon earth. Ignorance of the Divine Will shakes even to their centre, all the hopes of man after death. The knowledge of this salvation justifies all the plans of felicity that we can conceive. If God, who is great in counsel, and glorious in execution, desires the happiness of his creatures, this is the most sublime subject, with regard to them, that can engage our attention. And can ye doubt that he wishes it, ye Christians, to whom religion presents, from every quarter, monuments of this good and acceptable will of God? Do you wish for clear,

clear, precise, and formal demonstrations, that the counsel of God shall stand, and that he will accomplish all his Will? Hear, then, those Apostles, those organs of the Holy Ghost, who declare, that "God hath called you to his kingdom and glory;" and, "will give to those who patiently continue in well doing, glory, immortality, and eternal life;" and has prepared, in the heavens, "an inheritance that is incorruptible, undefiled, and that fadeth not away." Hear the Son of God saying to the faithful, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Do you desire a visible monument of the greatness of the projects which you presume to form? Transport your thoughts to the birth and death of the Redeemer! Go, and gather up in Bethlehem, those Angelic Oracles, "Behold I bring you glad tidings of great joy which shall be to all people, for unto you is born this day in the city of David, a Saviour which is Christ the Lord." Go to Calvary, and see "Jesus the only begotten Son of God." Jesus, "the well-beloved of the Father," nailed to a cross, "to give his life a ransom for many." The price which he who suffered paid for your redemption, shews the value of salvation. This is St. Paul's conclusion, Rom. viii. 31, "He who spared not his own Son, but delivered him up for us all, shall he not with him freely give us all things?" Do you wish for an example, in which you may contemplate humanity, not only capable of eternal happiness, but humanity actually in body and soul, enjoying what you expect for yourselves? Behold your blessed Saviour, "raised from the dead, to be the first fruits of them that sleep"—"ascending into heaven to prepare a place;" taking possession of this felicity for his church, which made the subject of his prayer, John xvii. 24, "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory."

3. The last character of the christian's hope is, that it *anticipates future glory*. Let us not give ourselves up to enthusiasm. Let us not attribute to piety the effect of a disordered imagination. Divine grace, in its ordinary operations, does not produce in believers that *ecstatic rapture* which St. Paul felt when he was carried into the *third heaven*, and heard unutterable things: nor does it display before thine eyes, as it did to Stephen, "the heavens opened, and the glory of God, and the Son of Man sitting at the right hand of God." Nevertheless, no one can deny, at least can be ignorant, of what the Scriptures say of the real pleasures of true piety. No one can deny, that the truly regenerate have a foretaste, an anticipation of the happiness they hope for. Witness that exhortation, Eph. iv. 30, "Grieve not the Holy Spirit of God, by which you are sealed unto the day of Redemption." Witness the pledges that are given of the fidelity of the promises, which

which are always proportioned to the importance of the engagement. The Spirit is given, as “the earnest of our inheritance, until the redemption of the purchased possession.” Witness that power of the love of God, which caused St. Paul to exclaim under affliction, not only that our light afflictions shall be compensated by the certainty of that happiness which succeeds them, but even “We glory in tribulation.” However mysterious the effects of divine grace may be in the hearts of men, it appears the impression it makes may be sufficiently explained. It is agreeable to all the faculties of man, that the idea of a good which he is susceptible of, causes him to desire the ability to obtain it; and the greater the good is, the more it will inflame his desires—and the greater probability there is of his obtaining it, the more joyfully he will anticipate the period, when his desires shall be accomplished. Augment the motives of hope, and you will increase the vivacity of his desire. Make it appear, that this object possesses charms suited to the divers wants of the heart; and in proportion as he sees the beauties of it, he will feel a desire to enjoy it. Carry it to its highest degree; the description of that which affords complete happiness, and the certainty of not heaving after it ineffectual sighs. The grandeur of the object, and the persuasion that it shall be his, necessarily produce in him, who contemplates it, an impression, I do not say equally profound and sublime, but an impression agreeable in its nature, though infinitely different in degree to the enjoyment of this felicity. Ah! if the unreasonable desire of the worldling, which has no other object than imperfect, and deceitful pleasure, so enraptures its possessor when he has a prospect of success; if the hope of riches and titles enchants him; what feelings, what foretastes of Paradise does not the christian experience! The happiness he waits for, is complete in the blessings it holds out to his view! The duration of this happiness permits no access to fear, which poisons the possession of all things visible, and temporal! The certainty of possessing it is so firm, that it blends itself with the persuasion of his own existence. Believers enjoy it already, by anticipation; for “He hath raised us up together, and made us to sit together in heavenly places, with Christ Jesus!” Already they exclaim, as being in possession of it, “We know that if the earthly House of this Tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”

CONCLUSION.

It would be pleasant to me, my brethren, to conclude this discourse, by making an application of these characters of the christian's hope to you all. With what joy would a minister of Jesus Christ, on a day when we love to diffuse ourselves in affectionate sentiments, and benedictions, congratulate his auditors, on the

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ground

ground of their faith and their piety being the certain pledges of a happy eternity! With what transports would he see himself constrained to sum up all his wishes, in that of their perseverance!

But can you expect such a rash conclusion of this discourse from us? Would you be able to perceive in it the language of a pastor established as "a watchman over the House of Israel," who ought always to speak in sincerity, as in the sight of God? And how long have our auditors attained a perfection which needs only to be persevered in? How long have the professors of christianity taken the Spirit of Christ for the invariable rule of their conduct? So that they appear as "burning and shining lights, in the midst of a crooked and perverse generation?" Does the year that is just past shew us so many examples of piety, that it only remains for us to bless God that we have spent it so well? Has it witnessed many restitutions? Are those who were enemies to each other reconciled? Have the slanderers of mankind made satisfaction for the scandal of their conversation? Have the intemperate become sober? The sober humble? and the covetous liberal? Or rather, what a spectacle does this year present to our eyes, of the hardness of sinners against the means which God employs to draw them to repentance? They have communicated, and they have fallen again into the same faults which they promised to correct! They have fasted; and the day of apparent humiliation has been succeeded by days of worldly-mindedness, and sin. They have heard the threatnings of the God of vengeance, with a transitory fear; and they have sought an asylum against those terrors, in the shameful hiding place of a desperately wicked heart! Sinners have seen death pursuing his ordinary conquests, and striking redoubled blows on the right and on the left; and they have continued to say to their souls, "Thou hast much goods laid up for many years; eat, drink, and be merry."

"Let the time past of your life suffice," sinners, "to have done the will of the Gentiles." Let that which remains, if any remains at all, and if the Lord is not weary of prolonging, in vain, the course of his patience and long suffering, let the future behold you better acquainted with your own interests; more wise to improve the precious moments of a fleeting life; more sensible of the care which God deigns to manifest, in order to save you! Here a new field opens to our meditations. How many of those who begin the year will see the end of it? what numbers of both young and old, will be taken out of the world during the three-hundred and sixty-five days of the present year! And who among us can predict his own destiny? Who will be so extravagant as to promise himself to celebrate the same solemnity this time twelve months?

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Let us prevent, my brethren, the dangers which attend the delay of our conversion ! The thought of death is frightful, when we consider it as the forerunner of justice : and it is in this view that it must be regarded by all those who live in criminal habits. But the same object does not appear in such hideous forms to the penitent. No man who labours incessantly to purify his body and his mind, and who sincerely endeavours to perfect holiness in the fear of the Lord, has any thing to fear from his last moment. All those who return from their wanderings, and from henceforth employ every day to the glory of God ; all those, who forming from the ground of their hearts, the plan of a new life, and consecrate themselves to God by this vow, “ Let my soul live, that it may praise thee : ” all true penitents may expect from the love of him who “ desires the sinner to turn from his ways, and live,” the effect of that glorious hope which triumphs over death, and its horrors. “ We know that if the earthly House of this Tabernacle be dissolved,” &c. May God grant, that the number of penitents this year may equal that of the sinners of the last ! God grant that those who have long set their hands to the work, may double their diligence ! May the righteous become established in righteousness, and illuminate the blind by the light of their pious example ! May God grant that our families, our societies, our churches, and countrymen, united in the same sentiments of piety, may present to the universe, “ a holy nation, a peculiar people, a chosen generation, a royal priesthood.”

Take the first part of our good wishes, *ye chiefs of the people*, ye fathers of the country, our masters and our sovereigns : under your reign, may, “ Peace flow as a river, and Righteousness as the waves of the sea.” May you walk at the head of your people in the way of salvation, by giving them an example of the highest virtues ! May you, after having been the ministers of divine justice upon earth, be imitators of its wisdom and clemency, that you may one day be put in possession of the eternal grandeurs promised to the faithful servants of the King of kings !

And you, my very dear brethren, *the pastors and guides of this flock*, have our most sincere and ardent prayers ! God grant that the zeal of the Lord’s house may always animate you in the labours to which you are incessantly called, in fulfilling the work of the ministry ! May you always walk at the head of the church, in the glorious career of faith and holiness ! May the Lord give his blessing with your labours, so that having turned many to righteousness, you may shine as the stars of heaven for ever and ever !

We congratulate you also, *ye fathers and mothers of families*, who have the happiness of training up in your houses citizens, who shall

shall be useful to the country, and faithful members of the church of the Lord. May you preserve those dear children from the corruption of a world ready to tempt and seduce them! May you consecrate them, even from their youth, to the Father of Spirits, that one day you may be able to present them, with yourselves, to God, saying, "Here am I, and the children thou hast given me."

Accept our best wishes for your welfare, *ye young people*, who are just beginning the painful course of human life. May you "Remember your Creator in the days of your youth!" May you, in the time appointed for man upon earth, be always on the Lord's side, so that after having fought the good fight of faith, you may receive the crown of righteousness.

Finally, my dear brethren, I unite you altogether in my last prayers for you. "Now may the God of hope fill you with all peace in believing, that ye may abound in hope through the power of the Holy Ghost." May the Lord bless you in your outgoings, and incomings! May your days be tranquil and happy, all the rest of the time you may dwell in this "earthly Tabernacle." And may divine grace inspire the thoughts of your hearts, and the words of your mouths, and may the wisdom of the Lord dispose the work of your hands, and make you steadfast, immovable, always abounding in the work of the Lord! Amen. To the Father, Son, and Holy Ghost, be all honour, glory, majesty, and dominion, for ever and ever! Amen!

THE TRUTH OF GOD DEFENDED.

A REVIEW OF THREE SERMONS, to which are added, CHRISTIAN RESEARCHES in Asia: By the Rev. CLAUDIUS BUCHANAN, D.D. late Vice Provost of the College of Fort William in Bengal.—From Gen. i. 3, "Let there be light."

[Continued from p. 29.]

AT page 154, occurs an interesting account of the first Protestant Mission to India. This was founded by Bartholomew Ziegenbalg, a man of learning and piety, educated at the University of Halle, in Germany. In 1705, after being ordained by the Bishop of Zealand, he sailed for India. Having returned to Europe in 1714, "he was honoured with an audience by his Majesty, George the First, who took great interest in the success of the mission." Encouraged by his Majesty, and the 'Society for promoting Christian Knowledge,' Ziegenbalg devoted *fourteen* years to the important work of translating the Bible into the Tamul tongue. In 1719, his version was completed. This pious and laborious Missionary, and his fellow-labourer, GRUNDLER, died about the year 1720, "having laid the foundation for evangelizing India."

VOL. XXXV. FEBRUARY, 1812.

Under

Under the date Sept. 2, 1806, Dr. B. being at Tanjore, gives a highly interesting account of the piety and attention of a congregation to which he preached from Mr. Swartz's pulpit. He preached in English, and his text was Mark xiii. 10, "And the gospel must first be published among all nations." After the service in English was concluded, a large congregation of Hindoos assembled in the same church; even the aisles and porches were filled. The Tamul Service commenced with some forms of prayer, in which all the congregation joined in loud fervour. A chapter in the Bible was then read, and a hymn of Luther's sung. After a short extempore prayer, during which, the whole congregation knelt on the floor, the Rev. Dr. John delivered an animated discourse in the Tamul tongue, from these words, "Jesus stood and cried, saying, If any man thirst, let him come to me and drink." Immediately on the text being read, Dr. B. was surprised at the sound of the iron pen, which many used for the purpose of writing the sermon in short hand on the Palmyra leaf. So expert at this exercise are several of the elder students and catechists, that they "will not lose a word of the preacher if he speak deliberately." It is an old rule of the mission, that the catechist should, from his Palmyra leaf, read to the schools in the evening the sermon of the morning.

Another custom highly gratifying to Dr. B. was that of the preacher sometimes in the midst of his discourse, proposing a question to the congregation.

"Thus, suppose that he is saying, My dear brethren, it is true that your profession of the faith of Christ is attended with some reproach, and that you have lost your cast with the Brahmins. But your case is not peculiar. The man of the world is the man of cast in Europe; and he despises the humble and devout disciple of Christ, even as your Brahmin contemns the *Sooder*. But, thus it has been from the beginning. Every faithful Christian must lose cast for the gospel; even as Christ himself, the fore-runner, made himself of no reputation, and was despised and rejected of men. In like manner, you will be despised; but be of good cheer, and say, Though we have lost our cast amongst men, we shall receive in heaven a better inheritance, through Jesus Christ our Lord.' He then adds, 'What, my beloved brethren, shall you obtain in heaven?' They answer, 'A new name, and a better inheritance, through Jesus Christ our Lord.' It is impossible for a stranger not to be affected by this scene." P. 169.

"As, says Dr. B. I returned from the church, I saw the christian families going back in crowds to the country, and the boys looking at their ollas. (Palmyra leaves on which they had been writing the sermon.) What a contrast, thought I, is this to the scene at Juggernaut! Here there is becoming dress, humane affections,

fections, and rational discourse. I see here no skulls, no self-torture, no self-murder, no dogs and vultures tearing human flesh! Here the Christian virtues are found in exercise by the feeble-minded Hindoo, in a vigour and purity which will surprise those who have never known the native character but under the greatest disadvantages, as in Bengal. It certainly surprised myself; and when I reflected on the moral conduct, upright dealing, and decorous manners of the native Christians of Tanjore, I found in my heart a new evidence of the peculiar excellence and benign influence of the Christian Faith." P. 170.

Dr. B. favours his readers with several particulars of some long and interesting conversations which he had with the Missionaries of Tanjore. The principal support of the mission there is from itself. Through the kindness of the English government and of the native princes Mr. Swartz had acquired considerable property, which, at his death, he bequeathed to the support of the mission. "Let, said he, the cause of Christ be my heir!" In this he was imitated by his pious colleague, Mr. Gericke. But it is to be lamented that, notwithstanding the legacies of those men of God, and the stipend for supporting the mission, from "The Society for promoting Christian Knowledge," there were, in 1806, "ten thousand Protestant Christians belonging to the Tanjore and Tinavelly districts alone, who had not among them one complete copy of the Bible; and perhaps not one Christian in a hundred, had a New Testament." The Missionaries lamented that they were destitute of a printing-press. For a long period the Tranquebar and Madras missions have possessed printing-presses, "by means of which they have been extensively useful in distributing the Scriptures and religious publications in several languages." From the mission press in Tranquebar, in conjunction with that of Halle in Germany, volumes have proceeded in eight different languages.

The following extract of a letter written by the Rev. Mr. Horst, will give our readers some idea of the character of Mr. Kohloff, the successor of Mr. Swartz.

"Tanjore, Sept. 24, 1807.

"The Rev. Mr. Kohloff is sometimes rather weak, on account of so many and various cares that assail him without ceasing. To him, as Arbitrator and Father, apply all Christians that are at variance, disturbed from without or within, out of service or distressed; for most of our Christians will do any thing *rather than go to law*.

"Several neighbouring churches and new congregations, belonging to the mission of Tanjore, afford Mr. Kohloff frequent opportunities to relax his mind, and to recruit his health and spirits, by making occasional short excursions to see these new Chris-

tians, who were professed thieves only a few years ago, and many of them are now an honour to the Christian profession, and industrious peasants. It is pleasing to behold the anxiety with which a great number of christian children inquire at such times, when their father will return; and how they run several miles to meet him with shouts and clapping of hands, and hymns of thanks to God, as soon as they discern his palanquin at a distance."

The following delightful intelligence deserves to be circulated through all Christian lands.

"On the first of January, 1810, the Rev. Mr. Brown preached a Sermon at Calcutta, in which he represented the petition of the Hindoos for Bibles. A plain statement of the fact was sufficient to open the hearts of the public. A subscription was immediately set on foot, and Lieut.-General Hewitt, Commander-in-Chief, then Deputy-Governor in Bengal, subscribed £ 250. The chief officers of government, and the principal inhabitants of Calcutta, raised the subscription, in a few days, to £1000 sterling. Instructions were sent to Mr. Kohloff, to buy up all the copies of the Tamul Scriptures; to distribute them at a small price among the natives, and to order a new edition to be printed off without loss of time." P. 178.

In countries subject to the British Empire, there are five principal languages spoken by the Hindoos. Into two of these, the *Tamul* and *Bengalee*, the Scriptures are already translated; into the former by the Danish Missionaries, and into the latter by the Baptist Missionaries from England. Translations into the other languages are going forward. P. 180.

The population under the British Government in the island of Ceylon, is computed at upwards of a million and a half; and it is supposed that one-third of these profess Christianity. The Dutch, during the time that island was in their possession, esteemed it wise policy, as well as a Christian duty, to grant no official appointment to any native who was not a Christian. In this they are imitated by his Majesty's government in Ceylon. But highly as this conduct must be approved by all who have correct and enlarged views of the subject, who that has the interests of pure religion at heart, can avoid being deeply affected, on learning, that there are Protestant churches at Ceylon without ministers? In the province of Jaffna, which in the days of Baldæus, the Dutch Preacher and historian, had no less than *thirty-two* Christian churches, there is not one European Protestant minister, save Mr. Palm, a solitary Missionary. "Most of those handsome churches, of which views are given in the plates of Baldæus's history, are now in ruins."

In a part of what Dr. B. calls the Malay Empire, which has been added to the British territories in the east, there are cannibals

of the very worst description; for they devour not only the bodies of their enemies, but also those of their nearest relatives. The admirers of Voltaire and Gibbon are extravagant in their eulogiums on man in a state of nature, uncontaminated by either religion or civilization. As a specimen of what may be expected from man without any religious culture, the following account of some barbarians in the Eastern Isles, is not very promising. "In their manners, says Dr. Leyden, the most singular feature is the necessity imposed upon every person of some time in his life, imbruing his hands in human blood: and in general, among all their tribes, no person is permitted to marry, till he can shew the skull of a man whom he has slaughtered. They eat the flesh of their enemies, and drink out of their skulls; and the ornaments of their houses are human skulls and teeth."

At page 200, Dr. B. begins his account of THE SYRIAN CHRISTIANS IN INDIA. "They inhabit the interior of Travancore and Malabar, in the South of India; and have been settled there from the early ages of christianity. The Portuguese, on arriving there in 1503, were agreeably surprised to find upwards of a hundred churches on the coast of Malabar." But, confounding christianity with the superstitions of popery, they were soon offended with the purity and simplicity of worship found among those Syrian Christians. 'These churches,' said the Portuguese, 'belong to the Pope.' 'Who is the Pope?' said the natives, 'we never heard of him.' But how surprised were the Portuguese priests, when they learned that "those Hindoo Christians maintained the order and discipline of a regular church under Episcopal Jurisdiction: and that for 1300 years past, they had enjoyed a succession of bishops appointed by the Patriarch of Antioch. 'We,' said they, 'are of the true faith, whatever you from the West may be; for we come from the place where the first followers of Christ were first called Christians.' Had not the Portuguese been intoxicated by the absurd and persecuting tenets of their church, they never would have disturbed the quiet of those peaceable Eastern Christians. But their bloody principles led them to adopt a directly opposite policy; a policy equally opposed to religion and humanity. In their estimation, the members of this ancient church were heretics, and, as such, ought to be devoted to destruction. "When their power was sufficient for the purpose, they seized some of the clergy, and devoted them to the death adjudged to heretics. Then the inhabitants heard, for the first time, that there was a place called the *Inquisition*, and that its fires had been lately lighted at Goa, near their own land." The Portuguese finding that extreme cruelty proved ineffectual, convened a synod at one of the Syrian churches, at which 150 of the Syrian clergy appeared. The accusations preferred against them were, that
they

had married wives; owned no other Sacraments than Baptism and the Lord's Supper; "that they neither prayed to Saints, nor worshipped images, nor believed in purgatory: and that they had no other orders in their church, than Bishop, Priest, and Deacon. At this Synod it was decreed, that in case they persisted to maintain those tenets, they should be suspended 'from all church benefices,' and 'that all the Syrian books on Ecclesiastical subjects that could be found, should be burned, in order,' said the Inquisitors, 'that no pretended apostolical monuments may remain.'" P. 202.

By these cruel and most unchristian measures, the churches on the sea-coast were brought to acknowledge the Pope's supremacy; but they could not be brought to pray in Latin, nor to adopt the popish liturgy. The Pope thought it prudent to compromise the matter. "Menezes purged their liturgy; and they retain the Syrian language, and have a Syriac college unto this day. These are called Syro-Roman churches, and are principally seated on the sea-coast."

"The churches in the interior, after a show of submission for a little while, proclaimed eternal war against the Inquisition; hid their books; fled occasionally to the mountains, and sought the protection of the native princes, who had always been proud of their alliance." P. 203.

In 1805, Dr. B. presented to Marquis Wellesley a short memoir on the subject of the Syrian Christians in the interior of India; and that nobleman, "was pleased to give orders that every facility should be afforded to him in the prosecution of his inquiries." At "the Court of the Rajah in Travancore, in whose dominions the Syrian Christians resided," Dr. B. writes as follows:

"19th October, 1806.

"I have been a week at the Palace of Trivanduram, where the Rajah resides. A letter of introduction from Lieut. Col. Macaulay, the British Resident at Travancore, procured me a proper reception. At my first visit, his Highness was very inquisitive as to the objects of my journey. When I told the Rajah that the Syrian Christians were supposed to be of the same religion with the English, he said he thought that could not be the case, else he must have heard it before; if however, it was so, he considered my desire to visit them as being very reasonable. I assured his Highness that their *Shafter* and ours were the same; and shewed him a Syriac New Testament which I had at hand. The book being bound and gilt after the European manner, the Rajah shook his head, and said he was sure there was not a native in his dominions who could read that book. I observed that this would be proved in a few days. The Dewan (or Prime Minister) thought the character something like what he had seen at *Sooriani*. The Rajah said he would afford me every facility for my journey in his power. He

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put an emerald ring on my finger, as a mark of friendship; and to secure me respect in passing through his country; and he directed his Dewan to send proper persons with me as guides." P. 206.

Under date of Nov. 10, 1806, Dr. Buchanan informs us that the first Syrian church which he saw, was at a place called Mave-lycar. The Syrians there "had heard of the English, but supposed that they belonged to the church of the Pope in the West." So little accustomed had they been to see a friend, that they could not at first believe that Dr. B. was come to them with any friendly purpose. But after some conversation, their suspicions vanished, and, "in the primitive manner, they gave him the right hand of fellowship; and one of their number was deputed to accompany him to the churches in the interior."

"When, says Dr. B. we were approaching the church of Chinganoor, we met with one of the Syrian clergy. I said to him in the Syriac language, 'Peace be to you.' He was surprised at the salutation; but immediately answered, 'The God of peace be with you.' He then accosted the Rajah's servants in the language of the country to know who I was; and immediately returned to the village to announce our approach." When Dr. B. arrived, he "was received at the door of the church by three presbyters, or priests, habited in white vestments. The elder priest was a very intelligent man, of reverend appearance, having a long white beard, and of an affable and engaging deportment." Dr. B. having, by some conversation with his attendants, produced confidence and affection, he had the pleasure of seeing women as well as men approach from the neighbouring villages. "The sight of the women, he observes, assured me that I was once more (after a long absence from England) in a Christian country. For the Hindoo women, and the Mahomedan women, and, in short, all women who are not Christians, are counted by the men an inferior race; and, in general, are confined to the house for life, like irrational creatures. In every countenance now before me, I thought I could discover the intelligence of christianity. But at the same time, I perceived, all around, symptoms of poverty and political depression." P. 210.

Dr. B. proceeds to give an account of an interesting conversation which he had with a senior priest, on the subject of their present poverty. The purport of the information he received was, that, terrified by the *Inquisition*, they had fled to the native princes for protection, who, since their doing so, had kept them in a state of depression. "The glory of our church, said the senior priest, has passed away; but we hope your nation will revive it again." "I observed," says Dr. B. "that the glory of a church could never die, if it preserved the Bible. 'We have preserved the Bible,'

Bible,' said he; 'the Hindoo Princes never touched our liberty of conscience.' 'The learning too of the Bible,' he added, 'is in a low state among us. Our copies are few in number; and that number is diminishing instead of increasing; and the writing out of the whole of the Sacred Scriptures is a great labour, where there is no profit and little piety.' I then produced a printed copy of the Syriac New Testament. There was not one of them who had ever seen a printed copy before. They admired it much; and every priest, as it came into his hands, began to read a portion, which he did fluently." Dr. B. then asked the senior priest whether he should send them some copies from Europe; and was answered that 'they would be worth their weight in silver.' The senior priest, on learning that the Old Testament, as well as the New, was printed in Syriac, "expressed an earnest desire to obtain some copies of the *whole* Syriac Bible, and asked whether it would be practicable to obtain one for every church."

The conversation then turned upon the subject of translating the Scriptures into the Malabar language; the Syriac being now only the learned language. Dr. Buchanan was informed by Zacharias, one of the priests, that such a "version could be made with critical accuracy;" there being "many of the Syrian clergy who were perfect masters of both languages, having spoken them from their infancy." Dr. B. then observed, that "if a translation could be prepared, he should be able to get it printed, and to distribute copies among their fifty-five churches, at a small price." "That indeed would give joy," said old Abraham. There was a murmur of satisfaction among the people. "If I understand you right," said Dr. B. "the greatest blessing the English Church can bestow upon you, is the Bible." "It is so," said he. "And what is the next greatest?" "Some freedom and personal consequence as a people." By which he meant political liberty. "We are here, (said he,) in bondage, like Israel in Egypt."

In Nov. 1806, Dr. B. having visited eight of the Syrian churches, to each of which he was accompanied by some of the priests; says, at a place called Ranniel, "I attended Divine Service on the Sunday. During the prayers, there were intervals of silence: the priest praying in a low voice, and every man praying for himself. These silent intervals add much to the solemnity and appearance of devotion." P. 214. We are happy to be informed that the doctrines of the Syrian Christians are pure, and consequently agree in essential points with those of the Church of England.

From Cande-nad, a church of the Syrian Christians, under date of Nov. 23, 1806, Dr. B. informs his readers, that a great number of priests had assembled by desire of the bishop, before his arrival. The bishop, who is Metropolitan of the Syrian church, said, "You have come to visit a declining church, and I am now

an old man, but the hopes of its seeing better days cheer my old age, though I may not live to see them." This venerable prelate entered fully into Dr. B.'s views, with respect to the translating and printing of the Holy Scriptures ; and said that he determined to superintend the work himself, and call to his assistance the most learned of his clergy.

From a view of the immense power of the Romish Church in India, Dr. B. tells us that he cherished the hope, that the Syrian Christians might one day be united to the Church of England. On this subject he conversed with the bishop and some of his clergy. The latter expressed their doubts with respect to the purity of English Ordination. Asking from whence do you derive your ordination, and being answered, from Rome, they replied, " You derive it from a church which is our ancient enemy, and with which we would never unite." They acknowledged that in every church where the name of Christ was named, there might be salvation ; but maintained that if there was any " such thing as ordination by laying on of hands, in succession from the apostles, it was probable that they possessed it, and that there was no record of history or tradition to impeach their claim." Dr. B. having observed, " that there was reason to believe that the same ordination had descended from the apostles to the Church of Rome ;" they replied, " It might be so : but that church has departed from the faith." After this conversation, Dr. B. had an interview with the bishop, who said, " I would sacrifice much for such a union ; only let me not be called to compromise any thing of the dignity and purity of our church." P. 220.

The Pope's apostolic Vicar, in Malabar, resides in Verapoli, where there " is a college for the sacerdotal office, in which the students, from ten to twenty, are instructed in the *Latin* and *Syriac* languages. Sixty-four churches are superintended by the apostolic vicar ; exclusive of forty-five governed by the Archbishop of Cranganore, and exclusive of the dioceses of the Bishops of Cochin and Quilen." But, alas ! among so many Hindoo Christians there was not found a single copy of the Holy Scriptures ! It has always been the abominable policy of the Church of Rome, to withhold the Scriptures from the people ; its gain lay in " teaching for doctrines the commandments of men."

The apostolic Vicar, who is an Italian, and a man of liberal manners, gave Dr. B. free access to the archives of Verapoli. " He spoke of the Inquisition with just indignation, and called it ' a horrid tribunal.' He said that he had no objection to the native Christians having the Scriptures among them. A native priest being asked, " Whether he thought they would be happy to obtain the Scriptures ? " Yes," answered he, " those who have heard

of them.' He had no Bible himself, but said he had seen one at Goa." P. 227.

In page 233, we learn that the good Bishop of Travancore completed, in a short time, his translation of the New Testament into the Malabar language; that Dr. B. carried the manuscript to Bombay to be printed; and that that version of the Scriptures will be prosecuted until the whole Bible be completed.

[To be concluded in the next.]

REVIEW of a plain Statement of some of the most important Principles of Religion, as a Preservative against INFIDELITY, ENTHUSIASM, and IMMORALITY.

By the Rev. THOMAS WATSON.

THE author of this work aptly enough entitles it, "A Statement of *some* of the most important Principles of Religion:" for had he substituted the word christianity for religion, the contents of his book would have been at direct variance with its title-page. He tells us in his introduction, that he has "studiously avoided all those doctrines which are dark and mysterious, which gender only strife, and can be applied to no practical purpose." What doctrines they are to which he applies those epithets, is sufficiently apparent from his production. The doctrines of human depravity or original sin, the proper God-head of Christ, the atonement, justification by faith, the agency of the Holy Spirit in man's spiritual renovation, the new birth, and the witness and fruit of the Spirit, are evidently, in his estimation, incapable of being applied to any good practical purpose. Now, plain and undeniable matter of fact is in direct opposition to his bold and unwarranted assertion. For who are the many thousands throughout the Christian world, whose holy lives demonstrate that their religious principles produce the best practical effects? Are they such as discard from their creed the scriptural doctrines in question? Are their tenets those which they have adopted, "who separate themselves, sensual, not having the Spirit?" We answer, No: for however they may differ on points of a subordinate nature, and consequently of minor importance, they sincerely and cordially embrace those doctrines to which our author gives the epithets of dark and mysterious. To them it is sufficiently plain, that man is by nature a fallen creature, destitute of moral rectitude; that all have sinned, and that the unrenowned heart is deceitful above all things, and desperately wicked. Upon any other principles than these, they know that the wretched state of morals in all ages of the world is wholly unaccountable. No doctrine do they find more clearly revealed in the oracles of God, than that of Christ's proper divinity. Nor do they, in subscribing to this, or any other article of the Christian Faith, renounce, but on the contrary, make a right use of, reason. On the authority of divine testimony they believe this grand doctrine

trine of christianity. They find it clearly and unequivocally revealed in that Scripture, the whole of which is of divine inspiration. In the sacred volume, which they have received for the rule of their faith and morals, the names, works, attributes, and worship of the true God, are attributed to Jesus Christ; and hence they justly and logically infer, that he is God, one in essence with the Father from eternity. Any doctrine contained in divine Revelation, though to them incomprehensible, they, with the utmost reason, embrace. How the God-head and manhood were united in Christ, is confessedly a mystery, but not the less true. This must be admitted, unless we believe that ignorance of any given truth is a proof of its falsity; than which nothing can be more absurd.

After these few preliminary observations, it will be proper to examine the grounds on which all who are not grossly and fundamentally heterodox, receive the doctrine of Christ's God-head. St. Paul and St. John, writing from plenary inspiration, attribute to Christ the appellations given in Scripture to the true God. In Rom. ix. 5, he is said to be "over all, God blessed for ever;" and in Titus ii. 13, he is entitled the great God. St. John, in his first epistle, chap. v. ver. 20, calls Christ the true God and eternal life. What absurdities are they not capable of maintaining, who believe that in a revelation which has God for its author, the appellations, "true God," "God over all," and the "great God," are given to any created being, however exalted? And as names are given to Christ in the sacred volume, which cannot, without blasphemy, be given to any being inferior to God, so works are attributed to him to which no created intelligence is adequate. St. Paul says, Col. i. 16, 17, that by him (Christ) "were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him. And he is before all things, and by him all things consist." And St. John, in his gospel, chap. i. 3, says, "all things were made by him; and without him was not any thing made that was made." In these passages we find, in language the most explicit, the creation of all things attributed to Christ. Now, the creation of *all* things, or, indeed, of *any* thing, is impossible to any power less than infinite. As, then, Christ created all things, he must possess infinite power. But as infinite power cannot possibly inhere in a finite subject, he must be an infinite Being, and consequently God. We are aware that many who compliment themselves with the appellation of *rational Christians*, are in the habit of rejecting the beginning of St. John's gospel, as spurious, and of terming St. Paul an inconclusive reasoner. To such censors of the lively oracles of God, we can indulge little hope of being useful.

The attributes of eternity, omnipotence, and omniscience, are said in Scripture to belong to Christ. In Micah v. 2, his goings forth, we are informed, have been of old, from everlasting. In Rev. i. 17, we find that Christ calls himself the first and the last, terms allowed to be expressive of eternity. These epithets Jehovah, beside whom there is no God, applies to himself in Isaiah xliv. 6.

The omnipotence of Christ, as has been already proved, is manifest by his having created the universe. Nor is his omniscience less clearly revealed. He is expressly said, John xxi. 17, to know all things. That worship is due to him is evident, from his having commanded the Apostles to baptize in his name, as well as in the name of the Father; from St. Paul's praying for peace to the church in his name, in common with that of the Father; from St. Stephen, full of the Holy Ghost, pouring out his departing soul, in prayer to Christ; and from its being the practice of the primitive church, to call upon the name of the Lord Jesus. Some, if not all of those other scriptural doctrines, which Mr. Watson thinks are calculated to produce no better effect than strifes, will be noticed, in the course of this article.

We are told, page 5, "that there appears to have been, in every age, a conspiracy against the moral duties of the gospel; whilst men have laboured to make religion consist of something different from a good life." That the truly pious, in every age of the church, have been unanimous in maintaining, that the form of godliness may exist without the power, is unquestionable. But does it follow from this, that they opposed the moral precepts of the gospel? By no means. Genuine Christians knew, and now know, that worshipping God in the Spirit, a worship he demands, is very different from what mere moralists mean by "a good life." They have maintained, and still do maintain, that actions, in order to be truly good, must spring from right principles, and be directed to right ends. There is no one *outward* action performed by a man created anew in Christ Jesus, which may not be performed by those who, ignorant of themselves and the nature of true happiness, seek their chief good in sensual gratifications. *Inward* religion, from which a good life flows as naturally as light from the sun, is true wisdom. "This philosophy, says Erasmus, is founded on the feelings of the heart rather than on syllogisms; it consists in the actual conduct of life, rather than in disputatious theories; it is inspiration more than erudition; it is the result of a *total change* produced in the mind supernaturally, rather than of a man's unassisted reason." And we may well ask, what, in the estimation of him who demands purity of heart, are all external performances, however dignified with the appellation of a good life, without the *total change* in question.

"Whilst,

"Whilst, says Mr. W. the profligate of every description meet with lenity and forgiveness, those who recommend the divine virtues are held up as the worst of heretics." To whom does this censure apply? Surely not to any of those who embrace the grand doctrines of the gospel, and make it the great business and study of their life, as all true Christians do, to obey its precepts. To all of this description it gives the sincerest pleasure, to hear the divine virtues scripturally and consistently recommended. That they look upon them as heretics, and of the worst stamp, who deny the Lord that brought them, and are in the habit of substituting a vague morality for holiness of heart and life, is undeniable. But is it just to infer from this, that "the wicked and profligate of every description meet with their lenity and forgiveness?" Or are they enemies to the divine virtues, because they do not embrace the Socinian heresy? Now, the common and popular objection brought against those who are manifestly the objects of our author's attack, is not that they evince too much lenity for the wicked and profligate of every description, but too much severity.

"We may talk much about religion; we may attend a number of prayers and other external services; we may affect to believe in a number of speculative opinions which we do not understand; and pretend to internal feelings which we never experienced; and we may renounce the innocent amusements of life: we may do all these, and yet be destitute of honesty, integrity, and charity," &c. (page 7.) And what then? Men *may* be hypocrites, it is true, but what is this to the purpose? And hypocrites they undoubtedly are, who pretend to inward feelings which they never experienced. But admitting, for argument's sake, that there are some such unhappy characters, their hypocrisy is no argument against the experience of internal feelings. In page the 8th, we find a strange, uncouth sentence, the parts of which accord very badly. "And with respect to inward feelings; all these are the operations of darkness: they may, in some cases, be directed to improvement; but in a much greater number of cases, they may be no more but (than) pretensions, affectation, and imposition." First, inward feelings are pronounced the operations of darkness, and secondly, bad as their origin is represented to be, we are told that they *may* be directed to improvement; but thirdly, in a much greater number of cases, we are informed, they *may* be no more than pretensions, &c. A more vague, contradictory ill written sentence has rarely ever come under our consideration.

Towards the conclusion of his introduction, Mr. W. expresses his apprehension of "pious calumnies" from those who are not disposed to adopt his creed; but hopes that he will be able to bear them with "a proper temper." Truth needs not for its support

support the destructive auxiliaries of invective and abuse. Those who use them, betray either want of confidence in the cause they espouse, or badness of temper; nor do they ever fail to lessen those who have recourse to them, in the estimation of judicious readers. The first ninety pages of the work before us contain an account of the author's views of what he terms Natural Religion. On that subject little originality was to be expected, as it has been often handled by the ablest writers. It is a subject on which a man of comparatively no learning or talents, may compile volumes, without any of the labour essential to original composition. Our author's method of treating it is in general unexceptionable, and had he confined himself to his subject, and not gone out of his way to attack people, who, he supposes devote too much of their time to religious exercises, this part of his work might have passed without censure. "Some of the hours, he says, page 87, that some people spend in these exercises, might be much better filled up, in taking care of their families, or, in pursuing the labours of their callings." Who those *some* people are that neglect their secular concerns, by devoting an undue portion of their time to reading, prayer, and hearing the word preached, we know not; but we know many who waste much of their time and money in attending on amusements termed innocent by Mr. W. but which, in the estimation of reason and religion, are destructive of the morals, peace, and comfort of thousands of families.

At page 91, we find the subject of revealed religion introduced. One would naturally expect that a reverend author, when treating this subject, would give some account of man in a state of innocence, and of his subsequent fall; but these appear to be some of the doctrines which enter into the author's list of "dark and mysterious;" and which he therefore "studiously avoided." His total silence upon those doctrines, which are embraced by all who do not oppose the glimmering taper of their corrupt and contracted reason, to the bright sun of Revelation; proves that he did not think his readers in general sufficiently imbued with rational christianity to adopt his sentiments upon them.

Nor does the agency of the Holy Spirit, in the work of regeneration, and in enabling believers to go on to perfection, enter into his system. The ground on which (page 102) he builds man's hope of salvation is as uncomfortable as it is unscriptural. Did we upon this head, adopt his sentiments, we should, with unhappy Voltaire, wish that we had never been born. "We are, he says, to repent and forsake our sins; and we are thus to endeavour to root out our sins, and to press forwards to perfection. This will be a work of care and diligence; and will require our utmost exertion; but we are not to be discouraged, either by the length or difficulty of the work; for He, who is to be our judge, is well acquainted

acquainted with our nature and infirmities; and will make all gracious allowances for our unavoidable imperfections and deficiencies." Who, we ask, possessed of any right knowledge of law or gospel, would talk at this rate? In the above passage, no divine aid is so much as hinted at, for the purpose of rooting out our sins; no mention made of God working in us to will and to do of his good pleasure; no information, that though through Christ strengthening us, we may do all things, yet without him we can do nothing. No, for according to our author, the work of salvation is *exclusively* our own; but, by way of comfort, he informs us that "all gracious allowance will be made by our Judge for *unavoidable* imperfections and deficiencies." He who can extract comfort from these sentiments, must have his moral taste strangely vitiated. Is this the ground on which ignorant, fallen, wretched man is to build his hope of eternal happiness; allowance for *unavoidable* imperfections and deficiencies? This is the doctrine of final justification by the deeds of the law; and in the most absolute sense. Would Mr. Watson himself, or any man in his right mind, stake his salvation upon an hypothesis which so contracts the divine mercy as to represent it extended no farther than to "*unavoidable* imperfections and deficiencies." According to this scheme, not one adult of all Adam's degenerate race will be saved; for they all have sinned, nor dare the very holiest on earth, boast, that they do not need mercy daily and hourly for something more than *unavoidable* imperfections and deficiencies. Who, not completely wrapped up in his self-sufficiency, will take in hand to draw the line that in numberless instances separates *avoidable* from *unavoidable*? "Who, said an inspired writer, can understand his errors, cleanse thou me from secret faults."

"Men may dispute about the means which infinite wisdom has devised to give efficacy to repentance; and it may not be easy to settle disputes of this nature." P. 102. We understand Mr. W. notwithstanding the caution he adopts. On the subject in question there are no disputes among those who, with St. John, believe that Christ is the propitiation for the sins of the whole world; and that "herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." But we are aware that the doctrine of the atonement is, with our author, one of those which he terms "dark and mysterious;" and which, to do him justice, he studiously avoids.

In page 103, we find the new birth defined to be no more than a great change in men's *moral conduct*. Surely it means much more, or our Saviour, the light of the world, threw a great deal of obscurity on the subject, in his conversation with Nicodemus. Dr. Macknight, a learned, regular Dissenting minister, and one never suspected of enthusiasm, expresses himself on this head, as follows: "To make even them who from their infancy have been
blessed

blest with the gospel, the true subjects of God's kingdom, there must be a total change of opinions, inclinations, and actions wrought in them: for as the Apostle tells us, 1 Cor. ii. 14, 'The natural man receiveth not the things of the Spirit of God.' Conversion, therefore has in all ages been a great and surprising effect of the divine power upon the human mind, producing a change, the full extent of which cannot be better expressed than by the terms, *Regeneration, begetting again, new-birth*, which import the communication of a *new nature*. And upon the diversity of men's dispositions before and after this change, are founded the names of *Old* and *New* man, by which the Apostle denominates our unconverted and converted states: as if when converted, men obtained a nature essentially different from what they had before." Surely then, that change so well expressed by the sober divine just quoted, implies abundantly more than a great change in men's *moral conduct*.

We should be sorry to judge uncharitably even of Mr. W. who is an avowed opposer of several doctrines which, in our estimation, belong to the essence of christianity. But what can charity itself think of the *candour* of a man who writes as follows? "In judging of changes, we labour under many and great disadvantages: for we cannot see the heart: we can only form our judgment by an appeal to the fruits. The change may be only superficial; covered with the cloak of profession, we cannot see the workings of the heart. The same natural passions, and the same dispositions may remain still." P. 106. Now, all this scaffolding of words, badly enough connected, is evidently meant to create suspicions of the sincerity of all who profess to have experienced "a death unto sin, and a new birth unto righteousness." The author, instead of confining himself to the only criterion by which he tells us we can form our judgment, namely, an appeal to the fruits; throws out a number of insinuations, which, if admitted as principles, and acted upon, would induce universal suspicion. *We* do not rank among the disadvantages of this life our incapability of seeing the working of men's hearts. But what then? When a man whom we have no cause to accuse of wilful falsehood, tells us that he has experienced an inward change, admitting we believe that change possible, and that his moral conduct does not belie his profession, are we to suspect his sincerity, till we see the workings of his heart? We admit that in several instances we not only may be, but probably are deceived, in the judgment we form of professors; but still this affords no ground for suspecting the uprightness of any who, as far as we can discern, not only make a profession of godliness, but act suitably to that profession. There is neither sense nor argument in saying men *may* be deceived, and therefore they *are* deceived.

[To be concluded in the next.]

THE WORD OF GOD ILLUSTRATED.

Jer. iv. 10, "Then said I, Ah, Lord God, surely thou hast greatly deceived this people."

It is a maxim never to be lost sight of in the interpretation of the Scriptures, that no passage of the sacred volume can possibly militate against any of the first principles of divinity. That the truth and sincerity of God are of this description, is readily admitted by all who do not deny his existence; as neither falsehood nor deceit can, without the perfection of blasphemous absurdity, be attributed to a Being of absolute and infinite perfection.

The admission of these plain truths, with a constant recurrence to them, in all their expositions, would preserve commentators from giving such glosses of the sacred text, as tend to establish reasoning infidels in their infidelity. God, from the perfection of his nature, is as incapable of deceit as of falsehood. When, therefore, any part of his word *seems* to attribute to him either the one or the other, we are infallibly certain, that it *only seems* to do so, but does *not do so* in reality, for whatever may be the meaning of any given portion of sacred writ, it cannot possibly mean that God either lies or deceives. Reasoning thus, on sure and certain ground, we should feel no perplexity, were we unable to give any explanation of the words, "thou hast greatly deceived this people." But, for the credit of religion, it is highly satisfactory to know, that both these, and other words, conveying in substance a similar meaning, admit of an interpretation perfectly consonant to God's truth and sincerity.

It is well known by all possessed of even a tolerable knowledge of sacred criticism, that the Hebrews frequently used active verbs to express not the *doing*, but the *permission* of a thing. Hence Moses says, (Exodus v. 22,) "Lord, wherefore hast thou so evil intreated this people?" Can any man of reason or religion, imagine that Moses charged the Lord with the evil treatment which the Israelites suffered from their cruel oppressors? Or that the Lord magnified his power in the destruction of Pharaoh and his hosts, for *evil treatment* of which he himself was the agent? The obvious meaning of Moses' words is, Wherefore didst thou *permit* this people to be evil intreated. So we read in Ezek. xiv. 9, "I have deceived that prophet," that is, I have permitted him to deceive himself. In Ezek. xx. 25, we read, I gave them statutes which were not good, that is, I suffered them to follow the wicked statutes of the neighbouring nations. It follows, from this legitimate mode of interpretation, that when Jeremiah says, "thou hast greatly deceived this people," his meaning is, thou hast *permitted* this

this people to be greatly deceived; namely, by *suffering* false prophets to flatter them with vain hopes of peace.

Cruden, justly famed for his excellent Concordance, after quoting from Ezek. xiv. 9, "I the Lord have deceived that prophet," thus judiciously paraphrases the passage; "I have given him up to the delusions of his own heart, and justly left him in his blindness, that he shall not discern his own self-deceivings: or, when such a prophet promises good, and thinks that the concurrence of all second causes tends to it, I will disappoint and frustrate." Nor is his paraphrase of Jer. xx. 7, less judicious. "O Lord, thou hast deceived me, and I was deceived:" i. e. "thou hast persuaded me to undertake this office contrary to my inclinations, and disappointed me of the comfort and satisfaction therein that I expected."

ECCLESIASTES ix. 1, "No man knoweth love or hatred by all that is before him."

IN the next verse, which assists in explaining this, Solomon says, "All things come alike to all, there is one event to the righteous and the wicked." But in these assertions, his meaning is evidently restrained to the goods and ills of the present life, for he knew that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." That the good and the bad, the wise and the foolish, are in general similarly circumstanced in this life, admits of no dispute. Health, riches, honour, and long life, which Christians call temporal blessings, dispensed by the God of Providence, but which the Pagan philosophers termed the goods of fortune, are equally possessed by the worst, as well as the best of characters. Nor are the calamities of life confined to persons of any description. Extreme poverty, one of the severest natural evils under the sun, is the lot of some who can witness a good confession: this they suffer in common with many who are notoriously wicked. And of those who are chastened with strong pain, nay, subject to a complication of distresses, there are several eminently holy. In cases of war, pestilence, and famine, those dreadful scourges of an offending world, saints and sinners suffer without distinction. It follows, which is evidently the meaning of Solomon's words under consideration, that we cannot, by any of the good things which men possess, or the evils which they suffer in this life, know whether they are objects of God's love or displeasure.

The promiscuous distribution of the goods and ills of this life, is urged by infidels as an argument against the truth of Christianity. "Did God, say they, concern himself with the affairs of this world, he would surely reward the good, and punish the wicked."

wicked." To this objection it may be replied, for every thing there is a time and a season; and the present life being in order to a future one, the full distribution of rewards and punishments in this, would be completely out of season. "But why, they ask, does God suffer some of the most excellent of men, in point of moral as well as intellectual worth, to drag out existence in pain, want, and obscurity?" Could we give no other answer to this question than, *We know not*; what should be the inference? Surely not a denial of a wise and gracious providence. But let us ask those pious, poor, afflicted people, whom infidels affect to pity, what is their judgment on the subject of their sufferings; and they will reply, without hesitation, that God chastens them for their good; that he never dealt with them after their sins; and that he is righteous in all his ways, and holy in all his works.

Should riches, health, honour, and long life, become the invariable consequences of holiness, the present state of civil society would be thrown into universal disorder, by a train of miracles infinitely beneath the dignity of God's moral government. For then the pauper in a work-house, on becoming religious, must be raised to wealth and honour; the rich man, on trusting in uncertain riches, must be sunk into the dregs of poverty; kings, on forgetting God, must be dethroned, and reduced to beggary; the wicked general must quit his office for the ranks, and the pious private soldier take the command. In short, dominion in this world must be founded in grace, and all sinners exclusively be subjected to great and complicated outward miseries. These are a few of the changes necessary for the establishment of that sort of moral government for which infidels plead. But how are these changes to be effected? In no other way than by such a succession of absurd miracles, as it would be blasphemy to attribute to Him whose understanding is boundless.

All attempts that have ever been made by reasoning pride, to point out defects in the Divine government, have demonstrated that those who made them, professing themselves to be wise, became fools. And every serious and rational examination of God's method of governing mankind, has tended to shew more clearly the wisdom and goodness of all his dispensations; among which, finite beings can conceive none more wisely and graciously ordered, than that which has so fixed matters, that by all that is before him, no man knoweth either love or hatred.

THE WORKS OF GOD DISPLAYED.

"Jonas was three days and three nights in the whale's belly."

OUR Lord seems here plainly to refer to the history concerning Jonah, as to a real fact; nevertheless this part of Scripture has by

Some been supposed to contain an account merely of a prophetic vision. Nothing, however, can be more certain than, that if we will calmly bestow a little due and candid attention, the whole account may be shewn to contain nothing but what was very *possible*, even consistently with the soundest philosophy and experience. For in the first place, although it be true, that a *whale* (properly so called, and accurately and generically described) has so small a gullet, that it could not possibly swallow a man, yet we ought to consider the word *κντος* does not necessarily mean a *whale*, as distinguished from other large fishes, but that it properly means a *large sea monster*, and that there are other fishes (the shark amongst the rest) that are very capable of swallowing a man whole, and have often done so. There is amongst the rest, one very remarkable fish, described as being taken even upon our own coasts, which ought to be remembered on this occasion, and to be referred to, although this in itself was not probably of the full size, and therefore could not contain the body of a man, but others of its species very well might. A print of it, and a curious description, by that most ingenious and faithful philosopher, Mr. John Ferguson, may be seen in the Phil. Trans. Vol. 53, p. 170, from whence even this *small one* appears to have been near *five feet* in length, and of great bulk, and to have been merely, as it were, *one vast bag*, or great hollow tube, capable of containing the body of any animal of size that was but, in some small degree, inferior to its own. And unquestionably, such a kind of fish, and of still larger dimensions, may consistently, even with the most correct ideas of any natural historian, be supposed occasionally to have appeared in the Mediterranean, as well as on other coasts, where such a one was actually caught, it having come up so far into the Bristol channel and King's road.

In the next place, that a man may continue in the water, in *some instances*, without being drowned, is manifested by what is related by the author of the Physico-Theology, on the best authority. For he tells us that he is inclined to conclude some persons may have the *foramen ovale* of the heart remaining open all their lives, although in the greater part of the human species, it is closed very soon after their birth, and that such persons as have the *foramen ovale* so left open, could neither be *hanged nor drowned*, because when the lungs cease to play, the blood will, nevertheless, continue to circulate, just as it does in a foetus in the womb. And although Mr. Cheselden doubted of this fact, yet Mr. Cowper, the anatomist, says he often found the *foramen ovale* open in adults, and gives some curious instances of this kind. Mr. Derham, in one of his notes, mentions several persons who were many hours and days under water, and yet recovered; and one who even retained the sense of hearing in that state. And Dr. Platt (History

of Staffordshire, p. 292,) mentions a most curious instance of a person who survived and lived, after having been hanged at Oxford, for the space of twenty hours before she was cut down. The fact was notorious, and her pardon, *reciting this circumstance*, is extant on record. And further, it is well known that what enables some animals to be amphibious, is this very circumstance of having the *foramen ovale* of the heart open. See Ray on the Creation. P. 350.

Now, then; where is the absurdity in conceiving that Jonas might have been a person of this kind, having the *foramen ovale* of his heart continuing open from his birth to the end of his days. In which case, he could neither be drowned by being cast into the sea, nor suffocated by being swallowed by the fish. Neither could he well be injured by the digesting fluid in the fish's stomach, for it is a curious observation made by Mr. John Hunter, that no animal substance can be digested by the digesting fluid usually existing in animal stomachs, whilst life *remains in such animal substance*. His words are (Phil. Trans. Vol. 62, p. 449,

“Animals, or parts of animals possessed of the *living principle*, when taken into the stomach, are not the least affected by the powers of that viscus, so long as the animal principle remains. Thence it is, that we find animals of various kinds living in the stomach, or even hatched and bred there, but the moment that any of these lose the living principle, they become subject to the digestive powers of the stomach. *If it were possible* for a man's hand, for example, to be introduced into the stomach of a living animal, and kept there for some considerable time, it would be found that the dissolvent powers of the stomach could have no effect upon it; but if the same hand were separated from the body, we should then find, that the stomach would act immediately upon it.

“Indeed, if this were not the case, we should find that the stomach itself ought to have been made of indigestible materials: for if the living principle was not capable of preserving animal substances from undergoing that process, the stomach itself would be digested.

“But we find, on the contrary, that the stomach, which, at one instant, that is, while possessed of the living principle, was capable of resisting the digestive powers which it contained, the next moment, viz. when deprived of the living principle, is itself capable of being digested either by the digestive powers of other stomachs, or by the remains of that power which it had of digesting other things.”

Consistently with which observations of Mr. John Hunter, we find that small fishes have been taken alive out of the stomachs of fishes of prey, and (not having been killed by any bite or other-

wife)

wife) have survived their being devoured, and have swam away well recovered, and very little affected by the digesting fluid.

Putting then all these circumstances together, there appears, in the end, nothing unphilosophical or absurd, in supposing that Jonas, or indeed any other man, having the *foramen ovale* of the heart open, or such a construction of his frame as those mentioned by Derham had, might be cast into the sea, and be swallowed up whole by a great fish, and yet be neither drowned, nor bitten, nor corrupted, nor digested, nor killed, and it will easily follow, from the dictates of common sense, that in that case the fish itself must either die, or be prompted by its feelings to get rid of its load; and this it might do, perhaps, more readily *near the shore*, than in the midst of the waters, and in that case, *such person* would certainly recover again by degrees, and escape.

I do not presume to say that this is, by any means, an exact solution of what happened to the prophet Jonas, because there must ever be acknowledged to have been a miraculous, divine interposition on the whole, in causing the circumstances of the *presence of the fish*, of the *formation of Jonas*, and of the nearness to the shore, at the time of his being thrown up, to concur rightly to effect his deliverance; and how much farther it might extend, we neither can nor ought to presume to *ascertain*.

But solely to shew the fact to be *philosophically* possible, even according to the *experience* we are permitted to be acquainted with, is sufficient to remove, and fully to answer, the objections of *scoffers*, and is a sufficient ground for us to consider our Lord's allusion to this narration, as being an allusion to an event that *really happened*.

R. L. L.

THE PROVIDENCE OF GOD ASSERTED.

AN ACCOUNT OF JAMES FABER.

JAMES FABER, a native of Picardy, an excellent man and deservedly of great repute, as a most faithful and eminent minister of the gospel, was amongst the first restorers of religion and learning in France after the Reformation, who in the persecution of that time fled for security to the Queen of Navarre, then in Albert in Gascony, who entertained a very high esteem for him. On a certain day, the Queen informed him that she proposed to dine at his house; he invited some learned men to be present on that occasion, knowing that the Queen took great delight in their conversation. At dinner, Faber became exceedingly sad, and several times wept bitterly, at which the Queen complained, and inquired the cause why he was so sorrowful, when she came to be cheerful with him. At length he answered, "Most serene Queen,

how can I be glad, or make others glad, who am as wicked a man as the earth bears?" "And what is that wickedness (she said) which you have committed, who are known from your youth to have lived so holy?" He answered, "I am now a hundred years old, and remember not that I have committed what would burden my conscience, or make me afraid to leave the world, except one sin, for which I am assured pardon is possible." And as she pressed him to tell it, though he could scarcely speak for abundance of tears, he said, "How can I stand before the throne of God, since after having taught in purity and sincerity the holy doctrine of the Son of God to others, many of whom have suffered a thousand torments and death itself, I have fled to preserve my life; and though I had lived long enough, and should not have feared death, but rather have desired it, yet withdrew, and thus in a cowardly manner transgressed the command of my God." The Queen, who was most eloquent, reasoned with him, and endeavoured to comfort him by the examples of other holy servants of God, and the ministers present used farther arguments, till he became more cheerful. He then said, "There remains nothing, but that I go hence to God. I must delay no longer, knowing that the Lord calls for me." After that, he fixed his eyes on the Queen, and said, "Madam, I leave my books to your preacher Gerard, my clothes and what other things I have, I leave to the poor." The Queen, smiling, asked, "And what then, Mr. Faber, shall I have?" He replied, "The care, Madam, to distribute these to the poor." She answered, "It is well; I solemnly profess, this legacy is more acceptable to me, than if the King, my brother, had named me his heir." Afterwards he was more joyful, but said he had need of a little rest, and withdrew; retiring to a bed, where, as they judged, he lay asleep; and he did indeed fall asleep in the Lord, without the least sign of previous indisposition. Such was the end of this indubitably holy person. The Queen of Navarre related these circumstances to the Elector Frederick the Second, of Palatine, when he was ill at Paris, on his return from Spain. It was related by Hubertus Thomas, one of Frederick's counsellors, who was present when the Queen told it, from whom the famous Rivet wrote it, and sent it to his brother. After his death it was printed in the French language, and afterwards translated into English.

AN ACCOUNT OF T. W., OF BUCKS.

T—— W—— was a native of O——, in the county of Bucks, at which place he made his miserable exit. On the 28th of June last, (1811) the evening previous to the Cherry fair, he met at a public house with several companions in sin. Being in a weak, debilitated

bilitated state, in consequence of intemperance, one of his associates accosted him saying, "W. you won't live long; sell me your body for an anatomy." After many words on both sides, as to the sum, it was agreed by the deceased, that 1*s.* should be the purchase-money. Says he, with an oath, "you may *have it to-morrow morning*, for I mean to die to-night," or words to the same effect. What was spoken in jest proved an awful reality: for after retiring to his chamber, he became racked with excruciating pain; and while uttering the most awful imprecations, the grim messenger did his office, and soon deprived him of that existence, which, alas! he so much abused. Almost immediately he became a dreadful spectacle, so much so, that those who knew him could not recognize the least vestige of his former features. The Coroner who held an inquest on his body, (and who returned a verdict that T. W. "died by the visitation of God,") gave strict orders that none should behold so uncomely an object, except those who gave attendance on his corpse. The Rev. Mr. G. the officiating minister of the parish, from conscientious motives (no doubt) refused to perform the funeral obsequies over his remains, and he was literally cast into the ground as a "brute that perisheth." From a reflection on this awful providence, we see that God is able to put in force his determination, which runs thus, "Ah, *I will ease me of my adversaries;*" and considering the miserable end of the wretched man, we are led to exclaim, "Surely the way of transgressors is hard." J. C.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MRS. PENELOPE GOULDING COKE.

BY HER HUSBAND.

I. Parentage, and family incident.

PENELOPE GOULDING COKE, the subject of this memoir, was born at Bradford, in Wiltshire, in the year 1762. Her father, Joseph Smith, Esquire, was bred up an attorney at law, and exercised his profession at Bradford. In the early part of his professional life, he acted as steward to the Dukes of Kingston, and afterward held the same station under Earl Manvers, formerly Lord Newark. He was indefatigable in his application to business, and though filling for many years those public stations which were inseparable from his profession and agency, his character was such as enabled him to escape those public censures, which most men are compelled to suffer as a tax for being eminent. He was a man of established integrity, and of universally good report throughout all the county of Wilts; and wherever he was fully known, he was highly respected for being superior to those dishonourable intrigues

intrigues which too often disgrace those who should be ministers of justice and the interpreters of law. Towards the termination of his career, he suffered much from bodily afflictions; and during the last five years of his life was wholly confined to his house, through a stroke of the palsy. He survived his wife many years, and finally departed this mortal state in joyful hope of a glorious eternity, at the advanced age of between seventy and eighty.

Mrs. Coke's mother, whose maiden name was Goulding, was of a remarkably delicate constitution. She was esteemed peculiarly handsome in her early years; but she suffered many bodily afflictions, which rendered her a subject of complicated infirmities through a considerable portion of her life. She died at last of a dropsy, when she had attained about the fiftieth year of her age. The peculiar delicacy of her constitution, and the complicated infirmities under which she laboured, were considerable. These severe trials to her patience frequently gave a tinge of moroseness to her expressions, which occasionally spread a gloom over the family, that would otherwise, in all probability, have worn a perpetual smile. By nature she was of a reserved temper, which was frequently mistaken for haughtiness; and the occasional complaints which bodily indispositions extorted from her, gave a confirmation to the opinion which was entertained. But this reservedness, and these complicated afflictions, together with their real and apparent effects, only served to exalt the filial affection of her daughter, who, on those painful occasions, was enabled to display one of the most amiable virtues which can adorn the female character.

Mr. and Mrs. Smith had an only son, whose name was Joseph. It was his father's design that he should study the law, and thus qualify himself for those offices which he himself had held for many years with honour and advantage. But this profession not meeting with the young man's approbation, he was sent to Oriel College, Oxford, to take his degrees for holy orders; this being an avocation more suitable to his inclinations and views. One day, while belonging to this college, he, in company with a fellow-student, went to bathe in the Isis. But, alas! he got out of his depth, and, not being able to swim, the waters soon became his grave. His companion, when he perceived his perilous situation, being a good swimmer, instantly hastened to his assistance. He soon reached the spot in which his friend was gasping for life, but unhappily failed in his attempt to save him. Instead of this, the expiring young man seized him with the grasp of death, and both sunk to the bottom to breathe no more. The alarm was instantly spread; but though every exertion was made, their bodies could not be found during the whole day; but on the succeeding, they were discovered at a considerable distance from each other, and from

the place where the accident happened. Besides this son, Mrs. Smith had a daughter who was also called Penelope; but she died in her infancy.

II. Birth of Mrs. Coke.—Sent abroad.—Stricture on Boarding-schools.—Taken home, and instructed in the Principles of Christianity and Moral Virtues.

It was not long after the death of her sister, that the dear subject of these memoirs was born. Great were the rejoicings of her parents on this event; and she was called Penelope Goulding, to perpetuate her mother's maiden name, and to commemorate that of her departed sister. Inheriting from her mother that delicacy of constitution for which both were so remarkable, she partook in no small degree of her bodily infirmities; and in consequence of this hereditary affliction, was exposed to the influences of causes, which, on stronger habits of body, would have made little or no impression. While very young, she was sent abroad to a boarding school, and, as might naturally be expected, was obliged to submit to all the branches of its rigid discipline. This treatment, being widely different from that which she had been accustomed to receive from an indulgent mother, contained more severity than her constitution could bear. In a certain degree she sunk under it; and in a short time was so debilitated as to be scarcely able to lift her hand to her head. This in all probability laid the primary foundation of a complaint, which occasionally followed her through life, and finally terminated in her death.

That public schools have their excellencies, no man can doubt; but that they have their evils also, it would be folly to deny. It is deemed a branch of common politeness to study the appetite, in subordination to the health of a person advanced to a state of maturity. But in most public seminaries rigid discipline predominates over all. Fettered with an inflexible rule which refuses to bend to any circumstances or conditions, except those of imperious necessity, the governor and governess deem it no contemptible virtue to disregard the feelings of such as are committed to their care. Tenacious of their rights, pre-established usage determines every case. The robust may conform, but the infirm must sink beneath the exercise of authority to which their strength is wholly unequal. In every department of life we behold variety. No human law can enforce discipline uniformly; without becoming oppressive to some, or affording laxity to others. In both of these cases the end is defeated by the very measure which was instituted to secure it; the law becomes tyrannical, and in proportion as it is thus applied, is manifestly unjust.

Alarmed for the safety of their only child, her parents did not leave her long in a situation, which so visibly impaired her health,
and

and endangered her life. She was accordingly taken home, and nursed with all that tenderness which might naturally be expected from parents, whose fondness under such circumstances, is not always kept within the bounds of moderation.

Professing themselves to be members of the Established Church, they saw and felt the necessity of strongly inculcating its various principles, particularly those of morality and virtue, upon the mind of their young daughter. And though it is highly probable at this time, that they were totally ignorant of experimental religion, the method which they adopted, was not so much for the sake of decency and decorum, as from a full conviction that her eternal happiness was connected with those truths, and that practice, which they taught her both to reverence and embrace. These lessons and admonitions being frequently repeated and strongly enforced, made a deep impression; and though this was not sufficiently efficacious to become at all times a spring of action, it was too firmly rooted to be easily erased, or treated with contempt. Instead of this, it became her monitor in her most thoughtless moments; embittered the cup of unhallowed pleasure with remorse; and, finally, through divine grace, ended in consequences which we shall soon contemplate with pleasure.

III. Serious impressions begin to fade.

But whatever lasting effects these early admonitions might secretly have produced, they appeared after some time to be only slight and transient. As she advanced towards a state of maturity, that instinctive vivacity which is so natural to the youthful mind, led her forth to associate with companions whose hearts had been total strangers to those serious impressions of which her's had occasionally felt the influence. Her parents, unwilling, through reprehensible fondness, to curb her inclination, lest they should give her sorrow, undesignedly encouraged this propensity, by neglecting to oppose its progress with marks of decided disapprobation. Unhappily this doting negligence in a great measure counteracted their salutary admonitions, and by leaving unmolested those natural productions of the carnal mind, permitted them to grow till they nearly gained the ascendancy in her bosom.

IV. Spirit of the world prevails over early awakenings.

Influenced by the power of example, and urged by the bias of an unrenewed nature, she soon drank into the spirit which prevailed among her associates, and insensibly joined in their amusements, particularly in that of dancing, of which she was remarkably fond. Cards also were soon introduced to her notice. But though she occasionally wasted some hours in this branch of

fashionable folly, it was generally begun with reluctance, persevered in with regret, and most frequently followed by remorse. A transient recollection of those principles which she had embraced, and been taught to revere as sacred, occasionally filled her mind with sorrow, and drew from it an involuntary sigh in the midst of those imaginary pleasures which she was pursuing with reluctant avidity. Her understanding was so far enlightened, as to perceive the inconsistency between her principles and her conduct. This embittered the enjoyment which ignorance draws from foolish amusements; and the anguish was heightened by the inability which she found to act conformably with her judgment, and in opposition to the examples which she followed. St. Paul has drawn her picture with discriminating exactness, in Rom. vii. 19, "For the good that I would, I do not; but the evil which I would not, that I do."

During these early years, she regularly attended divine service in the Established Church with her parents and the rest of the family; and on these occasions her apparent devotion was so far superior to that of others of her age and acquaintance, as to excite the attention of many who had then an opportunity of marking her conduct. This fact has been transmitted to me since her death, by a person who had secretly made his observations in this place of public worship. Still, however, her devotion did not appear in her own estimation to flow from a proper principle, because it did not lead to those gracious effects by which the genuine servants of God are distinguished. The principle of her devotion was too weak to save her from the amusements, which, in the same moment, she both followed and despised. It was a form of godliness without its power; for the heart was unchanged and unrenewed by divine grace.

V. Obedience to the commands of her parents.

But though the heart was unchanged, and though she was rather of a haughty disposition, the admonitions of her parents, and the principles upon which her education had been undertaken and conducted, had been very useful. The duties of filial obligation were too deeply rooted in her bosom for example or inducement to shake. From this principle, she rarely left the house without the consent of her parents, or paid any visits except in company with them, or by their approbation. Nothing which she thought would give them pain, was either pursued or neglected by her; and as her mother's afflictions were long and severe, her constant confinement rather tended to enervate a constitution already weak, than to afford it an opportunity of acquiring that additional vigour which it wanted. But personal considerations had little influence on her. The thought of rendering her parents some assistance,

and of yielding obedience to their commands, presented motives of superior efficacy; and by this principle of filial duty she was actuated, till divine grace renewed her nature, and the death of her parents discharged her from the obligation.

The dear object of these memoirs was under twenty, when she lost her mother. She had already acquired habits of retirement through her mother's long indisposition, which, though she was now more at liberty, she found no inclination to leave. At this time she had an uncle and aunt, of the name of Gwyer, who resided in Bristol. Her uncle, who was her relation only in the law, and a local preacher in our connexion, frequently paid visits to Mr. Smith and his daughter. During these visits, having observed something serious in her deportment, he took every occasion which opportunity offered, to speak seriously, closely, and faithfully to her, on the nature and necessity of experimental religion. His words were attended with power, and sunk deeply into her heart. The books which she read, tended to rivet her convictions; and all united to cut off from her views, all hopes of heaven, through the performance of prescribed duties, or the discharging the various charities of life.

On attaining the age of twenty, her convictions were permanent and severe. She now saw that she was a sinner, and feeling the sentence of death in her soul, was constrained to cry vehemently for that mercy which she had hitherto sought only in a languid manner. Her anguish on this occasion was particularly acute; "the sorrows of death compassed her about, and the pains of hell gat hold upon her." She saw those foolish amusements, on which she had looked with an eye of comparative indifference, to be exceedingly sinful. Dancing and card-playing appeared before her in their true colours, and she instantly formed a resolution, through divine grace assisting her, that she would be found in these practices no more. A breaking off from those few companions with whom she had occasionally associated, was almost a necessary consequence of this resolution. A concern for the salvation of her soul rose superior to every other consideration; so that the language of her heart was, "What shall I do to be saved?"

VI. Thought by her companions to be insane.

Her companions, on perceiving a change so remarkable in one of whose former piety they had entertained a most extravagant opinion, began to think that she was actually deranged. And they imagined themselves justified in this conclusion, from making a comparative estimate of such facts as came within the reach of their knowledge. They knew that she had been obedient to her parents, had regularly attended church, and had shewn much devotion while there. They knew that she had been charitable to the distressed, had sympathized with the afflicted, and had read
good

good books. On the contrary, dancing and card-playing were the only innocent recreations in which she had indulged; and for a person of this description to imagine she was a lost sinner, afforded such a convincing proof of madness, as would even prove themselves insane in case they should presume to disbelieve it. These contrary views being entertained on each side, a mutual separation took place between them; they avoided her company from a persuasion that she was deranged, and she avoided them because they relished not the things of God. The former pursued happiness among the amusements and gaities of life, and the latter in the mercy of God through Jesus Christ, in that eternal world into which her spirit had begun already to enter.

VII. Finds peace with God.

Being considerably affected with a sense of her spiritual condition, her father, whose health at this time was good, permitted her to visit Bristol. But the novelties of the city were not sufficient to overcome the anguish which weighed down her soul. While in this place, she regularly attended on the ministry of that heavenly man, Mr. Valton. Relief from the anguish of her heart was the object which she sought; and while drinking in the divine word, God was pleased to speak peace to her soul; and the clear sense of pardon and acceptance which she here received, was retained by her to her dying day. As her convictions had been very acute, so her sense of forgiveness was strong and lively, being attested by internal and external evidences which could not deceive.

Having found that mercy manifested to her soul which she had sought with much earnestness, very different prospects presented themselves to her view. Her darkness was turned into light; her sorrow into joy; her days of mourning were at an end; her warfare was accomplished; for she had received from the Lord's hand double for all her sins. "The Lamb of God who taketh away the sin of the world," was revealed in her soul, and she was enabled to call God Father by the Holy Ghost. She felt his love shed abroad in her heart, and experienced a divine assurance that her sins were blotted out from the book of his remembrance. Hence, she was enabled to walk in the light of God's revealed countenance, and, by obtaining power from on high, to yield obedience to his commandments, from a principle of grateful love and filial fear.

VIII. Forms an acquaintance with the Methodists of Bradford.

Having thus, through the power of divine grace, passed from death into life, she felt a desire to associate with such as had experienced its saving influence on their hearts. Her father, who was rich in works of benevolence, had infused into his daughter's

ter's mind, a love for those principles by which he had been actuated. This concurring with her natural inclination, conducted her frequently to the abodes of misery, to relieve the wants of the unhappy sufferers, and brought her acquainted with some pious young ladies, who sought out these haunts of wretchedness with the same benevolent intention. This beneficent plan she had rarely neglected, even while she was a stranger to God. But now having felt the powers of the world to come, she renewed her diligence, and became qualified to administer relief to the disconsolate souls, as well as suffering bodies of the afflicted poor. Engaged in these errands of love, a congeniality of spirit soon introduced to her notice some of the pious Methodists, who had been raised up in Bradford, the place of her nativity. With these she took sweet counsel, and was much edified in the things of God by learning their experience, and hearing them declare what God had done for their souls. The correspondence and similitude which she discovered between their experience and her own, tended in no small degree to encourage her in the ways of God, and to remove those doubts with which she was occasionally assailed. This she found peculiarly profitable to her soul; for as her doubts disappeared, her faith obtained strength in the same proportion.

IX. Forbidden by her father to attend preaching regularly.

But though her father was by no means an enemy to christianity, he was very unwilling that she should regularly attend the preaching and private means of grace among the Methodists. The principle from which this disinclination arose, it is not difficult to discover:

“For still the world prevail’d, and its loud laugh,
“Which scarce the firm philosopher can scorn.”

It was thought degrading to associate with persons who were beneath her in point of worldly circumstances; and beneath the dignity of the family to countenance a sect which was almost every where spoken against. It is true that when the Rev. John Wesley, and the Rev. B. B. Collins, preached, she was permitted to hear by the toleration of her father, though at other times she was interdicted. And as a sense of filial duty reigned in her bosom, she chose rather to suppress her own desires than to indulge them at the expense of her father's displeasure, because all his cautions operated like imperious commands.

X. Benefited by hearing Mr. Wesley and Mr. Collins.

When attending on the ministry of Mr. Wesley and Mr. Collins, her soul seemed to drink in every word with as much eagerness as thirsty soil when imbibing a fertilizing shower. On entering the chapel,

chapel, her condition in life was lost in the superior consideration of holy worship. It was her custom to kneel on the floor during prayer, with the poorest of the people, and while hearing the sermon, the pleasure which beamed from her countenance, strikingly indicated the joy which triumphed in her soul. Through the whole of her behaviour on these occasions, she manifested a high degree of satisfaction, that she was permitted to assemble with those whom she considered as the people of God. She ranked these seasons among her most exalted privileges, and esteemed these opportunities as some of the happiest incidents of her life.

XI. Her father's prejudices begin to soften.

In the course of a few years, her father's prejudices against the Methodists began to soften, so that her former restraints were in a great measure taken away. He perceived that her attachment to them was unconquerable; and as her happiness was the great object at which he aimed, he abstained from throwing obstacles in her way, and omitted to lay any commands upon her. When business called him from home, which was sometimes very frequent, she lost no opportunity of enjoying the means of grace; and having a single eye the glory of God, found them on most occasions, to be spirit and life to her soul. To drink deep into that river, whose streams make glad the city and people of God, seemed to be her delightful element. The bent of her soul almost invariably led her to converse about, and to contemplate, the love of God in Christ Jesus. When talking with her pious friends, her varied expressions tended to this point; and to all such as she thought worthy of confidence, she unboomed her whole soul without reserve. In these conversations it was her delight to tell what God had done for her; to contrast her former anguish with her present joy; and to draw from his abundant love manifested towards her, a theme of grateful homage and adoration.

XII. Lives a life of retirement.

Deeply impressed with the vanity of human pursuits, and the comparative nothingness of created good, she lived for more than thirteen years prior to my acquaintance with her, almost secluded from the world, unless when public worship, or the necessities of the distressed, called her from home. During the last five years of her father's life, he was confined to his house through a paralytic complaint, so that filial duty once more confirmed into a habit, a mode of life which she had previously adopted from choice. Whenever she went from home, or strangers visited their house, her great concern was to recommend Jesus and the love of God. It was this constant practice which induced her father to
 say

say, "My dear child is preaching all the day long, yet I fear it does but little good." Her perseverance, however, was not to be subdued by disappointment. By waiting on God in her closet, she renewed her strength, and was again prepared for her delightful work, whenever a proper object appeared. But though during her father's illness, she was almost secluded from other society, this seclusion did not arise from any wish which she had expressed, but purely from her own sense of duty which she thought it incumbent on her to discharge. Sympathy for his sufferings, attention to his wants, and solicitude for his health or ease, engrossed every interval, and incorporated themselves with her devotional exercises. All those relative duties which at once embellish society, and render even obligations more amiable, received from her an additional lustre by the respect and veneration with which they were accompanied and discharged. Though familiar with misery abroad, and with severe afflictions at home, she found, on all occasions, sweet consolations from above, so that her strength was according to her day. She was indeed in a great measure secluded from the means of grace, but then she was secluded also from the company of those who were strangers to religion, and, in the midst of filial obligations, had a double opportunity of holding communion with her God.

XIII. Improvement of her Time.

But this retirement from the world, was by no means a state of idle solitude. She chose for her study and devotion, a large chamber in the house, which, when I had the happiness of knowing her, I named her hermitage. This room she had formed into a little museum. Shells, feathers, and other natural curiosities, remarkable either for their singularity or their beauty, which she had collected as occasion offered, were arranged in it with neatness and order, and so exposed to view, as seemed best calculated to impress the mind with exalted views of him whose goodness called all nature into existence. But though the peculiarities of creation excited her admiration, the wonders of redemption drew forth her adoration and grateful love in a much higher degree. This was the central point to which her thoughts, affections, and language tended. This was her resting-place; here she found her soul at home; it was the summit of Pisgah, from which she could survey the promised land.

In this sequestered spot she made herself acquainted with many commentators on the Sacred Scriptures. The whole of Dr. Matthew Henry's voluminous work she read entirely through; and that part of it which was written on the New Testament she read through nearly three times. With Doddridge's Family Expositor, with Poole's Commentary, and a variety of smaller, but equally

excellent books, she made herself quite familiar. From these various works it was her custom to make extracts of such passages, as were either peculiarly beautiful, or expressive of the language of her heart. These selections, which fill two small trunks, she has preserved with much care. And though they are unequal in importance, they discover a sound understanding, a discriminating judgment, and a refinement of taste; and evince a mind, capable at once of relishing the beauties of composition, the flights of genius, and the excellencies of religion. The general tendency of these extracts is, to amplify and recommend the love of God in Christ Jesus. And, I have no doubt, were a considerable portion of them committed to the world, that they would prove as beneficial, as they must be acceptable, and fix the attention of the pious mind on that glorious object, on which it was the delight of her soul to dwell.

XIV. Change wrought on her father's disposition.

I have already observed, that when the dear subject of this memoir returned from Bristol, her father manifested most decided marks of disapprobation of her forming any connexion with the Methodists; but that when he found the purposes of her heart were not to be subdued by prohibition, he suspended his hostility, and permitted her to enjoy the means of grace in peace. Soon after her return, he strictly commanded her to attend the church. To this, for some time, she yielded the most implicit obedience. But returning home one Lord's day, greatly dissatisfied with something she had noticed, she appeared much dejected. Her father, on perceiving it, naturally inquired into the cause, and, on her informing him, she had the courage to add, "It is like sitting among the dead," and at the same time expressed a wish to be compelled to go thither no more. From that time he relaxed in the tone of his command, and, though several persons endeavoured to keep alive his prejudices, by carrying tales to him which were calculated to excite disgust against those with whom his daughter had formed an acquaintance, yet his personal inquiries and observations concerning them, soon convinced him that these injurious reports were without any just foundation. Were men, in the more exalted stations of life, to adopt such rational measures, and form their judgments from facts, rather than from tales, of which it is hardly in their power to detect the falsehood, the truths which they reject, as well as the characters of those whom they despise, in consequence of the impositions which have been practised on them, would appear in an amiable light. But this can only be done by forming a personal acquaintance with their doctrines, discipline, and measures. Mr. Smith, after some time, took this step, and the happy effect which resulted from his free inquiry was,

was, a disregard to those invidious reports which he was now able to detect.

When her father was first seized with the palsy, the unwearied attention of his daughter towards him, made a deep impression on his mind. Her pious affection appeared to display something superior to the mere discharge of filial duty. She seemed to act from a more noble principle than that which he had inculcated in early life. A spirit of meekness, of patience, and of peculiar tenderness, beamed through all her words and actions, and spread an indescribable lustre over those deeds which would have been amiable without any embellishments. Being much in her father's company during his long confinement, she had frequent opportunities of recommending to him the necessity of experimental religion. And on finding him willing to receive information on this important subject, she spoke closely and pointedly to his judgment and conscience, in her most winning and artless manner. At their joint request, some of our preachers were frequently called in to assist Mr. Smith with their advice and their prayers. And so far had his prejudices forsaken him, that during his illness, his daughter procured numerous prayer-meetings to be held at their own house, for the special purpose of his salvation. This method was not adopted without his consent and approbation; for as his affliction increased, and he advanced in years, he became more than usually attentive to divine things. And such of our pious friends as have assisted on these occasions, and witnessed the visible effects produced, are fully persuaded that their prayers and labours were not in vain in his behalf.

XV. Introduces a class-meeting into her house.

After the death of her father, which took place in 1803, she found herself more at liberty than she had been for many years before. But as seclusion had been confirmed into a habit, it was with reluctance that she could be prevailed upon to leave her accustomed mode of life. Indeed, her constant confinement, and attendance on her afflicted parent, had given another shock to her delicate constitution: for it was during his illness that her first dropical symptoms appeared; and though she recovered this attack, it was a return of this complaint which strengthened the force of her spasms, and thereby put a period to her valuable life. Being unwilling to be debarred from the means of grace, and, yet, through bodily indisposition, unable to attend them, she introduced a class-meeting into her own house; and this continued till our marriage. "In this place," says one of her pious associates, "we have often been favoured with the spiritual presence of our Lord. The general experience of my dear sister Coke was, peace and assurance for ever. She often had strong conflicts with the powers

of darkness, and with her fallen nature; and would frequently say that she thought her nature more awfully depraved than that of others. But a sense of this kept her humble at her dear Redeemer's feet. Perhaps her father would not have objected, had she proposed a class-meeting before; but fearing it might not altogether meet his approbation, and knowing it would have pained his mind to have denied her, she thought it best to let the matter rest."

XVI. Zeal for the salvation of souls.

But while this amiable Christian, and her religious associates, enjoyed much of the life and power of experimental religion in their hearts, she was not willing that they should remain "like lamps in sepulchres, whose shine enlightens but themselves." Her zeal for the glory of God, and the salvation of souls, exerted its influence in every quarter. Frequently did she visit the poor in their own houses, to converse with them about their spiritual condition, and to urge them to attend on the preaching of the word. When they endeavoured to excuse themselves on the plea of family concerns, she has been known to say, more than once, "Then I will assist you that you may go," and has immediately put her hand to any pressing domestic duties which they had to perform, that they might be at liberty from their worldly concerns. And, when on these occasions she has had reason to suspect their real intentions, she has tarried at their houses till the time of worship, that she might insure their going to the chapel by accompanying them thither. Among these was one person, whom, with much persuasion, she prevailed on to attend at the house of God. She went with her, and carried her cloak. This woman appeared to be much affected with the truths which she heard while there, and promised to go again. But, alas! her resolutions were never carried into execution. She resolved, re-resolved, hesitated, delayed, till disease overtook her, and death conducted her spirit into eternity.

Sometimes her faithfulness in reproving what she knew to be wrong, exposed her to personal insult. Her father had always been exceedingly liberal in his donations to such objects as he thought deserving, and more especially to those who officiated in the Established Church. Among these was a clergyman, to whom, in a season of distress, he had administered relief. This gentleman calling on him on a future occasion to thank him for his bounty, was kindly received. As soon as a convenient opportunity offered, she took the liberty to admonish him in private, on the impropriety of his spending so many hours at the card-table, a vicious habit which he had contracted, though, in other respects, he was possessed of many amiable qualifications. The clerical gentleman, instead of taking the admonition in the same spirit in which it was delivered,

delivered, was exceedingly enraged, and repaid her friendship with some very illiberal expressions. But, though thus rewarded at present, her faithfulness was not lost. A happy change took place in him afterwards, when brought on a bed of affliction. He then became a truly humbled and patient sufferer; and as a proof of his regret for his former haughtiness, he requested, on his dying bed, that he might be interred among the poor of his flock. This request was fulfilled, and his mortal remains now moulder among the ashes of the poor in the church-yard. Thus we perceive that she had cause of rejoicing respecting him at last, though he once treated her friendly reproof with contempt.

But these were not the only forms in which her zeal for the cause of God appeared. In every department she was zealous of good works to the utmost of her power. While she was almost wholly confined to her father's house during his illness, she always distributed a number of pious tracts, which reached the habitations both of the gentry and peasantry in her neighbourhood. The same disposition continued, with unabating fervour, to her dying day. During our short pilgrimage together for six happy years, she distributed in the towns, in the country, along the roads, and among our country societies, myriads of these tracts. And sometimes on a second or third visit to these places, her soul has been refreshed with hearing of some good effects which had resulted from this silent method of preaching the gospel. The tracts which she thus distributed, were selected with care, and consisted chiefly of awakening sermons, and of the lives and experience of some eminent servants of God, whose examples were instructive, and whose ends were glorious.

XVII. Benevolence and Liberality.

But how great soever, her zeal for the cause of God, and her faithfulness in the discharge of her duty were, her benevolence and liberality shone with a still brighter lustre. When somewhat liberated from her confinement by her father's death, as well as prior to that time, it was her element to find out the abodes of wretchedness, and to supply the wants of those who suffered. Like the good Samaritan, she poured in the oil and wine of consolation, dressing and binding up the wounds of the afflicted, and assisting those who were unable to help themselves.* Indeed it was her constant aim to render all about her happy; and when engaged on these errands of love, her whole soul seemed to be swallowed up in her benevolent designs. Never, perhaps, did any

* The above observation must be taken in the most literal sense. From well authenticated facts, it is fully ascertained, that she cheerfully submitted to dress the most nauseous wounds of many of the female poor in her town, a trait in her character and conduct which speaks a thousand things of itself.

one more literally fulfil that command of our Lord, "When thou makest a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind," Luke xiv. 12, 13. Having tasted of redeeming love, she totally laid aside all sumptuous entertainments, and, instead of these, frequently refreshed the poor under her hospitable roof. At these times her dignified benevolence, her warm affections, and sympathetic spirit, penetrated the hearts of those who partook of her bounty. Her whole soul appeared to be devoted to the cause of God, and to the poor of his flock. It was to these a double banquet; which, through divine grace, at once replenished their wants, and cheered their hearts.

"Miss Smith," says one of her pious friends (who had long been acquainted with her, and wrote to me a little account of her since her decease) "sympathized with the poor, and, on all occasions, was forward to relieve them; so that in early life, the principal part of, if not all, her pocket-money, was appropriated to charitable purposes. When she found them in need of nourishing things, she invited them to come to her father's house, and gladly relieved them from his table and his cellar. When she has discovered that they have been destitute of necessary clothing, she has sometimes purchased garments for them, and, at other times, has been engaged, Dorcas like, in making, from her own apparel, such articles as she saw they wanted. And, many a time, her benevolent disposition has engaged the servants of the house in the same charitable employment." Thus, in a subordinate manner, like her Lord and Master, she did good to the bodies and souls of the helpless and needy: to their bodies by supplying their temporal wants; and to their souls by giving advice, reproof, and instruction, and by distributing pious tracts among, and praying for them.

[To be concluded in the next.]

MISCELLANEOUS.

THE SUFFERINGS AND DEATH OF MONS. LOUIS DE MAROLLES,
A FRENCH PROTESTANT, CONDEMNED TO THE GALLIES.

[Continued from p. .]

MONSIEUR Louis de Marolles was born about the year 1629, as appears by one of his letters a little before his death, which happened in the year 1692, saying, "that he had almost accomplished 63 years." He was born at Champagne, of an ancient family, very noted for their skill in the law. He dwelt at St. Menehoult, where he exercised the office of the king's counsellor, and

and receiver of consignments, his religion making him incapable of any other post.

In order to comprehend the reason which drew *Monf. de Marolles* into Germany, you must know that some protestants going from Champagne to Lorrain, bordering upon the Duchy of Deux Ponts, the inhabitants of the county of Sarbruck and Alsatia, had been prevailed upon by *Monf. the intendant of Goupellier*, to settle themselves in that country, assuring them with an oath, that no person should be molested or disturbed, and that the exercise of religion, which was established at Lixim and Bourbac, should be preserved, because the king had a mind to populate and re-establish that desolate and ruined country.

All the promises and assurances of *Monf. de la Goupellier* were but slender securities, as had been foreseen; and a few days after the revocation of the edict of Nantz, some archers were sent to compel those who had been solicited and invited to settle themselves in those quarters, to abandon them and return home.

Our martyr, with *Madam Mary Gommeret* his wife, had settled at Lixim. He had four children; two daughters are with their mother in a society of ladies of quality at Harlem. The two sons are in the service; the eldest, who had his leg broke at the battle of Landen, is an officer in the Earl of Albemarle's regiment, and the youngest, ensign of the regiment of *M. de St. Amand*. They were very young when their father endeavoured to go out of France, since he saw he could no longer stay there with liberty of conscience. But God, who called him to glorify his name, and to carry along with his chains the good odour of the Reformation even into the *Prætorium*, suffered him to be stopped with his whole family, on Sunday, the 2d day of December, in the year 1685, upon the territories of France, two leagues on this side the Rhine, by one *M. Bourbon* and aid-major of Strasbourg, accompanied with two cavaliers. They were all of them conveyed to one of the prisons of the city, and put into a square tower which stands in the middle of the river.

The 17th of January, 1686, he was removed from Strasbourg to Chalons with his family, where he arrived on Monday the 28th of January. They carried them in a waggon, attended by *Monf. Bourbon* the aid-major, who had stopped them, together with an officer and five troopers. He was put into the prison of the city of Chalons, where, he observes, he continued just six weeks.

He was immediately visited by the Bishop of Chalons, who is now Archbishop of Paris. We must do him justice, and say, that the zeal which he hath for his religion, is as conformable to his character, as the persecuting spirit of several other bishops is far from it. He wrote to *Monf. de Chamilly*, in favour of *Mr. de Marolles*, as soon as he knew of his confinement at Strasbourg;

and in the visit which he made him at Chalons, he told him that if he could, he would conceal him under his robe.

During the four first weeks that our martyr continued at Chalons, he had liberty enough. The ecclesiastics who believed themselves able to cope with him, at first were eager to signalize themselves; but when they found his constancy to be invincible, they locked him up in a dungeon, without suffering him to see any person for the space of 15 days. After which he was brought to judgment the 9th of March, and the sentence pronounced against him by torch light. Here follows his sentence.

“We adjudge that the said de Marolles is declared, proved, and convicted of having been apprehended, endeavouring to go out of the kingdom with his family, contrary to his Majesty’s edicts, and declarations; for reparation whereof we have condemned, and do condemn the said de Marolles, prisoner, to serve the king *for ever as a slave on board the gallies*, and his personal goods and chatels forfeited to the king, by this our sentence, judgment, and decree. Done in the council chamber, or open court, the 9th of March, 1680.”

This 9th of March, when sentence was pronounced against Monf. de Marolles, was on a Saturday; and the Monday following, they took him out of the dungeon, to convey him in a waggon to Paris, attended by three archers from Chalons. The youngest of Mr. de Marolles’s sons, presented himself upon the way without the city, to accompany his father; the archers suffered him to ride in the waggon with him, and treated the prisoner with as much civility as could be expected from such persons. They had a certain respect for him, which virtue begets in the hearts of the most barbarous; they told him that they did not fear he would make his escape out of their hands, and did not mind to guard him with that severity and exactness which they generally use towards galley-slaves.

He arrived at the Conciergery upon Thursday the 14th of March, 1686. His son went with him into the chamber, where they put the prisoners that came from all parts, till such times as they have informed themselves of the nature of their condemnation. The night approaching, he asked if he might return the next day to see his father, they told him he might. But coming thither the next morning, he was told that he might see him no more; and I find a letter of his hand wherein he hath written as follows, “I was put into a dark dungeon, where I have been these two months without seeing any body. On Saturday the 11th of May, 1686, I was brought before my judges at the court, where criminal causes are tried, and contrary to what is usual, my judgment was deferred till Tuesday the 14th of the same; and my condemnation of Chalons was confirmed the same day. About

two o'clock in the afternoon they put the irons upon my hands, put me into a coach, and I was carried to La Tournelle, where I entered, making the 26th galerian." La Tournelle was a palace in Henry II.'s time, but now they send the persons thither who are condemned to the galleys, until the departure of the chain.

Let us hear the following part of his letter: "The governor of Tournelles knowing who I was, and being informed of my crime, caused me to be treated with as much gentleness as can be expected in that place. They were contented to put a fetter upon one foot. But the next morning he came to tell me that he had just received orders which very much afflicted him, which was that the king had commanded that the chain should be put upon my neck. I thanked him for his goodness which he expressed to me; and told him that I was ready to pay a respectful obedience to the orders of his Majesty. I laid aside my hat, they took the chain from off my foot, and put me on another about my neck, which doth not I believe weigh less than thirty pounds. Thus you see, my dear sister, the condition which the wise Providence of God hath chosen for me, out of a thousand others in which he might have placed me. I expect from his mercy, strength, and constancy, to suffer all for his glory. Do not afflict yourself at my condition, my dear sister, it is more happy than you imagine. Weep not for me. Grant me the assistance of your prayers: I assure you that I do not forget you in mine." And in another letter of the 16th of May, i. e. the day when the chain was put about his neck, he says after such another relation as that before mentioned: "Thus you have an abridgment of my misery, and to speak more truly, of my glory, for I continually give thanks to God for the honour which he doth me in not thinking me unworthy to suffer for his name's sake. Let your prayers accompany mine, to obtain from the mercy of God his assistance so long as it shall please him to continue my sufferings and afflictions."

Mr. Marolles wrote several letters from la Tournelle to his wife, children, and friends. He sent one to Mons. Jurieu, in which he tells him, "The manner of my suffering, and the good eye with which God makes me regard all my sufferings, persuades me that he will give me the grace to continue faithful unto him even unto death. I make all my glory and happiness to consist in this, that my Redeemer doth not count me unworthy to suffer for his name's sake. I fix my confidence upon the eternal Rock. I put all my trust in him. I expect help and succour from him alone. I persuade myself that nothing shall be able to move me, fixed upon so solid a foundation. I have more liberty since these ten or twelve days: for when it is fine weather, they suffer the chain to go out and abide in a court all day, except it be six of us who are kept

locked up. I spend one part of this time in reading, meditation, and prayer, and I do likewise take the liberty to sing some psalms, as I have done in all the places of my imprisonment without ever being complained of for it. Thus you see in two words an abridgment of our misery. We lie fifty-three of us in a place, which is not above thirty feet in length, and nine in breadth. There lies on one side of me a sick peasant with his head to my feet, and my feet to his head. There are likewise others. There is scarcely one among us who doth not envy the condition of several dogs and horses. This makes us all desire that the chain may quickly depart. They conceal this from us, but as far as we can judge, it will depart next Saturday. We were yesterday ninety-five condemned persons in number, but two of them died that day, and one to-day. We have still fifteen or sixteen sick, and there are but few who escape it. I have had five fits of the tertian fever: but I thank God I am very well recovered of it, and in a disposition to make the journey to Marseilles. We shall take in some of our brethren at Burgogne, who are condemned to the chain for the same cause for which I am, who have the honour to be the first condemned by the parliament of Paris."

His wife, under the greatest affliction that can be imagined, visited him as often as she could, and put her hands through the grate to wash the wounds which the chain had made upon him, with water in which musket balls had been steeped. She heard one day that the clergy had spread a report in Paris, that he was besides himself. This infamous fraud was contrived to allay the wonder and admiration which the constancy of our martyrs raised in all that great city.

At length the chain departed from Paris, on Saturday the 20th of July. Monsieur de Marolles had then the fever. He had dreaded the sorrowful separation from his wife; and his wife, cast down, and sick with affliction, could not be present at this sorrowful departure. They had not above the breadth of a key to cross to enter into the boat. The galerians go two by two, carrying a long chain which passes through their particular chains in rings; our martyr was permitted by favour to be in the last rank: in those few steps which he had to take, he met his children, who cast themselves upon his neck, and embraced him. It is hard to represent this sorrowful adieu without emotion. One may easily imagine that this famous galian, who some months since made so much noise in Paris, drew a great concourse of people; every one seemed touched with his misery, and an ancient Roman Catholic merchant breaking through the throng, came and embraced and encouraged him, offering him his purse. This man hath since given glory to God, and retired with his family to London, there to make profession of the truth.

He wrote from Marseilles, a little while after his arrival, "As I left Paris sick of a fever, it hath accompanied me to this place. I have undergone incredible fatigue, and have been twice at the point of death; in which condition I lay upon planks without any straw under me, and my hat for a pillow. When we left the water, it was much worse with us. We were forced to be jumbled fourteen hours a day in a waggon, (for all those roads are very rough and stony) and thrust into dungeons. God having thus proved and furnished me with necessary assistance, he hath at length brought me hither pretty free from the fever, but very weak. It is a pitiful sight to see my leanness: and what is terrible at my arrival, for want of examining into my condition, they sent me away into the galley. I was conducted by two of our guards, who supported me, and I was no sooner come thither, but I was chained as the other galley slaves were. But several officers coming to see our chain, had compassion on me; especially Monsieur P——, from whom I received great favours. They spake to the major who sent a surgeon to see me, upon whose report I was let loose and sent to the hospital, where I now am. It is a fine place, admirably well ordered; I live almost wholly at my own charges. We are very well served in it, and in short I am very well satisfied with it. I begin to eat and to recover my strength by degrees, and, with God's assistance, there is hope of my perfect recovery within a short time."

He had been declared invalid when he was in the hospital, and incapable to serve because of his private infirmities. Nevertheless a few days after this, they took him out of the hospital, to chain him day and night for the space of three days, upon a form in the galley. In a letter dated from the galley la Fiere the 26th of November, 1686, "He acquaints his wife with the joy which he had for her voyage of Versailles, that is, her departure out of France, which makes me," saith he, daily pour out my soul before my God, to thank him for all the mercies and favours, which he has bestowed upon us all." A little lower, after having exhorted her, "to offer up their bodies and souls to God as a living sacrifice, holy and acceptable, which is our reasonable service," he says, "this is what I daily study to do. I can truly tell you, that there passes but few nights, but I water my bed with my tears. I do not say this, my dear heart, to afflict thee, I do on the contrary imagine, that this news may afford thee matter of joy, and a holy occasion to join with me in blessing God for it. For these tears are not the effects of a worldly sorrow, which bringeth forth nothing but death. But they proceed from the grace of God; some of them from that godly sorrow which *bringeth forth repentance to salvation*, never to be repented of, others from the joy which I feel when I consider with admiration, how great the mercies and favours are which God doth and hath bestowed upon you all, and

upon myself. I likewise reflect with extreme joy and satisfaction upon the sacrifice which thou hast offered up to God, of the goods which he had given to thee and me. Thou mightest have enjoyed them, if thy heart had been turned and inclined that way. But thou hast made thee a *treasure of them in heaven, where rust and thieves spoil not*. Thou hast esteemed the precious liberty of serving God of much greater worth than the riches of this world. Thou hast like Mary chosen the good part, which shall not be taken from thee. I praise God with all the powers and faculties of my soul, who hath given me a wife truly Christian, who will in my absence do her endeavour to teach our children to be Christians."

The world will doubtless be very glad to know the labours of this holy man, upon this last theatre, where he maintained the conflict for the space of six years, against nakedness, hunger, cold, and darkness. He wrote to his wife a letter dated the 25th of October, 1687. He speaks under the name of a third person, but to my knowledge it is written with his own hand.

"You desire, Madam," saith he, "to hear from your husband. This is what we learn from the report of the city. The 12th of last February he was taken out of the galley, and put into the citadel. He is thrust into a little room, which served for a soldier's lodge. But they have made such an alteration in it, that the most of the light that is there comes in by the chimney. The King allows him five sols a day for his subsistence, he lives upon that; he is committed to the custody of the major, who, the better to secure him, places a sentinal day and night at the out-gate of his chamber, and another at the top of his chimney. They say that he is not grieved at it, but doth very patiently suffer his affliction. This is what we learn from the report of the city. Be not afflicted at his condition, he is endued with constancy enough to put him above all. We are all more apt to complain than he, and we have great reason to say with David,

O Lord, how long———

How long, O God of Hosts.

"Farewell, Madam, I recommend both yourself and family to the grace and mercy of the Lord.

"Be pleased to pardon me, if I do not tell you my name. I am no less your servant."

We see the strictness with which they kept him, to hinder him from sending any news to his friends concerning himself. In a letter, written with his own hand, to his wife, whom he chides, for troubling herself at his condition to that degree, as to impair her health, he says, "It is not above two hours ago, my dear heart, that I received a letter, which gives me more sorrow than joy. I received it when I was offering up my evening sacrifice to God on
the

the sabbath day. Thou believest that I hide the condition and place in which I am from thee: but I have much more reason to believe that thou dost conceal thine from me: and I know that my judgment is but too true, by what you confess to me of it. That which grieves me is that you make me an occasion of your indisposition. If it is I that put the sword to your heart, then I do very innocently stab myself. My spirit, my heart is too deeply engaged to thee, not to be sensibly affected with the evil which thou sufferest. Be not disturbed at this new cross which God lays upon me by thy means: do not fear it will prejudice my health, I will bear it with the submission which I owe to my God and Father, full of tenderness and compassion towards me. Imitate me in that, my dear and well-beloved widow, and not in the many failings which you have known in me. Love me always tenderly as thou hast done, but let this love which I desire of you be always regulated by divine love, as that which I have for thee is never separated from it. Although I have great reason to bless myself for thee, and although I daily pour out my soul in praises to God, for the singular favour which he hath done me, in joining me to so Christian a wife, (for thou hast contributed very much to the moderating of my suffering, by saving thyself and our dear family from the deluge of this age,) yet I always feared that you did not receive with submission enough the affliction, by which it pleases God to prove us. Let us imitate Eli, and say with him in all our sufferings, 'It is the Lord, let him do what seemeth him good.' What reason have you to fear lest evil should befall me? Dost thou question the Omnipotence of God? Oughtest thou to imagine that God would desert me at last, after several years miraculous preservation of me? 'He (we are told by Jesus Christ) who will save his life shall lose it, but he that will lose it for my sake, shall save it.' Remember, in order to give thee more confidence in the goodness of God, that

The Angels have pitched,——"

After some such like exhortation, he gives her an account of his miseries in these words, "I must at present satisfy thy curiosity. May the Lord who favours us in so eminent and miraculous a manner, grant, if it be his pleasure, that no inconvenience may happen thereupon. But I desire of thee before hand, that thou wilt not make it a subject of affliction, but that you will take occasion thereby to bless the Lord. The place in which I am, served formerly for a lodging for soldiers: but since that, they have converted it into a dungeon. There doth not so much light come in, as to hinder me by day from running myself against the walls. After I had been there three weeks, I was assaulted with so many inconveniences, that I thought I could not live there four months to an end: and it will be five years the 11th of next February, that

God doth preserve me therein. About the 15th of October, in the first year, God, who never sends me evils but for my good, afflicted me with a painful defluxion, which fell to the elbow of my right arm and shoulder. I could not undress myself; I spent the night sometimes upon my bed, sometimes walking backwards and forwards in my usual darkness. I set myself to reflect upon the occasion of my disease, concluded that it proceeded from the cold and moistness of winter, and that to remedy it, I must drink my wine pure and unmixed, which I did for two days following. At length perceiving my pains to increase, I took the contrary course, and drank water: and finding myself well after it, I have ever since continued it. The defluxion which I was just now speaking of, was so bad, that I felt it for near a year. The Lord hath tried me with several other inconveniences, but he hath delivered me out of them all. I forgot to tell thee, my dear, to give thee a complete description of my little sanctuary, that is, *ten of my feet in length and twelve in breadth*. All my goods is a bed from the hospital. I lie upon one of the hospital quilts, with a straw-bed under it, and in this respect I am much better than in the galley. This is the fourth winter which I have spent almost without fire. I have sensibly felt cold, nakedness, and hunger; but all this, I thank God, is passed and gone. I have lived on five sols a day, which is the subsistence which the King hath appointed for me. I was at first fed by an ordinary, who treated me very well for my five sols. But another which succeeded him fed me for the space of five months, and cut me off daily three sols in my food. The major at length undertook to feed me in his turn, which he did at first very well, but at length he left off to do well. He opens my dungeon but once a day, and hath caused my dinner several times to be brought, at nine, ten, and eleven o'clock at night, and I did not receive any bread from him once for the space of three days, and at other times twice in twenty-four hours. Let not so many miseries afflict thee, my dear. Consider as I have done, that this diet was appointed me by the sovereign Physician of my body and soul, to whom I have resigned myself, and that he would not have appointed it, if he had not judged it necessary. It is by this means, and the sparing manner after which I have lived for all this present year, that God hath preserved me in life and health. Beware therefore of falling into regret, whereas you ought to bless God for his merciful conduct towards me. I have just told you that I have suffered nakedness, I have been almost a year without shirts, my clothes are more torn and ragged than those of the poorest beggars which stand at the church doors. I have gone bare-foot till the fifteenth of December: I say bare-foot, for I have had stockings which had no feet, and a pair of old shoes unsewed on both sides, and bored through the soles. An
intendant

intendant who came into this city three years ago, saw me in this magnificent dress, and though he promised me much, yet he left me ten months in this condition, at the end of which God raised me up succour, which there was no room to expect. He put it into the heart of a very charitable and pious person, the Almoner of the citadel, to visit me; this without doubt was done with the agreement of the King's lieutenant, who is likewise very charitable. And having seen me in the sorrowful condition in which I was, he went out immediately to fetch me some of his linen, but I hindered him. But at length he did solicit so well for me, that he procured me a whole galley-slave's suit, and obliged the major to buy me a pair of shoes, and a close pair of breeches out of my own money. So that by the care of this good person, I am better clothed than I have ever been in all my captivity. He procured me likewise a most notable advantage, which is, that ever since this year and a half, the King's lieutenant gives me every day a lamp full of oil, which gives me light for six, seven, and eight hours. This gives me an opportunity to read the Holy Scripture more than I did before. They gave me but a little candle for a liard a day. I believe that this is enough to satisfy thy curiosity. I must further add, that I have been, for these five or six months, troubled with an oppression of the lungs, which almost took away my breath. I have likewise been troubled with giddiness, and have fallen down so as to break my head. This giddiness I impute to the want of food. But I am now by the grace of God in more perfect health than I have been these forty years. I speak, my dear, sincerely, as in the presence of God. It is two or three months that they give me regularly three little loaves, and often soup, since which time my head is almost settled, and I sleep much better, and my giddiness is almost over. After the comfortable news which I tell you, think no more but to rejoice at it, and to praise God for it, and labour after thy health, which shall always be mine. This I conjure you in the name of God, and let not your suspicions any more trouble the rest and satisfaction, which I find in the possession of my God."

He wrote again to his wife on the 24th of March, 1692, and acquaints her with the greatest trouble that had afflicted him during the whole time of his captivity. He begins with his joy that her letter of the 16th of December had been delivered to him; after which he advertised her that the pleasure of this correspondence might be interrupted, and that she must prepare herself for it. At length he tells her, "The Christian manner in which, my dear wife, you received the account of my sufferings, engages me to hide nothing thereof from you. All that you know is but very little in comparison of what I am going to tell you. When I was taken out of the galley and brought hither, I found at first
a great

a great deal of pleasure in this change. My ears were no longer offended with the horrid and blasphemous sounds, with which those places continually echoed. I had the liberty to sing, at every turn, the praises of my God. I could prostrate myself before him as often as I pleased. Moreover I was discharged from that uneasy chain, which was infinitely more troublesome to me than that of thirty pounds weight which you saw me carry. But notwithstanding all these troubles, the Lord who had a mind to make me experience his succour in a rare and extraordinary manner, suffered me to fall into a terrible trial. The solitude and perpetual darkness in which I spent my days presented my soul with such terrifying ideas, that they made a very fatal impression thereon. It was filled with a million of vain imaginations, which did very often transport it into deliriums and idle fancies, which lasted sometimes for the space of two whole hours. My prayers were no remedy against this evil. God was pleased that it should continue for some months. I was plunged into a profound abyss of affliction. When I considered, together with this sorrowful condition, my little bodily rest, I concluded from thence it was the high road to distraction, and that I should never escape falling into it. I incessantly implored the succours of my God. At length after many prayers, sighs, and tears, the God of my deliverance heard my petitions, and after so many tempests sent a perfect calm and serenity. He dissipated all those illusions, which gave me so much trouble. After having delivered me out of so sore a trial, never have any doubt, my dearest wife, that God will not deliver me out of all others in general. Do not therefore disquiet yourself about me. Hope always in the goodness of God, and your hopes shall not be in vain. I ought not to forget to take notice of a circumstance which tends to the glory of God. The duration of so great a temptation, was, in my opinion, the proper time for the old serpent to endeavour to cast me into rebellion and infidelity. But God always kept him in so profound a silence, that he never once offered to infect me with any of his pernicious counsels, and I never felt the least inclination to revolt. Ever since these sorrowful days, God hath always filled my heart with joy. I possess my soul in patience. He makes the days of my affliction speedily to pass away. I have no sooner begun them but I find myself at the end of them. With the bread and water of affliction, with which he tries me, he affords me continually most delicious repasts."

This is the last letter of this blessed martyr which hath been put into my hands. We must believe that they doubled the strictness with which they kept him, to deprive him of this consolation. We are likewise informed by the letter of a faithful man, who was on board the galleys, and who hath always run all hazards, to do

our martyrs all the services that he could, that the extreme weakness of his body and eyes hindered him from reading and writing, a month or two before his death, which happened on the 17th of June, in the year 1692, and he was buried by Turks in the same place where those infidels were buried.

There is an extract of a letter written from Marseilles of the 20th of June, 1692, which says, "The subject of this present is chiefly to acquaint you with the death of *Monf. de Marolles*, that famous confessor of Christ, who hath been so long shut up in a dungeon in the great citadel, where they have made him to suffer very much. He was pressed to the last to change his religion, but he hath always persevered in his own. He died the day before yesterday, being buried by Turks. They must make an end as they had begun. Thus is he out of his misery, and crowned with glory in Abraham's bosom. We ought to desire to end our days as holily as he did, who died a true martyr with great constancy and resignation. Thus shall he enjoy an eternal recompence, whereas his persecutors shall have a great account to give to the sovereign Judge."

There is still another letter of the 20th of June, written to his wife, by that generous person who was on board the gallies, and who rendered our martyr all manner of services and consolations, as appears by the answers which *Monf. de Marolles* returned to his letters. He saith, among other things, that this dear martyr of the Lord resigned his spirit into the hands of his Father on the 17th of the present month, and was the next day laid in his last grave by six Turks, as it is the custom here to bury those who die faithful to their Saviour. I cannot, he proceeds, give you an exact account of his last hours, nor his last words. But I will tell you in a few words that which hath been known. You have already learned, that after having groaned for some time under irons, he was removed to a dungeon dreadful for its obscurity, and much more so for its stench. You know that they fed him but very ill there, and that he often laboured under hunger, not having enough even of bread and water, which was his common diet. This great austerity made him very weak, and flung him into great vertiges, so that he fell down about two months since with very weakness, and dashed his head against the wall, in which he made several wounds. He hath been continually languishing ever since that moment, and his life hath been nothing else but a living death. Those who had the management of him were insensible of all his pains, excepting that for these six weeks past they gave him a little better and a little greater quantity of victuals. But his body was weakened, and his nature brought so low, that it could not recover its strength. This faithful servant of the Lord had almost lost his sight about a month since: and although I had sent him your last letters, he could neither read them nor return any answer. God hath at length disposed of him, and he shall return to us no more.

more. He hath gone through the most cruel torments which inhumanity, in its utmost extent, could inflict. I must tell you for your consolation, that from the time that they saw this dear martyr begin to grow weak and decay, he was often visited by doctors of the contrary communion; but this firm and immovable servant of God was not moved by their visits. He heard without trouble that which he rejected, and did not return railing for railing. He blessed his enemies to the last. His glory will never be blotted out, neither in heaven nor in the earth.

Reasons why the effusions of the Holy Spirit are not more experienced by Evangelical Ministers in their labours; and on the best means to obtain a more copious Blessing. [*Extracted from the Christian Guardian.*]

“HAVING lately been in a rather large company, consisting chiefly of clergymen belonging to the Established Church; an inquiry was made, ‘Whether, in proportion to the numbers at present employed in preaching the doctrines of the Gospel, there were in their several congregations, an abundant pouring out of the Holy Spirit, to render their labours successful; and if there were not, what reasons could be assigned for it; or, what means used to obtain a more copious blessing on our labours.’

“It was unanimously allowed, that the effusion of the Holy Spirit, to render the word of truth successful, was far from abundant, compared, not only with the apostolical times, but with the æra of the Reformation, and with more recent instances recorded in the history of the Church; and we were all led to say, ‘we have heard with our ears, and our fathers have told unto us the noble works thou didst in their days, and in the old time before them.’

“All true ministers are, ‘fishers of men;’ but the ancient preachers, and some even in more modern times, seemed to fish prosperously with a cast net; we, only with an angle, and even thus with no very animating success.

“This appears, both by the small number of converts made in our several charges; the disproportion in most places between the number of the communicants, and that of the congregation at large; and by the indecisive characters of a considerable proportion of those who are called professors of the Gospel. How different from those glorious times, when ‘great grace was upon the whole body of Christians, and when the Lord added to the church daily such as should be saved;’ even ‘multitudes of men and women.’

“The following reasons, among many others, were assigned for the disproportionate success of ministers, in this present day; especially of those in the Established Church: and these hints may, perhaps, excite the attention of others to the subject; which may prove of very great and happy consequence. For if the reasons be clearly assigned, it will not be so difficult to discover the means, which we ought to use, in order to obtain a fuller blessing.

1. “We may first mention a deficiency in many preachers, in
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laying open the holy law of God, in its spirituality, extent, excellency, and sanction; as 'the ministry of condemnation and death;' and rather leading their hearers, to judge of their character and conduct, by other and far inferior rules than that of 'loving God with all the heart,' and 'all men as themselves;' under penalty of final condemnation; except as saved by the blessed Gospel of Christ. 'The whole need not a physician.' They who think themselves whole, or but little diseased, so that they can heal themselves, will, in their own view, be as if really whole. No argument, persuasion, or eloquence can make the loving Saviour, and his humbling holy salvation precious to the unhumbled heart. 'By the law is the knowledge of sin:' and 'the Holy Spirit must convince of sin,' before Christ will become glorious in the eyes, and precious to the souls of men.

2. "The cautious, indirect, and obscure way, in which the great doctrine of 'Christ crucified,' is brought forward, by many who are regarded as preachers of the Gospel, may be considered as a reason why no more abundant blessing is vouchsafed. 'The preaching of the cross is the power of God to salvation.' If men preach other doctrines, they may render them successful, if they can, by their own energy: but the Holy Spirit will not greatly bless those instructions, of which Christ crucified is not the evident and prominent centre, and the main scope. If, therefore, salvation by grace; the person, righteousness, and atonement of Emmanuel, justification by faith; access to the mercy seat, only through the mediation of Christ; be but sparingly, and indecisively mentioned; the offence of the cross may, indeed, be avoided; but the blessing will be sparingly imparted; if imparted at all.

3. "The person, office, and work of the Holy Spirit, it is presumed, are too indistinctly, and slightly insisted on by many, who, in other respects, preach the Gospel: and, if we do not honour the Holy Spirit in our ministrations, he will not greatly honour our labours. Regeneration, conversion, a new creation unto holiness by the power of the loving and gracious Spirit of God; and the need, the nature, and the effects of this new creation; in man's humiliation, repentance, faith in Christ, and love to him, to Christians, and to all men; as distinguishing true believers from all formalists, must be greatly, frequently, and earnestly inculcated, and brought to the heart and conscience by energetic application; if we would be honoured with much success. The doctrine of the Holy Spirit has been more ridiculed, reviled, and perverted, than perhaps any other part of christianity! and if, either for fear of sharing the reproach, or from any other wrong motive; or even from inattention, we decline, or neglect to bring it forward in its full proportion and prominency; it may be expected, that the blessing, which can be given by his agency alone, will be, in great measure, withheld. Many who are very decided on the

doctrine of the cross, and justification by faith alone, are not proportionably so, in this respect.

4. "There is often a lamentable deficiency, in many who preach the great doctrines of the Gospel, in shewing the nature and effects of true and living faith; as distinguished from national faith, and in inculcating every part of the Christian temper, and conduct, in a particular manner, and from evangelical principles, which may be considered as preventing the success of the word. It is generally supposed, by preachers of the Gospel, that their hearers understand, without much instruction, what it is to believe; and, taking this for granted, the subject is seldom fully and particularly explained. Yet few even of those who regularly hear evangelical preaching of the best kind, are capable, if interrogated, of giving an intelligent account of the nature of true faith; what it credits, and on what grounds; and how it may be distinguished from dead faith of every description, by its nature and effects. In like manner, with respect to practical subjects, the grand outline may be easily known; but it is the ramification of every subject, respecting the Christian temper and conduct, and descending to particulars, as distinguishing the genuine from the counterfeit; that comes home to men's bosoms, and makes conscience challenge them, and, as it were, say to each person, 'Thou art the man!' The want of this particularity, this ramification, this pursuing the subject, in all its bearings, is at least, a defect in the use of the means, on which the pouring out of the Spirit may be scripturally expected.

5. "Obscurity is another reason why so little good is done in many places. Not so much the obscurity which arises from incompetency; but that which is the effect of fastidiousness, rendering many averse to speak plain truth, in plain language. It is not meant, that the language should be coarse, colloquial, or disgusting. Let it be according to the simple, unaffected, dignified style of Scripture. But an affectation, real or apparent, of speaking common truths in an uncommon manner, of modernizing the scriptural ideas, and substituting more classical phrases, in the place of the scriptural language, and that of our excellent translation; the attempt of delivering the doctrine of the cross in such elegant phrases as to render it inoffensive; shall I say, the attempt even to train up a company of ministers, to whom ungodly men shall have less objection, than to their plain speaking predecessors; has, it may be seriously apprehended, a most lamentable effect in forming inefficient preachers. A man, well acquainted with religious discussions, will spell out the meaning of these elegant lucubrations; but they are often nearly as unintelligible to a large proportion of most congregations, as so many sentences of Greek or Latin would be. I own, that though not a novice in these studies; I have often been forced to read some paragraphs in these elegant evangelizers three or four times over, before I could come at the idea which

which they were intended to convey. The apostle says, 'I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue.' 'I had rather be fully understood by ten, than admired by ten thousand. If our words be not understood; it is of no consequence in what language they are spoken; and we cannot expect that the Holy Spirit will give a blessing on unintelligible language: I mean unintelligible to the many; though a few of superior attainments, or refinement, may admire them, and genteel people, who are not very friendly to the Gospel, may endure it when thus preached.

" 'I cannot forbear telling the world, that, in my opinion, the great work of the pulpit begins to decay. Fineness of expressions, and elaborate composures, have thrust out the main design of appearing there. Preaching must not be to shew wit and pleasantry; else the preacher will do no more good than the Tatler,* and the one may make converts as soon as the other. This fine preaching will never do the work; for hereby the purity and simplicity of divine truth are lost; and, consequently the virtue of them. The style of the pulpit ought to be solid, substantial, savoury; it ought to be plain and familiar, and even homely sometimes. For if ever there was an age, that needed plain dealing, certainly ours does.†

6. "The late venerable John Thornton, Esq. said to the writer of these pages, in the last interview which he had with him, and as he recollects, they were his parting words; 'Sir, the ministers in London make two grand mistakes: they are more intent on filling their churches and chapels, than on doing good to their respective congregations: and they aim more at the rich than at the poor; whereas, their main success will always be among the poor.' From such a man, a man of wealth, and of long experience and observation, and of uncommon depth of piety; these observations, on which I shall make no comment, are worthy of our most serious reflection, while we are inquiring into the reasons of our comparative want of success in our ministry.

7. "A sort of affected or heartless resignation, seems to prevent the usefulness of many. They satisfy themselves, or they attempt to reconcile others, to apparent inefficiency, or little success, by observing, that means are our part, but success is from the Lord; we use the means and ought not to be impatient, if He, who is Sovereign, does not see good to gratify our desires of usefulness. But do we use *all the means*, which we can, and which we ought to use; and with all that earnestness, diligence, and assiduity, which such a cause requires? Is nothing omitted? Is nothing deficient? Is nothing wrong in our spirit and conduct: in our doctrine, in the connexion and proportions, and application? Can we think of nothing more, either in public, or from house to house,

* A periodical publication much admired at that time.

† Dr. John Edwards.

or in our closet, or in our example, which we ought to do, before we sit down in this heartless resignation? Surely, in such a case, we ought to suspect that all is not right; to examine ourselves; and to pray, ‘O Lord, do not condemn me; shew me wherefore thou contendest with me?’ In short, it may be apprehended, that the want of the spirit of the apostle in this respect, lies at the very root of the evil. ‘My little children, of whom I travail in birth again, till Christ be formed in you.’ A thorough earnestness, and ardent desire to be useful; which nothing else can satisfy. No crowded congregations, no acceptance, no popularity; no respect and kindness shewn us; no comfortable state of things in other respects; nothing about emolument, or credit, nothing can satisfy me, but *usefulness*. I long to win souls; I had rather be poor, despised, reviled, and persecuted; and made very useful; than have all else to my will, without ardent and increasing usefulness. This, this, is what I aim at. ‘I seek not your’s, but you.’ Such should be our spirit and language. It is to be feared, that there is comparatively but a small portion of this decided earnestness, in modern days, to what there was in more successful and happier times. In this respect, it seems, that many satisfy themselves, under the idea, that they are useful, though *their usefulness does not appear*. Now, it may be readily conceived, that most evangelical ministers are useful in many instances, which never come to their knowledge; or not till long after they have taken place. But there are, on the other hand, persons, who disappoint their most sanguine hopes. The success, however, of some, even in later ages, much more in apostolical times, has been so unequivocal, that it could not be doubted. A minister should not, perhaps, expect, when first stationed in any place, to *see* much fruit for some time; but, if after several years, few inquire ‘what must we do to be saved?’ few come, as new converts, to profess their faith at the Lord’s table; few appear ‘to walk in newness of life;’ he ought, by no means, to satisfy himself by the hope of an *unobserved*, and probably, in great measure, *unexisting* usefulness; but to adopt more vigorous measures, and pour out more fervent prayers. And this he cannot but do, if he have a proper sense of the value of immortal souls, and a longing desire above all things, to be the instrument of their salvation. The apostles, though doubtless resigned, at least equally with any of us, to the divine will and sovereignty, as far as their own concerns were at stake, seem to have been all life, and earnestness, and sometimes even anxiety, and distress, and then joy and praises, according as appearances led them to think that they had been successful, or the contrary.

8. “It is to be feared, that the ministers of the Gospel are not, at present, so evidently and decidedly, men of another world, as they have been in former times; not so *disinterested*, so separated from conformity to the world in all respects, so dead to its pleasures, distinctions, and advantages; so heavenly minded; so wil-
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ling to be poor, if so be they might make many rich ; so willing to appear poor, when they actually are poor ; so willing to labour for nothing, if requisite ; so entirely ‘ holy men of God ;’ as they were in former ages, especially in the first age of christianity, and in times of persecution. We live in a peaceful age and nation : we are too apt to forget, that the world is as much adverse to genuine christianity as ever ; we go down on the ground of good-tempered worldly people ; perhaps with an honest meaning ; we will not disgust them by singularities ; we conform as far as we can without direct sin ; we think to win them by this means. But if men of the world see, that we copy them, in their manners, apparel, furniture, table, and in the appearance of our families, as far as we can afford ; and, alas ! that sometimes, we even expect them to supply the deficiencies thus occasioned ; they at once conclude that there is nothing to prevent our acting as they do, more entirely, except our inferiority in affluence. And not only is the minister and his family despised, but the Gospel itself is, on that account, treated with disregard.

“ Until they, who preach the doctrine of the cross, appear evidently ‘ crucified to the world, and the world to them ;’ until they are manifestly free from *all plans* of enriching themselves and their families ; or attempting to appear, like their superiors, in style and manner of living ; until simplicity, frugality, self-denial, enlarged beneficence according to their ability, and a willingness to labour, to spend and be spent, without recompence from men, be the prominent feature in their character ; they have no reason to expect, that usefulness, with which such men as have been mentioned, were favoured. If all seek their own, and not the things of ‘ Jesus Christ ;’ and an easy and comfortable situation, a good emolument, a place where refined and elegant society may be enjoyed, are preferred to a field of far larger and more promising usefulness, without these appendages ; if few seem willing to ‘ open a door for nought ;’ in vain do we inquire, why we are not useful in proportion to the holy, self-denied, disinterested servants of God our Saviour, in former days. The answer is obvious.

9. “ The comparative omission of supplication, or intercession, in our family, and social worship, and perhaps, our secret worship, may be considered, as one reason of our being less favoured with success, than others have been. I have, for a long course of years, observed this lamentable deficiency as it always has appeared to me. In family and social worship, and even when a number of ministers are met together, the prayers offered, commonly, in a very great proportion, are confined to their own concerns, and that of each other, and their families, and little enlargement is admitted, respecting the general concerns of christianity, at home and abroad. Perhaps their own insulated sphere is mentioned ; there is little intercession for a blessing on the souls of their brethren and fellow-labourers ; and for the sending forth of labourers ;
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and for the grand concerns of christianity, throughout the world. Now, if we do not constantly and frequently pray for a blessing on others, what reason have we to think, that they thus pray for us? and for the want of the prayers of many, the blessing not being granted, cannot 'abound in many thanksgivings unto God.'

"Let family worship be fixed at a certain hour, and that time invariably adhered to; then the difference between ten minutes, or half an hour, will not, in ordinary cases, derange family affairs; for all was previously planned, in expectation that this half hour would be so employed. Till a more general 'pouring out of the Spirit of grace and supplication,' in these respects be vouchsafed, I am decidedly of opinion, that no remarkable pouring out of the Holy Spirit, to give primitive success to our labours, can reasonably be expected. It was when the disciples were of one accord in prayer and supplication, that the Holy Spirit was at first poured out upon them. In respect of private supplication, every one must ask his own conscience, how far his slackness, formality, or generality, constitutes a neglect of the proper means of obtaining the blessing; or, how far, 'Ye have not, because ye ask not;' is applicable to his case.

10. "Our Lord says of some evil spirits, 'This kind goeth not out, save by prayer and *fasting*.' How far the neglect of days, set apart for fasting and prayer, for a success on our labours, especially when little good seems done, may be considered as a reason of our inadequate success, may justly be inquired. It certainly seems to have been a frequent practice of those, who were most honoured with usefulness; both privately, and with others of their fellow-labourers; and at some times with their congregations. But how far the latter is practicable or expedient, at present, I shall not determine.

11. "A neglect of impressing on those, to whom we are made useful, the duty of helping us, with their example, and instructions in their families, and constant prayers for us, personally, and for a blessing on our labours, daily; but especially, on the Lord's day, before they come to the place of worship, and after the services are over, may be considered as one reason that our success is not more abundant. We should address them to this effect: Now, that God has called you by his grace, to the knowledge of the Gospel, you are bound to be our *helpers* with your prayers, that we may live holy and preach faithfully; and that the Spirit of God may be poured out to succeed our labours, in the conversion also of your children and domestics, relations and neighbours; and you must strengthen our hands by your example, and your best endeavours, in your family and circle. We were without helpers; but God has converted you, that you may help us. Your prayers are as much a mean of converting your neighbours, as our preaching is: and you owe this to us, as the instruments of your salvation: and still more to the Lord Jesus, as the author of salvation."

OBITUARY.

Died, Jan. 20th, 1811, JOSEPH HOLMES, of Ryther, Yorkshire, a man very respectable in civil and religious life. He was born October 23d, 1750. His natural disposition was mild, loving, and peaceable. When a child, in obedience to his father and mother, he prayed both morning and evening. One day, in hay harvest, having received a fall from a horse, by which his brow was cut, the scar of which he carried to his grave, he looked upon it as a judgment, for having neglected to pray in the morning. It is probable that in this he was not mistaken, as the Lord often visits sinners with calamities, in order to bring them to himself. He was remarkable for obedience to both his parents, paying as much attention to his mother's as to his father's commands. When reproved by either of them upon any occasion, his constant practice was to go modestly from their presence with silent submission. When about thirty-two years of age, he had a fever, of which he was expected to die. One day, when a blister was about to be applied to him, considering his case to be hopeless, he was greatly alarmed, and sensible of his being a guilty sinner, he trembled and was greatly agitated. He said to his brother, "You should have told me that I was in such danger; I am not fit to die: may the Lord have mercy upon me. If I die as I am, I shall be lost eternally." He then cried earnestly to the Lord to pardon his sins, nor was it long before he experienced a measure of divine consolation. But, alas! on his recovery, he, by almost insensible degrees, fell from his steadfastness. Ceasing to place his happiness in God, the only source of pure delight, he sought for comfort in mirth and gaiety. One evening, on his way to meet a company of young people, his own dog and another began to fight, and while he was endeavouring to separate them, one of them bit and tore one of his thumbs in a terrible manner. He fell sick immediately, and went to bed. The next morning, conviction for sin took fast hold upon him; he saw what a vile sinner he was, and was ashamed before God and man. On his journey betwixt Ryther and Tadcaster, to get medical advice, he formed a resolution to devote the remainder of his life to God. Sensible of his fallen, guilty, wretched state, the cry of his heart was, "God, be merciful to me a sinner." Stript of the robes of

his own righteousness, he clearly saw that he could be saved in no other way than by grace, thro' faith in the Lord Jesus Christ. From that time he began to seek the Lord, but it does not appear that he enjoyed, for any length of time, a strong confidence; and hence when he did rejoice, it was with trembling. Shortly after this, joining the Methodist society in Ryther, he was abundantly stirred up by the happy death of a neighbouring young man.

For about twenty years, the Methodist preachers, at stated times, lodged, boarded, and preached in his house; and there are some yet living who, under his roof, believed with the heart unto righteousness. He was an example of regularity in attending the means of grace, and when, through affliction, he could not attend, he shewed his love to them by inquiring how they were attended. When, upon any occasion he witnessed the shocking indecency of persons, without any necessity for it, sitting at prayer, he was grieved, and in reference to that shameful practice, he was wont frequently to say, after good Herbert, "Kneeling ne'er spoil'd silk stockings." At home as well as abroad, he adorned his christian profession. In family as well as private prayer, he was truly diligent. He was a steady member of the Church of England, being fully satisfied that her doctrines are those of the Scriptures. When Jesus was preached by her ministers, his soul exulted; but at the same time he was decidedly averse to every species of persecution, and a steady, consistent advocate for the right of private judgment. Fearing God, he honoured the King; nor had his Majesty a more loyal subject in his dominions. As a Master, he was kind and loving, never using harsh or abusive language to his servants, though he steadily maintained his authority. Meekness, which never fails to accompany true humility, was one of the most obvious traits of his character. A true friend to mankind, he delighted to promote peace and good-will, and was unwearied in his efforts to redress the grievances of those who suffered wrongfully. He was no tale-bearer, nor evil speaker, nor was he of a suspicious temper; influenced by that love which hopeth all things, he was in the constant habit of putting the best construction upon every action of a
dubious

dubious nature. His universal character was that of an honest, upright man, which was the cause of his being chosen to fill the office of trustee in many cases.

About six years ago, apprehending that his dissolution was at no great distance, he was stirred up to greater diligence than usual in working out his salvation. In Nov. 1809, weighed down by a severe affliction, he had the most humbling views of himself. His sufferings, which were very great, and of a nature remarkably depressing to the spirits, he bore with patience, meekness, and resignation. Amidst all he endured, he was continually engaged in prayer or praise. He was not wholly delivered from the fear of death till the morning of the day on which he died. That morning he said, "I look for death, but it flies from me:" then he said, "I cannot fear, I cannot doubt of his love; I will praise him when I get there," (meaning heaven.) Being asked, Do you wish to die? he replied, "St. Paul says, It is better to depart, and to be with Christ." About one o'clock he began to breathe shorter and shorter, till he apparently ceased to breathe, and then lifting up his hands a little way, he ended his earthly course with a heavenly smile upon his countenance.

R. TAYLOR.

MISSIONARY INTELLIGENCE.

From Mr. William Toase, Missionary to the French Prisoners on the Medway, to Mr. Benson.

My very dear Sir,

ACCORDING to your request, I hasten to send you an account of a few of the leading circumstances relative to the Mission among the French Prisoners of war at this Depot.

Early in the year 1810, I received an invitation from the commander of H. M. P. S. the *Glory*, to visit and preach to the Prisoners on board of his ship. After seriously considering the subject, and anticipating many unpleasant sensations, arising from the great variety of characters among the Prisoners, and their general propensity to dissipation, I ventured to comply with the invitation; and was happy to find my success greater than I expected.

On the 7th of March, 1810, I stood upon the Deck, accompanied by several of our friends, and preached to some hundreds, who heard me with attention: and some with tears. After the service was concluded, many appeared thankful,

and begged me to visit them again. An officer also sent me a note requesting the loan of a Bible, either in French, English, or Latin: in a few days we procured him a Bible, which he received with much apparent gratitude. From this time until the last Conference, I visited the Prisoners on board the *Glory* occasionally, as the regular engagements of my circuit (Seven-oaks) would admit of. But as this could only be about once in three weeks, they often complained that my visits were too seldom, and expressed a wish to see me oftener. When the time of the last Conference drew near, and the Prisoners were given to understand that I was likely to be removed to a distant part of the kingdom, and consequently should not be able to visit them much longer, they, without my knowledge, signed a petition, which was forwarded by the commander to the Conference, requesting that I might be appointed to preach to them regularly. When the case came before the Conference, it was thought an object worthy attention, and consequently I was appointed to the Rochester circuit, with the intention of my labours being chiefly devoted to the moral and religious instruction of the Prisoners of war at this Depot.

When I returned from Conference, I found the Prisoners ready to receive me, and many expressed a strong desire for Bibles, Testaments, Tracts, &c. About this time some of the officers proposed distributing books among the Prisoners in the following way, viz. that they should be committed to the care of two or three respectable officers, who should lend them out every morning, and have them returned in the evening; and when they found a person who appeared likely to make a good use of a Testament, to give him one. It immediately struck me that it might probably answer a good end to establish a small circulating library. This I proposed to them, and it met the approbation of many.

Sunday, Sept. 22, a circumstance occurred on board the *Glory*, which deserves particular notice. When I went on board I found the Prisoners all confined below. Upon inquiring the reason, I was given to understand that some of them had been in the habit of forging notes on the Bank of England, and that orders were received to keep them all below, until they delivered up the culprits. I waited till they were sent up, and am happy to say that not one of those who had encouraged our preaching was of the number. As I could not preach this morning, I visited

the Hospital, where I found many who listened to me with attention, and one in particular, who said, he could not read, but if I would give him a Testament, he would preserve it, and take it home to his family, and say to his friends: "This is a Testament that I have brought from an *English* prison!" He is since gone home, and has taken the word of life with him.

About a fortnight after this I visited the hospital again, when I found an elderly Dutch woman reading a *single leaf* of the New Testament, which appeared to have been brought from Holland. I inquired if she would accept a complete Testament, she replied, "Very gladly, Sir." The next time I went on board, I took her one, and I found afterwards, that she had read it through, with the exception of a few pages, in a very short time. An old Frenchman, who was standing by her, said, "Ah! she reads night and day."

Having occasionally visited one ship for near a year and a half, I had an opportunity of obtaining information relative to the number of prisoners on board of other ships at this Depot, and also their ignorance of the Holy Scriptures, and great want of religious instruction. In consequence of which, together with the consideration of there being many young men among them, and their present circumstances being favourable to our obtaining their attention to divine things, and in case of peace between the two nations, the probability of their returning home to encourage missionaries in France, I felt an ardent desire to obtain access to other ships as well as to the Glory. I laid the case before the Rev. Dr. Coke, who highly approved of the object, and in a short time applied to some of the members of the executive Government, who, with that liberality for which the British Government is so highly distinguishable, granted a *general order* for the Depot. As soon as the order came to hand, my highly respected Brethren Messrs. Johnson and Hulett, and myself waited upon the Commodore and Commanding Officers, who highly approved of our object, and observed the prisoners much needed religious instruction.

That our attempts to impart religious instruction to the Prisoners have not been altogether in vain, the following fact will sufficiently prove. Previous to the establishment of preaching among them, religious books were frequently offered

them, which they in general disregarded, and in some instances, refused to accept; but now they receive the Scriptures with avidity, and read and examine for themselves. From the commencement of our Missionary efforts among the poor captives, we have been favoured with some hundreds of French Testaments, and fifty Bibles, from the British and Foreign Bible Society, many of which have been sent to France, others have been given to the prisoners, and the rest formed into small circulating Libraries. As a specimen of the nature and extent of our Libraries, I will give you a copy of the Catalogue of that on board the Glory, viz. 2 French Bibles, 12 French Testaments, 12 Doddridge's Rise and Progress, 2 German Testaments, 2 Italian ditto. 1 Rowe's Devout Exercises, and several Tracts. To make the Libraries complete, we want about 200 German Testaments, and as many in Italian and Dutch.

The number of ships is ten, containing in all about 7000 prisoners. One of the ships is the Hospital for the sick. We visit them once a week, and preach to them in the respective wards. It is truly affecting to see them that are able to walk, assemble round the beds of those that are confined, and cannot be raised, while we stand in the centre, and offer them the glad tidings of salvation.

Nov. 26. Twenty-eight invalids were sent home to France by a Cartel. I thought this a favourable opportunity of sending a few copies of the word of God into that country, and I accordingly embraced it, giving to each single man a Testament, and to each married man a Bible. The Assistant Surgeon, who was going direct to Paris, took a few bibles, which he promised to distribute among the poor, as soon as he arrived in that city. But what is best of all, I have reason to believe that some of those invalids have carried home a degree of divine light in their minds, as well as the word of God in their hands.

I have now, my dear Sir, given you a plain and brief statement of facts as they have occurred, and beg leave to conclude my letter by a few remarks.

1. This opening among the prisoners had every appearance of a *providential one*. We had not the most distant thought of visiting them till we received an *invitation*, and even then, it was complied with very *reluctantly*; nothing but a fear of disobeying the call of God could have induced us to comply.

2. It appears that one grand object is almost

almost sure to be accomplished: the word of God will get introduced into *different parts of France*, as the prisoners are from the east, and the west, from the north, and from the south.

3. We are not too sanguine in expecting some *real conversions to God*. Indeed there are several, both among those who are gone home, and those that remain, who have serious impressions on their minds. One observed to me, the other day, that he embraced every opportunity of pouring out his soul to God in prayer, saying that he could pray to God in a prison as well as in a church.

4. The work hitherto has presented many difficulties, and I have had a thousand fears. But through the gracious help of the Lord, and the advice and encouragement of my brethren, and many of the friends here, I have been enabled to go on; and now that our respected Brother Kerpeydon is come, I hope the work will prosper more than ever.

I remain, My very dear Sir, Yours, &c.
Chatham, Dec. 30, 1811. W. TOASE.

Extract of a Letter from Mr. JOSHUA MARSDEN, Missionary in Bermuda, to Mr. BENSON.

*Hamilton, Bermuda,
 Sept. 24, 1811.*

DEAR SIR,

THE Bibles you sent to Bermuda, were as the rising sun upon a dark and benighted land. The poor blacks who could read, eagerly inquired for them, and those who could not, began to learn, that they might read the book of God. Their intervals of rest, their meal times, their sabbaths were devoted to this new employment. You might see them in the field, and in the lane, with a spelling-book in their hands; they would solicit little boys coming from school to teach them! they would frequently beg of me upon the road, that I would stop a few moments, and hear them their lesson. It was like a new world to them to be able to read; they saw things in a different light; a train of new ideas sprang up in their minds; and casting off the slough of ignorance, they beheld themselves in a new and beautiful light. In a little while, many of them understood the word preached, and then the work of reformation began amongst them. Now the cheek-distending oath was laid aside; the polygamist left all his wives but the one who had the prior claim: the evening meeting to worship God, called them from the midnight theft, and the libidinous dance; the mulish and stothful

became pliant and diligent, the brute became rational, and the monster became a man. They learned several hymns, and the voice of religious melody sounded from huts and cottages, which had been blackened with infernalism, and polluted with brafflines.

Dear Sir, what an incalculable blessing is the Bible Society; 'tis surely the right hand of heavenly wisdom drawing aside the curtain of darkness from benighted man; 'tis ineffable truth flying upon the wings of active benevolence; or, is it not the day of Pentecost returned? The Apostles speak in new tongues; each man hears them in his own language, declaring the wonderful works of God. It is John the Baptist, the precursor of our Lord's second coming, to prepare his way. Blessed be the man that first devised, and brought to perfection, the god-like plan; let them be blessed with the blessings of the heaven above, and of the depths beneath, even to the uttermost bounds of the everlasting hills; and myriads, in every language, shall say, Amen! The rays of divine truth have pierced the birch-bark wigwam of the Indian, the log-hut of the woodman, and the palmetto cottage of the poor negro. Blessed institution! that sends instruction to the frozen deserts of Lapland, the hoary cliffs of Caucasus, and the multiform nations of the East, and teaches the Malayan, the Chinese, the Persian, and the Hindoo, the truth as it is in Jesus. Did queen Anne reckon it an honour to live in the same age as the immortal Newton? I esteem it a blessing to have lived when the Bible Society was instituted.

Dear sir, I am happy to say, that the affairs of the mission are, upon the whole, prosperous; and that notwithstanding the thermometer has been, for these three months past, from 84 to 86 degrees in the shade, and from 96 to 98 degrees in the sun, I have had my health better than the three summers before, and have been seldom troubled with my bilious complaint. I am now expecting to be relieved by the coming of another preacher, for whom, thank God, the way is quite smooth, and upon whose coming, I shall return home by the way of New York.

I am, &c.
 JOSHUA MARSDEN.

RELIGIOUS INTELLIGENCE.

ON Thursday, Dec. 12, 1811, a public Meeting was held in Cambridge, pursuant to notice, for the purpose of taking
 into

into consideration the proposal of establishing an Auxiliary Bible Society. About half past eleven, in the Town-Hall, which had been crowded from an early hour, Lord Hardwicke, upon the motion of Lord Francis Osborne, seconded by Dr. Jowett, was unanimously called to the chair.

His Lordship opened the business of the day, by stating that he had not attended the meeting from any consideration of his official situation, either in the university or the county, but he was happy to meet his friends and neighbours as a Cambridgeshire gentleman, to promote to beneficial an object. He had indeed but lately examined with attention the statements respecting the Bible Society; but they had produced in his own mind such conviction, that he had felt equal surprise and regret, when he found that a contrary opinion was held by some individuals. His Lordship stated, that during the earlier period of the Bible Society, his official duties had called him to Ireland, where, as he was happy to state, from his own knowledge, many respectable Roman Catholic Clergymen were anxious to distribute the Bible. His Lordship next adverted to Dr. Buchanan's Christian Researches in the East, where we had so ample a field for the exercise of benevolence, particularly among the Syrian Christians.

The Earl of Hardwicke then read the following extract of a Letter, dated December 9, addressed by his Royal Highness the Duke of Gloucester to the Right Rev. the Lord Bishop of Bristol:

"As I am a warm friend of the 'British and Foreign Bible Society,' as I am anxious to see the Auxiliary Society established, being convinced that this institution, so far from being injurious to the Established Church, must be of essential utility to it, I cannot refuse offering a donation, and if at the meeting it should be proposed to make me the President of the Auxiliary Bible Society, I could not certainly decline such a proposal, which must be considered as a flattering distinction. I have now to request of your Lordship to have the goodness to state to the meeting the impossibility of my being present, but to convey the assurance of the warm interest I take in the success of the Auxiliary Bible Society, and to mention my intention of sending a donation of *fifty guineas* to the institution."

His Lordship concluded by stating that he should not expatiate further on the objects of the Bible Society, which the

Secretaries from the Parent Society, who had favoured the meeting with their presence, were so much more able to explain.

Lord Francis Osborne then rose, and after making some appropriate observations, requested the Secretaries of the British and Foreign Bible Society, to favour the audience with their observations. Mr. Owen then came forward, and answered, in his usual convincing manner, an objection made to the Institution, namely, that it usurped, in some degree, the province of the "Society for promoting Christian Knowledge." He submitted that the age of a society was not the best criterion of its value. For his own part, he thought a society might be considered as old enough for all the purposes of respectability, if it could be shewn, that it had accomplished, in fewer than eight years, the works of a century. Mr. Owen concluded an argumentative speech by representing not barely the population of the united kingdom, but that of the whole world, as interested to a certain degree in the business of this day: and by reminding the assembly, that in aiding this glorious cause by the establishment of an Auxiliary Society, in so important and commanding a station, they would render themselves benefactors, in no common degree, to men of every nation under heaven."

Mr. Steinkopff, another of the Secretaries, apologizing for the difficulties under which he laboured as a foreigner, said he would venture to plead the cause of humanity in a language to which he was almost a stranger: but he hoped to be heard with that candour which he had always found so highly characteristic of the British nation. He then proceeded, with matchless simplicity and eloquence, to set forth the advantages already experienced abroad by the establishment of the Bible Society; and described, in most affecting terms, the gratitude expressed by the inhabitants of very remote regions, for the blessings communicated to them from this land of piety and benevolence. He instanced the tribes of Finlanders and Laplanders, who, from their comfortless abodes in regions beyond the Arctic, had been allured to the north of the Gulf of Bothnia by the contributions made to them from the Auxiliary Bible Society of Stockholm, which, as a grateful tribute to the sorrows of an injured Monarch, it should be recollected had been established by the unfortunate Gustavus. By means of

of it the blessed light of the Gospel had been carried even to the shores of the Icy Sea, among a people who, in addition to the chilling horrors of their frozen and barren territory, were further subdued by the most lamentable mental darkness; and so eager were they for the possession of the long-promised gift, that for a single copy of the Bible they had been found to have undertaken and accomplished the most surprising journeys. Was not this a subject for the most delightful meditation! Was there a single inhabitant of Great Britain who would not feel his bosom warmed, in the reflection that his country had been the means of conveying the cheering beams of revelation to the cold and gloomy dwelling of the poor Laplander? Nor was it only to those distant realms that the exertions of the Auxiliary Bible Society of Stockholm had been extended. It had been found upon inquiry that nearer the very seat of the Swedish Government, there were thousands of Swedes without the possession of a single copy of the Bible. And then adverting to the state of Germany, his native country, he begged leave, in the name of every German, to offer the expressions of his gratitude for the acts of beneficence which the London Society had extended to them. Such was, he said, the want of Bibles throughout all Germany, with the exception of Saxony alone, that he scarce knew a part of Europe which called more for the notice it had received. The love he bore his own country, he said, called for the grateful acknowledgement, that the Gospel of Peace had already been printed in the German Language, and that the Old Testament was also printing. Many of the former had been distributed among the German soldiers in the British service, who are now fighting the battles of England and of Europe. And who could have the heart to deny to a wounded soldier the consolation of a Bible? Recollect, gentlemen, said he, that in the instant when I am addressing you, thousands and tens of thousands are lifting up their hands and hearts to God for the preservation of England. Thousands, whose names Englishmen will never know, till the book of God's remembrance shall be opened at the day of judgment. Mr. Steinkopff concluded with a fervent prayer, that the Almighty would be pleased to extend his blessings to all the inhabitants of Great Britain—to its amiable, but deeply afflicted Sovereign in particular; to the Prince Regent, and all the members of the Royal

Family; to the Chancellor, and the members of this university; to those especially, who with such gladness and unanimity, such liberal zeal and distinguished piety, have here met together to communicate to others the blessings they themselves enjoy, and to magnify the name of the Lord.

Our limits prevent our inserting more than a short extract of Mr. Hughes's very excellent speech. Near the conclusion of it, he says, "The union of parties, instead of rendering the character of the society doubtful, is a strong guarantee for the correctness of its proceedings. For as, when Christians of the early centuries deviated from each other into separate churches, their very jealousies and animosities contributed to the preservation of the sacred text in its pure, unsophisticated state; so the parties associated in the British and Foreign Bible Society have a common interest in the support of its constitution; and while that constitution lasts, the uncontaminated stream of life will flow, a blessing to all nations. Such a Society tends only to the happiness of man, and employs no instrument except that which all Christians profess gratefully to accept as a gift from heaven. That many other Societies deserve encouragement, who ever questioned? We adduce no charge against them; we institute no ungenerous rivalry. Our Society is distinct without being hostile; and its members are at full liberty, without the least imputation, to make a reserve of their time, their counsels, and their property, for whatever Societies they think proper as individuals to support. Peace be with all those who, by endeavouring to do good, offer sacrifices 'with which God is well pleased.'"

"Having cleared the ground from some objections, I should with pleasure dilate on the immense exertions of the British and Foreign Bible Society, and the advantages that have accrued to thousands of our fellow mortals—but I forbear.

"Noble Lords are this day adding lustre to the coronet. Gentlemen of wide influence are this day consulting the temporal and the eternal welfare of all around them. Ministers of the Sanctuary are this day standing forward in a manner worthy of their holy vocation. Instructors and guardians of the British youth are this day embodying their best precepts, in their own powerful example. And you, ingenuous friends to the cause, who are just starting in the course which Providence opens before you, and who have crowded hither with amiable im-

probability,

tuosity, accept my thanks and congratulations, blended with those of your country. As for our elder advocates, they will soon sleep with their fathers; but if the cause is enthroned in your affections, and if, agreeable to our hope, you should long survive them, it shall be yours to succeed, under still more abundant advantages, to the honour which they now enjoy. Permit me only to express an

earnest desire that you may all be regulated by the principles, and so have an interest in the promises of that volume, the contents of which you have manifested so laudable a desire to make known from north to south, and "from the rising of the sun to the going down thereof."

(To be concluded in the next.)

POETRY.

To the Editor.

Dear Sir,

I transmit you the following pieces, extracted from the *Remains of Henry Kirke White*, author of the very elegant "Ode to a Primrose," which appeared in the *Methodist Magazine*, for June, 1808, not doubting but their insertion will be gratifying to many of your readers of the *improved Magazine*.

T. S. T.

Portsea, Dec. 1811.

THE WINTER TRAVELLER.

Oh help thee, Traveller, on thy journey far;
The wind is bitter keen, the snow o'erlays
The hidden pits, & dang'rous hollow ways,
And darkness will involve thee. No kind star
At night will guide thee, Traveller—and the
war

Of winds and elements, on thy head will
break,

And in thy agonizing ear the shriek
Of spirits howling on their stormy car,
Will often ring appalling—I portend
A dismal night, and on my wakeful bed,
Thoughts, Traveller, of thee, will fill my
head,

And him, who rides where winds and waves
contend,

And strives, rude cradled on the seas, to guide
His lonely bark through the tempestuous tide.

OUR HIDING PLACE—A HYMN.

AWAKE, sweet harp of Judah, wake,
Re-tune thy strings for Jesu's sake;
We sing the Saviour of our race,
The Lamb our shield and hiding place.

When God's right arm is bar'd for war,
And thunders clothe his cloudy car;
Where! where! O where shall man retire,
To escape the horrors of his ire?

'Tis he, the Lamb, to him we fly,
While the dread tempest passes by;
God sees his well-beloved face,
And spares us in our hiding place.

4 While yet we sojourn here below,
Pollutions still our hearts o'erflow:
Fallen, abject, mean, a sentenc'd race,
We deeply need a hiding place.

5 Yet courage; days and years will glide,
And we shall lay these clods aside;
Shall be baptiz'd in Jordan's flood,
And wash'd in Jesu's cleansing blood.

6 Then pure, immortal, sinless, freed,
We, through the Lamb, shall be decreed;
Shall meet the Father, face to face,
And need no more a hiding place.

Lines written on the Ruins of Kirkstall Abbey,
near Leeds in Yorkshire; by M. Martindale.

De sacris autem hæc sit una sententia, ut conser-
ventur.

Musing in meditation deep, on death,
And time, with all his changeful scenes, elaps'd,
And dread eternity, while silence rules
Propitious to fair wisdom; here I range,
With solemn step, the verdant banks of Aire.
The river Serpentine steals softly through
His willow'd banks, beneath the nodding trees
Ramific, that o'erhang the silver stream.
The sloping hills shoot upward brown with
heath,

Their rugged sides adorn'd with shaggy woods
Of various kinds; the motley colour'd birch,
The dark-green oak, and sprightly ash, ascend
The steep declivity, with tender fern
The flexile brier, the gayly blooming thorn,
With thickets interwove, immingling tints
Diverse, that ornament the landscape rude.
Thro' this romantic scene the shelly rocks
With moss-grown faces frown, the furzy bush
Around them twines his prickly arms;
Adown their craggy sides the lucid tears
In bubbl'ng torrents murmur as they roll,
And thro' the matted grass, and reedy lake
Eager to wed the kindred flood. Nature
Here breathes an air of beauty masculine,
A rustic nobleness of art devoid;
'Tis nature's art, great in simplicity.

Amid

Amid this woody theatre appear
Small pastures, clear'd from all incumbrance;
A grateful contrast to the barren wilds:
Cloth'd in rich verdure, pleasing to the eye,
Where rest the fleecy charge, the lowing herds,
And golden harvest courts the reaper's hand.

The sober night, array'd in murky robes,
High from his ebony car, drawn by the steeds
Of mist opaque, had pass'd the eastern hills,
The leafy woods, the long retiring vales,
And wheel'd his course wide o'er the russet
plain,

While purple evening fought the western deeps.

Silena, looking forth, full orb'd, ascends
Serenely thro' the vapours dense, and clouds,
That partial interruption frequent give
To her pale beams; in heaven's extended arch
She reigns a delegated queen of light
Amid surrounding orbs, and astral fires.
High from her southern hemisphere she pours
A silver blaze, on hill, and rocky cliff,
The winding brakes, and wild meandrous rills,
The polish'd lake, and richly daisy'd lawn.

Here stand the hallow'd relics of a fane,
The monuments of hoary piety,
Still venerated by a long respect:
The shatter'd walls, and broken turrets look
Majestic, by corroding time impair'd;
Kirkstall, thy noble ruins wake my song,
In artless numbers to extend thy fame
Beyond the bounds of Airedale's reedy banks.
Imagination, come, thy potent wand
Creative wield, let winged time refund
The numerous deeds, of ages long absorb'd
Within thy gulph vortiginous, and deep,
The living may reap wisdom from the dead.
These walls unfold a page, whose sacred lore
Outweighs the swelling maxims of the schools.

There gothic arches bend, here columns rise
Vermicular; support of antique domes,
Beneath whose reverend shade, religion found
Protection; poor benighted travellers
A hospitable home, their cares to sooth,
Their pressing wants to soften, and beguile:
While crusades, chivalry, and bloody wars,
The dreadful mania of a savage realm,
Spread devastation thro' the weeping land.
Chaotic darkness left his gloomy cell,
And from his wings expanded, dreadful shook
Barbaric ignorance, and lawless pride,
That with unblushing impudence of front,
Tramp'd on wisdom, human, and divine;
Amid this terrible wide wasting storm.
Here science calmly rear'd her laurel'd brow;
And learning shelter'd in this sacred pile.
Asylum soft, where toil'd the busy pen
Transcriptive, volumes multiply'd; ere yet
The metal type, and pondrous moving press,
Had lent their magic aid to literature.

A refuge here the studious scholar found,
And trimm'd the midnight lamp among the
stores

Voluminous of ancient Greece and Rome.

Here piety; nor let the bigot rage,
Crying out heresy, nor fulminate
His flaming bolts, where smiling heaven
proves;

Here piety, her fruitful branches spread
Beneath her day crepusculous and cold.
If stronger lights, and warmer suns now
shine,

They call for fruits more copious and mature
For reason still, with righteous voice declares
Where much is given, much will be requir'd
Here the full organ pour'd his various sound
Harmonious; joyful anthems swelling rose
From gratulative tongues, wafting the soul
With holy transport, to celestial climes;
Immingling with the bless'd angelic choirs
Ecstatic. Turrets lift their time-shook heads
And clasping ivy, (melancholy plant
Delighting most in ragged cloister'd walls,)
Adhesive clings, and spreads a living robe
Of fatal green, o'er all the mould'ring pile
The troubl'd sky, the winds that lowly grow
Among the rustling trees, and cadent leaves
Pale spectres seem to wail. The boding owl
Screams loud and dreadful from her mor-
feast.

The simple swain regards the doleful notes
As ominous, nor dares presume to tread
The solitary path at noon of night.

And here, the cemetery, hallow'd ground
Where sleep the fathers of this ancient place
With their monastic sons. O Muse, declare
What living forms this clay once wore?

where
The deathless spirits now? the tenements
Low fallen! the tenants fled to rueful night
And double death; or realms of endless
day!

Here ashes friendly mix, which when alive
With mortal envy burn'd: the pious saint,
And fraudulent hypocrite: the hermit lean,
And priest abominous, are blended here
In one promiscuous mass. Eventful time
With strong and revolutionizing hand,
In changing men, and manners, has profane
This consecrated mould! a garden now
Where culinary plants profusely grow,
And thus the living riot on the dead!

(To be concluded in the next.)

Erratum.—In the Account of Mrs. Taylor,
for Dr. Harmer, read Hosmer.

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T. CORDEUX, Agent.

THE METHODIST MAGAZINE,

FOR MARCH, 1812.

BIOGRAPHY.

A MEMOIR OF MR. JOHN LEECH:

BY MR. SAMUEL TAYLOR.

JOHN LEECH, the subject of this Memoir, was born in the parish of Rochdale, Lancashire, in the year 1736. His mother taught him to read, and to say his prayers, and endeavoured to preserve him from the contagion of bad company. When he was near eight years of age, his father brought Mr. W. Darney to preach in his house; but a very large congregation assembling, which the house could not contain, the preacher was obliged to hold the meeting in the barn, which was contiguous to the house. Mr. Leech was appointed by his mother to rock the cradle, during the time of divine service. The family having left the house, he tied a long cord to the cradle, and placed it in a situation which gave him an opportunity of hearing the sermon, while discharging his duty to his infant charge; but though he did not understand the discourse, his mind was so much affected, that he wept on the occasion. This circumstance, with others of a similar nature, convince me, that the heart may be deeply affected with a discourse, of which the understanding apprehends but little.

Mr. Darney returning into the house after public service, the boy determined, that though he had not understood the sermon, he would carefully attend to his conversation. With this view, he crept behind his chair, and drank in every word that fell from his lips, which was adapted to his childish capacity. A Minister of the gospel should recollect, that the eyes of the people are directed to him, not only when he is in the pulpit, but when he mingles with them in their domestic circles; he therefore should be apt to teach, taking particular care, that his conversation be such as may minister grace to the hearers. Our dear brother believed that, at that early period, the seeds of eternal life were sown in his heart.

The preachers continued to attend there occasionally for some time, but little good being done, they discontinued their visits.

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Mr.

Mr. L., however, began to inquire after God and happiness; to shun bad company, and to spend his leisure hours alone, either in reading, meditation, or prayer; but having none to guide him, and being inexperienced, his ideas of spiritual things were much confused: divine light, however, shining brighter and brighter, his convictions for sin became so deep, that he almost despaired of obtaining mercy. He was often surprised at this, seeing he had not been so outwardly wicked, as many young people in his situation.

About this time, he began to hear an Anabaptist, for whom he soon contracted a great affection; but though not more than fourteen or fifteen years of age, he was armed against the assaults of the Predestinarian doctrine, from a deep conviction that the peculiarities of that system are unscriptural. He now obtained a measure of divine consolation, but being off his guard, and falling into one sin, his peace and comfort abandoned him. Then, indeed, the remembrance of his sins became grievous unto him, and the burden of them intolerable. He now began to think that his was a lost case, and that his damnation was inevitable. The full amount of his sufferings, in bitter reflections, and painful anticipations, after this relapse, are known only to God and himself. An improper application of two passages of Scripture, confirmed his fears of future misery. "Many are called, but few are chosen:" "Many shall seek to enter in, but shall not be able." During these severe conflicts, he had not one christian friend, of whose advice or sympathy he could avail himself; but having recourse to the Bible, and to the throne of grace, he found a little help and encouragement. Sometimes, however, he could neither read nor pray, but prostrated himself on the ground, and "roared out on account of the disquietude of his soul;" and when able to utter a word, could only say, "God, be merciful to me, a sinner." In this deplorable state of mind, he once more went to hear the Anabaptist Minister before mentioned; when his subject was, Unconditional Election, and Final Perseverance. On returning home, Mr. L. considered the subject, with reference to reason and divine Revelation; but could reconcile it to neither. That minister is but little impressed with the importance of saving the souls of his hearers, who, instead of directing all his attention and efforts to this object, wastes his time, in publishing an absolute decree, which is supposed to have determined the conduct and fates of men, long before they had an existence.

Mr. L. beginning to entertain more scriptural and expanded views of the Christian Religion, than the Anabaptists with whom he had occasionally associated, now forsook them, and became an attendant on the ministry of the Methodist Preachers in Rochdale; and heard them with delight and advantage. Some of the society, observing his regularity in attending on the ministry of the word;

which

which was neither interrupted by his remoteness from the house of God, the inclemency of the weather, nor the badness of the roads, asked him if he did not wish to unite himself with them in Church fellowship. He told them, he could not possibly attend oftener than he did, and also observed, that he had an objection to meet in class, because he had nothing to say but what was against himself. Those who have tasted that the Lord is gracious, and know how to appreciate the blessed privilege of Church Communion, should often invite those whose "hearts the Lord hath opened," to participate with them.

Under every sermon which Mr. L. now heard, he felt himself condemned. The pointed arrows of conviction stuck in his conscience, inflicting a wound, which the "balm of Gilead alone could heal." He was strongly tempted even to put a period to an existence which had become wretched, and almost insupportable. At this eventful moment, it was deeply impressed on his mind, that it would be well to pray once more: he therefore began to wrestle with God in earnest prayer, till his strength was exhausted; and then he fell down, and fainted. On recovering his recollection, the temptation, he found, had completely vanished. Still, however, he mourned, and went on his way heavily, fearing he should never obtain mercy. In this dejected state, he walked one morning into the fields, and threw himself down on the ground, crying out, "Save, Lord, or I perish." He said he would not rise from the earth till he obtained deliverance. Though no one can justify this rash resolution, it will certainly receive some extenuation from his inexperience, and the extreme anguish of his spirit.

The consolatory words of the Prophet Isaiah, were now strongly impressed on his mind, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." He arose from the earth, and praised God with joyful lips, from a persuasion that his anger was turned away. The consolation he now enjoyed, bore some proportion to the wretchedness of which he had so long been the unhappy subject.

There being no Methodist Society contiguous to the place of his residence, he had not yet begun to meet in class. But he felt an ardent desire for the salvation of his neighbours; especially those of his father's household. And he obtained his permission, to have reading and prayer introduced into the family on Sunday evenings. Having thus far succeeded, he was soon enabled to set up family worship in the house twice in the week; and in a short time, every night; and sometimes in the mornings also, when circumstances would admit of it. On these occasions, some of the neighbours were permitted to be present, some of whom there is good reason to believe, received much spiritual improvement.

Religious people, who have unbelieving parents, should be anxious to promote their salvation; and with a view to accomplish this important object, it would be well to attempt, by all prudent means, to establish religious worship in their respective families. Some parents would, for a time, strongly object; but the respectful demeanour, and steady perseverance of their children, would generally remove their prejudices, and overcome their strongest objections.

Mr. L. now, at the request of many, began, without naming any passage of Scripture by way of a text, to warn sinners of their danger, and to point them to "the Lamb of God that taketh away the sins of the world." He soon had the happiness of seeing several individuals convinced of sin and converted to God by his instrumentality.

The Lord opening his way, he had access to several places, where he regularly held meetings on the Sundays and at other times. He had not yet adopted the common mode of taking a text, and delivering a discourse from it. The office he had filled, was that of an exhorter. It will be recollected by those who are familiar with the economy of the Methodists, that this office is recognized in our rules, though now nearly discontinued.

Those whose understandings were enlightened, desired Mr. L. to form them into a class, and to meet them: for some time he withstood their solicitations, but at length complied. Though his views were congenial with those of the Methodists, neither he, nor his little flock, were formally joined to them; he was, however, anxious to promote a union with a people, to whom he was strongly attached. He therefore obtained his father's consent, to introduce the Methodist Itinerant preachers. To the first who came, he resigned himself and his people, and he and they were solemnly incorporated with the great body.

A field of more extensive usefulness was now opened before him, which he determined to enter upon. He received invitations from various places, to which he went, and preached Jesus. His zeal was ardent, and his intrepidity cool and resolved. He was therefore well fitted to the time in which the supreme head of the Church raised him up.

Mr. L., knowing that it was usual for a great number of young people of both sexes, who were seeking death in the error of their life, to assemble together on Sunday evenings, at a place in the neighbourhood of Rochdale; he determined to go, and "warn them to flee from the wrath to come." He stood up by a wall, gave out a hymn, and prayed, the people being quiet and attentive; but when he read his text, they became tumultuous, and threw stones and dirt at him, when a clod fell upon his Bible

which

which was open. One of his brothers received a wound in the forehead, from which issued a large quantity of blood. A friend who was present, and gave me this information, expected Mr. L. would have been murdered. Notwithstanding his perilous situation, he manifested a great degree of undaunted courage. He boldly told the mob, that were he to preach till twelve o'clock at night, none of them could hit him with a stone; on hearing this, they began to quarrel amongst themselves, and it is rather singular, that their ringleader swore, that if any man threw another stone, he would knock him down. One of them, however, essayed to throw again, when they began to fight with each other: this unexpected occurrence diverted the attention of the mob from the preacher, till he had finished his discourse in peace. At another time, he was preaching in the open air, at a workhouse near Littleborough; when a person, who by the complaisance of the times, was called a gentleman, rode up, and said, "who ordered you to come hither?" "The Governor of the Workhouse," replied Mr. Leech, and added, "there are many old people, who cannot attend any place of publick worship, and who have no desire for the salvation of their souls." "I pay the most money for the support of this house," rejoined the gentleman, "and you shall not preach here." He struck Mr. L. several times on the head with his cane, and then rode away, leaving him to finish his sermon. In a short time after, this gentleman fell sick, when he acknowledged he had been a vile wretch indeed; but the circumstance that gave him the greatest pain, was his cruel and impious treatment of Mr. Leech. The persecutors of the ministers of God, are planting their dying pillows with thorns. Except they repent of their wickedness, it is impossible for them to die in peace.

Mr. L. was one day going to preach, when a clergyman overtook him, who asked him, "Are you the young man who came into my parish, and told the people, they must be born again, and know their sins forgiven? I don't believe a word of it," continued he, "and I desire you will stay at home, for I can take care of my own parish myself." Mr. L. defended his doctrines, by citing several parts of the Church service; and asked the Reverend Gentleman, what he meant, when he affirmed, "God pardoneth and absolveth all them that truly repent and unfeignedly believe his holy gospel?" This question had such an effect upon the aged Divine, as caused him to exclaim, "My lad, thou art right, and I am wrong; which I never believed till this moment. I was never before convinced that we must be born again, and know our sins forgiven; though I have been a vicar forty years." The next Lord's day, while he was performing divine service, in his church, he wept, and said to his congregation, we are all wrong—we are all going to hell together—we must be born again, and know our
sins

sins forgiven; but which of us has this experience! I am sure I have not." From that time, he began to preach the essential doctrines of Christianity; which induced one of his parishioners to say to Mr. Leech, "Though we have still the same old man, *we have a new preacher.*"

If a polemic can meet his adversary on his own ground, he will generally either convince or confound him. The great Author of our Holy Religion, in his controversy with the Jews, appealed to their own writings. "Search the Scriptures," (of the Old Testament) said he, "for in them ye think ye have eternal life." And again, "Had ye believed Moses, ye would have believed me, for he wrote of me," John v. 39—46. St. Paul imitated the example of his Divine Master: entering into the synagogue at Thessalonica, he reasoned with the Jews out of their own Scriptures, Acts xvii. 2. When the clergy, or other members of the Church of England, have opposed those capital doctrines of Christianity, Justification by Faith, and the influence of the Spirit of God; the Methodist Preachers have often successfully availed themselves of the evidence furnished by the Homilies, Articles, and Liturgy of that Church, in favour of those fundamental truths.

While Mr. Leech was endeavouring to spread the knowledge of Christ in the villages around him, he had the satisfaction to see the societies he had been instrumental in raising, much enlarged, and in a flourishing state. His father, not being heartily engaged in the cause of God, often complained that his son was much from home, and that, on that account, he was not so useful to him in his business as he might otherwise have been. Our respected brother now saw, that he must either partially abandon his secular concerns, or the work of the ministry: being unable to determine in a point of such vast importance, he consulted the late Mr. Thomas Johnson, then the superintendant preacher of the Colne Circuit, who advised him to offer himself to become a travelling preacher: he would not, however, give his consent, without the acquiescence of his parents. Mr. Johnson consulted them, and obtained the consent of Mr. Leech's father; but his mother strongly opposed the measure: she intreated, even with tears, that her son would not leave her while she lived; he assured her he would not; but before the next Conference she died. This difficulty being removed, he was recommended, and approved, at the London Conference in 1773, and appointed to the Sheffield Circuit. His colleagues, as well as the people, were affectionate and kind to him; and the Lord revived his work in some parts of the circuit, especially in Rotherham. Having spent one year at Sheffield, he removed to Hull, which then included Scarborough. He was stationed at Redruth in Cornwall, in 1775. His health being impaired, he had some difficulties to encounter in this long journey.

journey. On his arrival at the place of his destination, he found an affectionate people, which he regarded as an ample compensation for the fatigue of so much travelling. At the end of one year, he was sent back to Scarborough, at the request of the Society. Not being acquainted with all the circumstances which occasioned these two long removals, in the short space of two years, it is impossible either to award praise or censure to the Conference. This year was distinguished by a blessed revival of true religion. Many new places were opened, and many Societies formed; while some old ones were excited to greater zeal and diligence in the ways of God. Here he was joined in marriage to Hannah Richardson, a woman much respected by Mr. Wesley and the people in the circuit. While Mr. Leech continued in this circuit, he greatly increased in the knowledge and love of God. The happy seasons he enjoyed with that people, afforded him much pleasure, on reflection, for many years afterwards.

From Scarborough, in 1777, he removed to Newcastle-upon-Tyne, where he had for his colleagues, Mr. John Crook, and Mr. M. M——, with the latter of whom he and Mr. Crook had some trouble. To the people of this circuit Mr. L. felt a very strong attachment, and acknowledged, with much gratitude, their kindness and affection to him and his wife.

Reverses, sometimes of an unpleasant nature, are inseparable from itinerancy. Mr. Leech's removal from Newcastle to the Dales Circuit, will both justify and illustrate this observation. The preachers' residence was in Barnard-castle, where, though the people in general were poor, they were affectionate to their ministers, and walked in the good old way. The circuit was very extensive, the rides long, and the roads bad; nevertheless, Mr. Leech's mind was so reconciled to his situation, that his time passed on very pleasantly. In this year there were many remarkable conversions in that circuit, and some happy deaths.

His next remove was to Liverpool, in 1779; Messrs. R. Roberts and Thomas Hanby were his colleagues, with whom he felt much union of spirit. His present station, and that of the preceding year, formed a striking contrast. The people were much united to each other, and to their preachers, whom they strove to make as comfortable as possible. In Bolton, which was then a part of the circuit, there was a good work; as also in some other places. This, however, was a trying season; Mrs. Leech's health was in a declining state, and their youngest child died of the small-pox: this circumstance stirred them up to greater diligence in the ways of holiness. Finding strength according to their day, they were enabled to say, "The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord."

Third, in Yorkshire, was the place of his destination the following

lowing year; where he found almost every thing in an uncomfortable state. There being no house provided for his family, he was subject to considerable difficulties; but a good woman in the country giving some furniture, he took a house in Ripon: but before he could get his family comfortably settled, Mrs. Leech was taken very ill, who, after labouring under a heavy burden of complicated sufferings for several months, retired to those happy regions, where the "inhabitants shall not say, I am sick;" leaving to the care of her disconsolate husband, two sons; one aged three years, and the other only one month. The death of this pious woman was made a great blessing to the people. While Mr. Leech felt as a man, he submitted as a Christian, convinced of the wisdom and goodness of God in this afflictive visitation. It is cause of regret, that in furnishing dwelling-houses, there should have existed any necessity for the personal interference of the ministers of the gospel. It has sometimes made their way rough, and rendered their labours less useful, than they otherwise would have been. The people should preclude this necessity, in every case where it is practicable, by procuring comfortable accommodations for their preachers, who neither have, nor wish for any property in dwelling-houses, furniture, or chapels.

To a man whose heart was fully engaged in the work of God, it was painful to observe, that there was but little of the life of genuine religion in the Circuit. The societies were small, and divided in opinion. The preachers endeavoured to reconcile the contending parties, and to promote the love and practice of true godliness; these labours, however, were not crowned with the desired success. If the grand enemy of God and man can divide, he will most assuredly destroy. Schism, in the church of God, often originates about the non-essentials of religion: "The tithing of mint, annise, and cummin," have oftener been the subjects of disputation, than the "weightier matters of the law, i. e. judgment, mercy, and the love of God." Professors of religion should recollect, that the unity of the Spirit, which they are to keep, is not, strictly, a unity of judgment, but of affection.

(To be concluded in the next.)

DIVINITY.

The TRUTH, IMPORTANCE, and DESIGN of REVELATION.

A SERMON,

Preached before the Sheffield Conference, July 30, 1811.

By JOHN STEPHENS.

To the Editor of the Methodist Magazine.

My dear Sir,

ACCORDING to your request, I have sent you the sermon which
I preached

I preached before the last Conference, for insertion in the Methodist Magazine. I thought it proper that the third part should be printed, to fill up the plan; tho', you will remember, it was not preached, for want of time. As I did not write the sermon till four months after it was preached, my memory will not allow me to say there is no alteration in it; though I am sure it is *substantially* the same.

Perhaps justice requires me to acknowledge, that I have consulted, and availed myself of the help of Paley, Doddridge, and Smith; Buck's Theological Dictionary, Dick on Inspiration, and the late Bishop of London's Summary. The two last, with Doddridge's Evidences of Christianity, I would particularly recommend to the attention of the younger part of your readers. Praying God to make this homely attempt useful, I am,

London,

Dear Sir,

Dec. 9, 1811.

Your affectionate fellow-servant,

JOHN STEPHENS.

2 TIM. iii. 16, 17.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

SCRIPTURE is a word derived from the Latin *scriptura*, and in its original sense is of the same import with *writing*, signifying any thing written. It is commonly used to denote the writings of the Old and New Testaments. When so used, without an epithet, we express by it their paramount importance—the scripture—the writing—the best, the most interesting, the most important writing in the universe. But we commonly prefix an epithet to the word, by which we describe some of the qualities of this writing. For instance, we say the *sacred* Scripture, to denote its divinity; the *holy* Scripture, to describe its purity; and the *canonical* Scripture, to distinguish it from such books as pretended to inspiration, but could not establish their claim, and were therefore put out of sight, and called *apocryphal*.

The word *inspiration* is used in two senses. Sometimes it signifies the *ordinary* influence of God on the mind of man, by which he is enabled to understand, to believe, to experience, and to practice the grand truths of this revelation. In this sense we use it in our Communion Service, in the following collect: "Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts, by the *inspiration* of thy Holy Spirit; that we may perfectly love thee, and

worship

worthily magnify thy holy Name, through Christ our Lord.' Sometimes, and particularly in our text, it means an *extraordinary* influence of God on the mind of man, suggesting to him *new* truths, and exciting in him *new* sentiments, and so assisting him to express those ideas and sentiments, either by speech or writing, as to enable him to declare the truth, the whole truth, and nothing but the truth of God.

I am aware, that in my text, the Apostle speaks chiefly, if not solely, of the inspiration of the Old Testament. But the Old and New Testaments are so connected with, and so dependent upon each other, that they must be both true, or both false; they must stand or fall, live or die, together; and therefore I shall not distinguish, in the following discussion, the arguments which go to prove the inspiration of either separately, but speak of them throughout the discourse, as forming one volume. My text contains three propositions, which I shall endeavour to illustrate. The TRUTH—the IMPORTANCE—and the DESIGN of Revelation.

I. The TRUTH of revelation;—"All Scripture is given by inspiration of God." It must be obvious to my hearers, that, in the discussion of this copious article, we must be like travellers thro' a fertile country, in a rapid vehicle, where there are a thousand beautiful objects which their eyes cannot take in; and where a thousand others, though more prominent, can be surveyed only by an agitated and passing glance: our care must be to select and abridge. For the sake of method and memory, we shall divide the arguments to be used under this head, into four classes: Prophecies, Miracles, the Qualities of the Writing, and the Characters of the Writers.

1. *Prophecies*.—Above three thousand years ago, it was predicted, Gen. xvi. 10—12, that the descendants of Abraham by Hagar, the Ishmaelites, should be multitudinous—that they should be wild—that they should be hostile to all the world—and yet, that they should dwell in the presence of their brethren. Now a very slight acquaintance with the history of the Arabians, will convince us that this prediction has received, and is still receiving, a literal and an exact accomplishment: The Arabians are very numerous—they are some of the wildest and most barbarous of the nations who are not absolutely savage—they are at war with all the world—and yet have bid defiance to all the mighty and successful conquerors—and they still remain a free and independent people.

About the same period it was foretold, concerning the descendants of Abraham by Sarah, the Israelites, should they prove disobedient to the law, and forget the covenant of their God, that they should be plucked off from their land, and scattered among all people, from one end of the earth even unto the other—that they should have no ease—no resting place—no assurance of their life—
and

and yet that God would preserve a remnant of them, and not make a full end. Now who does not see, that having committed those sins, they are enduring all those punishments; and that they are preserved a distinct people, and doomed to travel over the world, to recommend a gospel which they reject and despise; as well as to be perpetual, living proofs of the truth of the ancient prophecies, and, consequently, of the inspiration of the Sacred Volume.

It was foretold concerning the Messiah, that he should come before the sceptre departed from Judah—before the destruction of the second temple, Gen. xlix. 10; Hag. ii. 7, 9. Accordingly he appeared a short time before the total overthrow of the Jewish government; and some time, though not long, before the destruction of the city and the temple of Jerusalem by the Romans. In short, his great and beneficial miracles—his violent death—the minute circumstances of his death—the power of his resurrection—and the rapid extension of his cause—were all precisely marked in the prophetic page, hundreds of years before he visited our world; and the fulfilment of them, to the last iota, in Jesus Christ, as related by the evangelists, proves at once the inspiration of the prophets, and that Jesus Christ was the great Redeemer and Saviour of mankind.

“Our blessed Lord himself foretold the destruction of Jerusalem, with such very particular and minute circumstances, in the 24th chapter of St. Matthew, the 13th of St. Mark, and the 21st of St. Luke, that no one who reads the description of that event, in the historians of those times, can have the smallest doubt of our Saviour’s divine foreknowledge. We have a most authentic, exact, and circumstantial account of the siege and destruction of that city by the Romans, written by Josephus, a Jewish contemporary historian; and the description he has given of this terrible calamity, so perfectly corresponds with our Saviour’s prophecy, that one would have thought, had we not known the contrary, that it had been written by a christian, on purpose to illustrate that prediction.”

What shall we say then, when we see prophecies, the latest whereof were delivered about seventeen hundred years ago, and some of them above three thousand years ago, fulfilling at this very time; and cities, and countries, and kingdoms, in the very same condition, and all brought about in the very same manner, and with the very same circumstances, as the prophets had foretold? I know what the *infidel* will say; he will say, that “the prophecies of Scripture, like the oracles of paganism, are vague and indeterminate; that they are capable of being applied to different events, and that the advocates of Revelation take care to apply them to such as will best suit their purpose:” but surely the impartial mind

will see, in a moment, the confutation of this sophism, by recollecting the prophecy of Cyrus by name, together with the most remarkable events of his life, above a hundred years before he was born, Isa. xlv. 28. Infidels will also say, that "the prophecies were written after the events had taken place;" but I would ask those gentlemen whether they will venture to assert, that the prophecies were written yesterday, or this morning? This they dare not say; for they remember to have read them at school, when they were boys. But yesterday, nay, this day, the prophecies were, and are fulfilling before our eyes! Shall we then attribute all these predictions, and all the wonderful events by which they have been literally accomplished, to casuality and chance? Or, shall we not rather confess them to be the operations of Him, who is wise in counsel, and mighty in working; and, that the volume in which they are contained, was given by inspiration of God!

2. *Miracles.*—Let us, for the sake of brevity, confine our attention for the present, to the miracles wrought by our Lord and his Apostles. With respect to the miracles wrought by our Lord, *the Apostles themselves could not have been imposed upon*; they were objects of the senses; addressed to the touch, to the ear, and to the eye. The witnesses of these facts were men of sound common sense, and were fully competent to judge whether they *saw* their Master open the eyes of the blind, heal the sick, and raise the dead; whether they *heard* him rebuke the stormy wind, and with a word calm the boisterous ocean; and whether they *felt*, and *handled* his body after his resurrection. *Nor could the Apostles have imposed upon others if they would.* They wrought their miracles in open day, before multitudes of spectators, many of whom were deeply prejudiced against the men and their message, and deeply interested in the confutation of their evidence, and the destruction of their religion; and yet these men, at least numbers of them, of all ranks and descriptions, were convinced and converted by this very mean; and lived and died, witnesses of the truth of Christianity. Of the absolute impossibility of imposing upon the spectators of their miracles, you yourselves may judge, by supposing a case. Suppose a person were, this evening, to ascend this pulpit, and inform you that he had brought you a new Revelation from heaven; he would naturally say, if he possessed common sense, "I do not expect you to believe me on my own testimony; I will work a miracle before you, to prove the truth of my extraordinary mission. A few days ago you carried a dead man to yonder church-yard, where he was deposited in the house appointed for the dead: go fetch him from his grave; bring him into the centre of this chapel; I will call him from his coffin, and he shall instantly arise, and walk home, and sup in your company." Now say, my hearers, are you not competent to judge, whether he

could, or could not perform his promise? Such were the miracles performed by Christ and his Apostles; and we affirm, it was impossible men should have been imposed upon by the result of such experiments. We may add, *the Apostles would not have imposed upon mankind if they could.* What could induce them to make the attempt? By propagating the christian scheme, they foresaw they must sacrifice every thing which men hold dear on earth; their ease, their liberty, their reputation, and their lives; and for what? According to their own doctrine, on the supposition of their being impostors, for eternal damnation in the world to come! We say then, under all these circumstances, they would not have imposed upon mankind if they could.

On the miracles we may further remark, *that they either were, or were not wrought.* If they were *not* wrought, why were not the impious and vain pretenders to this power confuted, confounded, and exterminated? If they *were* wrought, it must have been by supernatural agency: but by *what sort of agency?* Surely *not infernal*; Satan is not so divided against himself, as to work miracles to establish a religion so destructive of his interests! It must have been *divine* agency therefore, by which the Apostles wrought their miracles; but God could not lend his power to sanction an imposture; it therefore follows, that the truths so attested, are a revelation from heaven, and that the Scripture is given by inspiration of God. We proceed to consider,

3. The Qualities of the Sacred Scripture. Let us consider its *harmony, purity, sublimity, and efficacy.* Let us consider the *harmony* of this writing. This volume is made up by the productions of about thirty different men. These men lived at a considerable distance from each other, in respect to *place*; some wrote in Midian, some in Palestine, some in Babylon, and some in Rome. They also lived at a great distance from each other in respect to *time*; from Moses, the first of these writers, to John, the last of them, there is a long interval of more than fifteen hundred years. They were men of like passions with ourselves; they lived in states of society widely different from each other; and they were men of various modes of education, and various habits. From such men, *uninspired*, what might we expect, but a volume of inconsistencies and contradictions? But what, in fact, have they produced? A volume the most consistent and harmonious; in which God, and the way of acceptance with God; man, his duty, and destination; the Messiah, his person, and his work; and religion, with its rewards and punishments, are substantially the same in the writings of Moses and the Prophets, the Evangelists and Apostles. Their work is so harmonious and so perfect, that were you to attempt to add any thing to it, like an addition to the human body, it would neither assist nor adorn, but clog and disfigure it; and

and should you take any part of it away, it would be like removing a stone from some stupendous arch, you would deteriorate, if not destroy the whole edifice.

Let us next remark the *purity* of the Sacred Writings. "The law is holy; and the commandment is holy, and just, and good." The inscription which adorned the high priest's mitre, is engraven on the Scriptures in legible characters, namely, "Holiness to the Lord." They set God always before us. They make us every where feel an awful sense of his august presence. They directly tend to inspire us with the most elevated sentiments of devotion. They impress our minds with the most solemn regard for the future consequences of our present conduct. They denounce vice, in all its principles and all its modes of operation, with the most indignant and unqualified condemnation. They represent virtue in forms the most sublime and the most alluring. A bad man cannot read them without feeling a temporary suspension of his criminal passions; and rising, almost in spite of himself, less wicked than when he sat down to the perusal. Good men, in reading the word of God, find it attended with a divine unction, a heavenly sanctity, which they can derive from no other writings, and therefore it is their delight. And surely it is no small proof of the purity of the word of God, that in proportion as men are ignorant and wicked, they hate and despise it; and, in proportion to their wisdom and goodness, they love and esteem it. "The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. Thy word is very pure; therefore thy servant loveth it."

The *sublimity* of the Scriptures is another of their striking qualities. "Sublimity lies not in the expression, so much as in the sentiment. It is the elevation of the thoughts; and it is the subject which raises the style, not the style which gives dignity to the subject. Nay, a passage may be sublime, which is composed in the most simple and artless manner. The sacred writers attempt not to give splendour or majesty to their discourses by means of artificial decorations; and yet they as far transcend the highest efforts of human eloquence, as the sky adorned with millions of stars surpasses the puny imitations of it by the ingenuity of mortals." We shall exemplify this observation, by quoting a few instances from the Sacred Volume, where the simplicity of the style, and loftiness of sentiment are both inimitable. Let us observe how it represents God, in *creating* the world. "Let there be light: and there was light; let there be a firmament—let there be earth—let there be waters—let the earth bring forth, &c. and it was so." Behold Him *governing* the world. "Who hath hardened himself

himself against him, and hath prospered? which removeth the mountains, and they know not; which overturneth them in his anger; which shaketh the earth out of her place, and the pillars thereof tremble: which commandeth the sun, and it shineth not, and sealeth up the stars; which alone spreadeth out the heavens, and treadeth upon the waves of the sea; which maketh Arcturus, Orion, and Pleiades, and the chambers of the south; which doth great things past finding out, yea, and wonders without number." "He hath measured the waters in the hollow of his hand. He hath comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance. He stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. For thou art great, and doest wondrous things: thou art God alone." Let us see Him *redeeming* the world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." See him *blessing* the world. "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." "The same Lord over all is rich unto all that call upon him." "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen!" See him *judging* the world. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them. And I saw the dead, small and great, stand before God; and the books were opened; and they were judged every man according to their works." See him *punishing* the wicked. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." In fine, behold Him *rewarding* the righteous. "These are they which

which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb: therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." These are a few instances taken from a vast number of sublime passages, which every where meet the eye in the Bible; they are simple in style, but grand in sentiment; and we will venture to assert, that they have never been excelled by any of the productions of philosophers, poets, historians, or orators.

Let us remark the *efficacy* of the holy Scriptures. Philosophy might boast of two or three, whom its eloquent exhortations had persuaded to abandon their profligate habits; but it could never reform one nation, one city, one town, one village. "But what," says Origen, "are these few examples, when compared with the multitudes, whom the plain and unadorned doctrines of the gospel have turned from dissipation to sobriety, from dishonesty to justice, from timidity to a bold contempt of death for the sake of religion." The *nature* of the efficacy of the Bible is thus described by Lactantius; "Give me an angry, abusive, passionate man, and with a few words of God, I will render him as meek as a lamb. Give me an avaricious and niggardly man, and I will return him liberal, and with unsparing hand distributing his money. Give me a man who is afraid of pain and death, and he shall presently contemn crosses, fires, and torments of every kind. Give me a lustful, adulterous lecherous man, and you shall see him sober, chaste, continent. Give me a cruel blood-thirsty man, his fury shall be instantly changed into clemency. Give me a man who is unjust, foolish, and a notorious offender, and he shall immediately become equitable, prudent, and innocent. So great is the force of divine wisdom, that when infused into the breast, it expels, by a single effort, folly the mother of sins." The *rapidity* with which this moral revolution was accomplished, is a circumstance truly astonishing. About eighty years after our Lord's ascension, Pliny, a heathen writer, complains that this superstition, as he calls it, had seized all classes of people in cities, in towns, and even in the open country; so that the Pagan temples were almost deserted, the sacred solemnities suspended, and scarce any purchasers to be found for the victims. About twenty years after, Justin Martyr declares, that there was no nation of men, whether Greeks or Barbarians, not excepting the wandering clans of savages, who had not learned to offer prayers and thanksgivings to the Father and

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Maker of all, in the name of Jesus, who was crucified: a few years after, the Roman empire became Christian, when we may reasonably suppose that the Christians were more numerous than the Pagans. The *reality* of this moral effect, may be exemplified by an appeal to modern history, nay, even by a transient survey of the present state of the world. A few years ago, infidels succeeded in poisoning half the sources of our juvenile instructions, by the flattering and insidious accounts they gave us of the manners and morals of heathen nations. Subsequent travellers, however, less prejudiced against the Christian religion, have given true representations of those countries, and disabused our injured imagination. The cannibalism of the South Sea Islands, the burning of widows, the sacrificing of children, and the dismal horrors of Juggernaut, in the East-Indies; the exposure of, at least, two thousand children annually, on the streets of Pekin, in China—have left Christian nations nothing to fear from a comparison with heathen countries in respect to morals and happiness. In respect to morals and happiness, the people, on the continent of Europe, far exceed the condition of any heathen nation; because the former partially enjoy the light of revelation, of which the latter are totally destitute; and in our own happy land, where the word of God is more generally diffused, and more cordially believed, the tone of morals is higher, and the happiness of the people greater, than in any other portion of the habitable globe. O how vast the benefits which the religion of Jesus has conferred on this highly favoured land! It has abolished slavery—infiltrated itself into legislation—ascended the tribunals of justice—sweetened every domestic relation—raised innumerable charitable instructions—inspired a spirit of benevolence, which is the wonder of the world, furnished the means of education to the lowest classes at home; and created a zeal, which, by efforts the most generous, the most glorious, is pouring forth Bibles and Missionaries, to evangelize all nations! In short, whether we consider the change produced by the Scriptures on the state of nations, or on the tempers and behaviour of individuals, they manifestly possess an efficacy, incomparably beyond what was ever exerted by any other system of doctrine, and which proves them to be, “the power of God unto salvation.”

[To be continued in the next.]

THE TRUTH OF GOD DEFENDED.

A REVIEW OF THREE SERMONS, to which are added, CHRISTIAN RESEARCHES in Asia: By the Rev. CLAUDIUS BUCHANAN, D.D. late Vice Provost of the College of Fort William in Bengal.—From Gen. i. 3, “Let there be Light.”

[Concluded from p. 106.]

BEFORE Dr. B. begins to give an account of the Inquisition at
VOL. XXXV. MARCH, 1812. Goa,

Goa, he observes, with a candour and liberality suited to his enlarged mind and generous heart, that "he is acquainted with individuals" of the Church of Rome, "whose unaffected piety he considers a reproach to a great body of Protestants, even of the stricter sort." But he is very far from considering the excellency of their character, as any apology for a church which has corrupted the Faith, and by her bloody persecutions rendered christianity odious to Jews, Turks, and Pagans.

Arrived at Goa, principally with a design to inquire into the state of the Inquisition there, Dr. B. was received into the house of the British Resident, and introduced the next day to the Viceroy, by that gentleman and Colonel Adams. Having obtained permission from his Excellency to sail up the river to Old Goa, the seat of the Inquisition, Major Pareira, of the Portuguese establishment, offered to accompany him, and to introduce him to the Archbishop of Goa. The following account, copied from Dr. B.'s Journal, is far from being calculated to make any impressions favourable to popery.

"Goa; Convent of the Augustinians, Jan. 23, 1808.

"I had communicated to Colonel Adams, and to the British Resident, my purpose of inquiring into the state of the Inquisition. These gentlemen informed me, that I should not be able to accomplish my design without difficulty; since every thing relating to the Inquisition was conducted in a very secret manner, the most respectable of the Lay Portuguese themselves being ignorant of its proceedings; and that, if the priests were to discover my object, their excessive jealousy and alarm would prevent their communicating with me, or satisfying my inquiries on any subject.

"On receiving this intelligence, I perceived that it would be necessary to act with caution. I was, in fact, about to visit a republic of priests: whose dominion had existed for nearly three centuries; whose province it was to prosecute heretics, and particularly the teachers of heresy: and from whose authority and sentence there was no appeal in India.

"It happened that Lieut. Kempthorne, commander of his Majesty's brig, *Diana*, was, at this time, in the harbour. On his learning that I meant to visit Old Goa, he offered to accompany me; as did Captain Stirling, of his Majesty's 84th regiment.

"We proceeded up the river in the British Resident's barge accompanied by Major Pareira, who was well qualified, by a thirty year's residence, to give information concerning local circumstances. From him I learned that there were upwards of two hundred churches and chapels in the province of Goa, and upwards of two thousand priests.

"On our arrival at the city, it was past twelve o'clock: all the churches were shut, and we were told that they could not be opened

opened again till two o'clock. I mentioned to Major Pereira, that I intended to stay at Old Goa some days, and that I should be obliged to him to find me a place to sleep in. He seemed surprised at this intimation, and told me that it would be difficult for me to obtain a reception in any of the churches or convents, and that there were no private houses into which I could be admitted. I said I could sleep any where; I had two servants with me, and a travelling bed. When he perceived that I was serious in my purpose, he gave directions to a civil officer, in that place, to clear out a room in a building which had been long uninhabited, and which was then used as a warehouse for goods. Matters at this time presented a very gloomy appearance; and I had thoughts of returning with my companions from this inhospitable place. In the mean time we sat down in the room I have just mentioned, to take some refreshment, while Major Pereira went to call on some of his friends. During this interval, I communicated to Lieut. Kempthorne the object of my visit. I had in my pocket Dellon's Account of the Inquisition at Goa;* and I mentioned some particulars. While we were conversing on the subject, the great bell of the cathedral began to toll; the same which Dellon observes always tolls, before day light, on the morning of the Auto da Fè. I did not myself ask any questions of the people concerning the Inquisition; but Mr. Kempthorne made inquiries for me; and he soon found out that the Santa Casa, or Holy Office, was close to the house where we were sitting. The gentlemen went to the window to view the horrid mansion; and I could see the indignation of free enlightened men arise in the countenances of the two British officers, while they contemplated a place where formerly their own countrymen were condemned to the flames, and into which they themselves might now be suddenly thrown, without the possibility of rescue.

"The magnificence of the churches of Goa far exceeded any idea I had formed from the previous description. Goa is properly a city of churches; and the wealth of provinces seems to have been expended in their erection. The ancient specimens of architecture at this place far excel any thing that has been attempted in modern times in any other part of the east, both in grandeur and in taste. The chapel of the palace is built after the plan of St. Peter's at Rome, and is said to be an accurate model of that paragon of architecture. The church of St. Dominic, the founder of the Inquisition, is decorated with paintings of Italian masters. St. Francis Xavier lies enshrined in a monument of exquisite art, and his coffin is enchased with silver and *precious stones*. The ca-

* Monsieur Dellon, a physician, was imprisoned in the dungeon of the Inquisition at Goa, for two years, and witnessed an Auto da Fè, when some heretics were burned.

thedral of Goa is worthy of one of the principal cities of Europe; and the church and convent of the Augustinians (in which I now reside) is a noble pile of building, situated on an eminence, and has a magnificent appearance from afar.

“ But what a contrast to all this grandeur of the churches is the worship offered in them. I have been present at the service in one or other of the chapels every day since I arrived; and I seldom see a single worshipper, but the ecclesiastics. Two rows of native priests, kneeling in order before the altar, clothed in coarse black garments, of sickly appearance and vacant countenance, perform here, from day to day, their laborious masses, seemingly unconscious of any other duty or obligation of life.

“ The day was now far spent, and my companions were about to leave me. While I was considering whether I should return with them, Major Pareira said he would first introduce me to a priest, high in office, and one of the most learned men in the place. We accordingly walked to the convent of the Augustinians, where I was presented to Josephus a Doloribus, a man well advanced in life, of pale visage and penetrating eye, rather of a reverend appearance, and possessing great fluency of speech and urbanity of manners. At first sight he presented the aspect of one of those acute and prudent men of the world, the learned and respectable Italian Jesuits, some of whom are yet found, since the demolition of their order, reposing in tranquil obscurity, in different parts of the east. After half an hour's conversation in the Latin language, during which he adverted rapidly to a variety of subjects, and inquired concerning some learned men of his own church, whom I had visited in my tour, he politely invited me to take up my residence with him during my stay in Old Goa. I was highly gratified by this unexpected invitation; but Lieutenant Kempthorne did not approve of leaving me in the hands of the *Inquisitor*. For judge of our surprise, when we learned that my learned host was one of the Inquisitors of the Holy Office, the second member of that august tribunal in rank, but the first and most active agent in the business of the department. Apartments were assigned to me in the college adjoining the convent, next to the rooms of the Inquisitor himself; and here I have been now four days at the very fountain head of information, in regard to those subjects I wished to investigate. I breakfast and dine with the Inquisitor almost every day, and he generally passes his evenings in my apartment. As he considers my inquiries to be chiefly of a literary nature, he is perfectly candid and communicative on all subjects.

“ Next day after my arrival, I was introduced, by my learned conductor, to the Archbishop of Goa. We found him reading the Latin letters of St. Francis Xavier. On my adverting to the long duration of the city of Goa, while other cities of Europeans

in India had suffered from war or revolution, the Archbishop observed, that the preservation of Goa was 'owing to the prayers of St. Francis Xavier.' The Inquisitor looked at me to see what I thought of this sentiment. I acknowledged that Xavier was considered by the learned among the English, to have been a great man. What he wrote himself bespeaks a man of learning, of original genius, and great fortitude of mind; but what others have written of him has tarnished his fame, by making him the inventor of fables. The Archbishop signified his assent. He afterwards conducted me into his private chapel, which is decorated with images of silver, and then into the Archiepiscopal Library, which possesses a valuable collection of books. As I passed through our convent, in returning from the Archbishop's, I observed, among the paintings in the cloisters, a portrait of the famous Alexis de Menezes, Archbishop of Goa, who held the Synod in Diamper, near Cochin, in 1599, and burned the books of the Syrian Christians. From the inscription underneath, I learned that he was the founder of the magnificent church and convent in which I am now residing.

"On the same day I received an invitation to dine with the chief Inquisitor, at his house in the country. The second Inquisitor accompanied me, and we found a respectable company of priests, and a sumptuous entertainment. In the library of the chief Inquisitor, I saw a Register, containing the present establishment of the Inquisition at Goa, and the names of the officers. On my asking the chief Inquisitor whether the establishment was as extensive as formerly, he said it was nearly the same. I had hitherto said little to any person concerning the Inquisition, but I had indirectly gleaned much information concerning it, not only from the Inquisitors themselves, but from certain priests, whom I had visited at their respective convents; particularly from a Father in the Franciscan Convent, who had himself repeatedly witnessed an *Auto da Fè*."

"Goa, 26th Jan. 1808."

"On Sunday, after divine service, which I attended, we looked together over the prayers and portions of Scripture for the day, which led to a discussion concerning some of the doctrines of christianity. We then read the third chapter of St. John's Gospel, in the Latin Vulgate. I asked the Inquisitor whether he believed in the influence of the Spirit there spoken of. He distinctly admitted it; conjointly however, he thought, in some obscure sense, with *water*. I observed that water was merely an emblem of the purifying effects of the Spirit, and could be *but* an emblem. We next adverted to the expression of St. John in his first Epistle; 'This is he that came by *water* and *blood*: even Jesus Christ; not by water only, but by water and blood: blood to atone for sin,

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and water to purify the heart; justification and sanctification: both of which were expressed at the same moment on the cross. The Inquisitor was pleased with the subject. I referred to the evangelical doctrines of Augustin (we are now in the Augustinian Convent) plainly asserted by that Father in a thousand places, and he acknowledged their truth. I then asked him in what important doctrine he differed from the Protestant Church? He confessed that he never had a theological discussion with a Protestant before. By an easy transition we passed to the importance of the Bible itself, to illuminate the priests and people. I noticed to him, that after looking through the colleges and schools, there appeared to me to be a *total eclipse* of scriptural light. He acknowledged that religion and learning were truly in a degraded state. I had visited the theological schools, and at every place I expressed my surprise to the tutors, in the presence of the pupils, at the absence of the Bible, and almost total want of reference to it. They pleaded the custom of the place, and the scarcity of copies of the book itself. Some of the younger priests came to me afterwards, desiring to know by what means they might procure copies. This inquiry for Bibles was like a ray of hope beaming on the walls of the Inquisition.

"I pass an hour sometimes in the spacious library of the Augustinian Convent. There are many rare volumes, but they are chiefly theological, and almost all of the sixteenth century. There are few classics: and I have not yet seen one copy of the original Scriptures in Hebrew or Greek."

"Goa, 27th Jan. 1808.

"On the second morning after my arrival, I was surprised by my host, the Inquisitor, coming into my apartment clothed in *black robes* from head to foot; for the usual dress of his order is white. He said he was going to sit on the tribunal of the Holy Office. 'I presume, Father, your august office does not occupy much of your time.' 'Yes,' answered he, 'much. I sit on the tribunal three or four days every week.'

"I had thought, for some days, of putting Dellon's book into the Inquisitor's hands; for if I could get him to advert to the facts stated in that book, I should be able to learn, by comparison, the exact state of the Inquisition at the present time. In the evening he came in, as usual, to pass an hour in my apartment. After some conversation, I took the pen in my hand to write a few notes in my Journal; and, as if to amuse him, while I was writing, I took up Dellon's book, which was lying with some others, on the table, and handing it across to him, asked him whether he had ever seen it. It was in the French language, which he understood well. 'Relation de l'Inquisition de Goa,' pronounced he, with a slow, articulate voice. He had never seen it before, and began to read

with eagerness. He had not proceeded far, before he betrayed evident symptoms of uneasiness. He turned hastily to the middle of the book, and then to the end, and then ran over the table of contents at the beginning, as if to ascertain the full extent of the evil. He then composed himself to read, while I continued to write. He turned over the pages with rapidity, and when he came to a certain place, he exclaimed in the broad Italian accent, 'Mendacium, Mendacium.' I requested he would mark those places which were untrue, and we should discuss them afterwards, for that I had other books on the subject. 'Other books,' said he, and he looked with an inquiring eye on those on the table. He continued reading till it was time to retire to rest, and then begged to take the book with him."

It may be proper here, before we proceed farther in quoting from Dr. B.'s Journal, to give the substance of a note from Dellon's book, which gave the Inquisitor so much uneasiness. Dellon was a physician, who was imprisoned for upwards of two years in a dungeon of the Inquisition. His alleged crime was, his charging, in a conversation with a priest, the Inquisition with cruelty. During his confinement, he saw no person but the gaoler, except when he was brought to his trial.

One morning about two o'clock, he was led into a long gallery, where he was soon "joined by a melancholy band of sufferers. He and the companions of his fate, received each a large wax taper. Dresses of various descriptions were then brought to them, painted with emblems of horror, in particular, caps made of pasteboard, pointed like sugar loaves, all covered over with devils and flames of fire.

A little before sun-rise, the bell of the cathedral began to ring, to summon the inhabitants of Goa to behold the Auto da Fé. Each of the sufferers was delivered into the hands of a person called his *godfather*; Dellon's was the commander of a ship. Because St. Dominic was the founder of the Inquisition, the Dominican friars had the infamous honour of marching first in the procession to the place of burning. Next followed the prisoners, one by one, each attended by his *godfather*. The men and women were mixed promiscuously. They all walked barefoot. In the church of St. Francis, after hearing a sermon of a quarter of an hour's length, all the prisoners received their sentences. Dellon's joy was extreme, when he heard that his sentence was to be a galley-slave for five years. The victims destined to destruction, were led to the bank of the river, where the Viceroy and his court were assembled, and where faggots had been prepared the preceding day. Arrived at the dreadful spot, they were asked in what religion they chose to die; and immediately on their answer-

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ing, the executioner seized them, and bound them to a stake in the midst of the faggots.

These particulars premised, we return to Dr. B.'s Journal.

"After breakfast we resumed the subject of the Inquisition. The Inquisitor admitted that Dellon's descriptions of the dungeons, of the torture, of the mode of trial, and of the Auto da Fè were, in general, just; but he said the writer judged untruly of the motives of the Inquisitors, and very uncharitably of the character of the Holy Church; and I admitted that under the pressure of his peculiar suffering, this might possibly be the case. The Inquisitor was now anxious to know to what extent Dellon's book had been circulated in Europe, I told him that Picart had published to the world extracts of it, in his celebrated work called 'Religious Ceremonies;' together with plates of the system of torture and burnings at the Auto da Fè. I added that it was now generally believed in Europe that these enormities no longer existed, and that the Inquisition itself had been suppressed; but that I was concerned to find that this was not the case. He now began a grave narration to shew that the Inquisition had undergone a change in some respects, and that its terrors were mitigated.

"I had already discovered, from written or printed documents, that the Inquisition at Goa was suppressed by Royal Edict in the year 1775, and established again in 1779. The Franciscan Father before-mentioned witnessed the annual Auto da Fè, from 1770, to 1775. 'It was the humanity, and tender mercy of a good king,' said the old Father, 'which abolished the Inquisition.' But immediately on his death, the power of the priests acquired the ascendant, and the Queen Dowager, and the tribunal were re-established, after a bloodless interval of five years. It has continued in operation ever since. It was restored in 1779, subject to certain restrictions, the chief of which are the following, 'That a greater number of witnesses should be required to convict a criminal than were before necessary;' and, 'That the Auto da Fè should not be held publicly as before; but that the sentences of the tribunal should be executed privately, within the walls of the Inquisition.'" P. 257.

"The chief argument of the Inquisitor to prove the melioration of the Inquisition was, the superior *humanity* of the Inquisitors. I remarked that I did not doubt the humanity of the existing officers; but what availed humanity in an Inquisitor? he must pronounce sentence according to the laws of the tribunal, which are notorious enough; and a *relapsed heretic* must be burned in the flames, or confined for life in a dungeon, whether the Inquisitor be humane or not. But if, said I, you would satisfy my mind completely on this subject, 'shew me the Inquisition.' He said it

was

was not permitted to any person to see the Inquisition. I observed that mine might be considered as a peculiar case; that the character of the Inquisition, and the expediency of its longer continuance had been called in question; that I had myself written on the civilization of India, and might possibly publish something more on that subject, and that it could not be expected that I should pass over the Inquisition without notice, knowing what I did of its proceedings; at the same time, I should not wish to state a single fact without his authority, or, at least, his admission of its truth. I added, that he himself had been pleased to communicate with me very fully on the subject, and that in all our discussions, we had both been actuated, I hoped, by a good purpose. The countenance of the Inquisitor evidently altered on receiving this intimation, nor did it ever after wholly regain its wonted frankness and placidity. After some hesitation, however, he said, he would take me to the Inquisition the next day. I was a good deal surprised at this acquiescence of the Inquisitor, but I did not know what was in his mind." P. 259.

"Next morning, after breakfast, my host went to dress for the Holy Office, and soon returned in his inquisitorial robes. He said he would go with me half an hour before the usual time, for the purpose of shewing me the Inquisition. On our arrival at the place, the Inquisitor said to me, as we were ascending the steps of the outer stair, that he hoped I should be satisfied with a transient view of the Inquisition, and that I would retire whenever he should desire it. I took this as a good omen, and followed my conductor with tolerable confidence.

"He led me first to the great hall of the Inquisition. We were met at the door by a number of well dressed persons, who, I afterwards understood, were the familiars and attendants of the Holy Office. They bowed very low to the Inquisitor, and looked with surprise at me. I traversed the hall for some time, with a slow step, reflecting on its former scenes, the Inquisitor walking by my side in silence. I thought of the fate of a multitude of my fellow-creatures who had passed through this place, condemned by a tribunal of their fellow-sinners, their bodies devoted to the flames, and their souls to perdition. And I could not help saying to him, 'Would not the Holy Church wish, in her mercy, to have those souls back again, that she might allow them a little further probation?' The Inquisitor answered nothing, but beckoned me to go with him to a door at one end of the hall. By this door he conducted me to some small rooms, and thence to the spacious apartments of the chief Inquisitor. Having surveyed these, he brought me back again to the great hall; and I thought he seemed now desirous that I should depart. 'Now, Father,' said I, 'lead me to

the dungeons below ; I want to see the captives.' 'No,' said he, 'that cannot be.' I now began to suspect that it had been in the mind of the Inquisitor, from the beginning, to shew me only a certain part of the Inquisition, in hope of satisfying my inquiries in a general way. I urged him with earnestness, but he steadily resisted, and seemed to be offended, or rather agitated, by my importunity. I intimated to him plainly, that the only way to do justice to his assertions and arguments, regarding the present state of the Inquisition, was to shew me the prisons and the captives. I should then describe only what I saw ; but now the subject was left in awful obscurity. 'Lead me down,' said I, 'to the inner building, and let me pass through the hundred dungeons, ten feet square, as described by your former captives, and converse with them. I want to see if there be any subjects of the British government, to whom we owe protection. I want to know how long they have been here, how long it is since they beheld the light of the sun, and whether they ever expect to see it again. Shew me the chamber of torture ; and declare what modes of execution, or of punishment, are now practised within the walls of the Inquisition, in lieu of the public Auto da Fè. If, after all that has passed, Father, you resist this reasonable request, I shall be justified in believing, that you are afraid of exposing the real state of the Inquisition in India.' To these observations the Inquisitor made no reply ; but seemed impatient that I should withdraw. 'My good Father,' said I, 'I am about to take my leave of you, and to thank you for your hospitable attentions, and I wish always to preserve on my mind a favourable sentiment of your kindness and candour. You cannot, you say, shew me the captives and the dungeons ; be pleased then merely to answer this question, for I shall believe your word. How many prisoners are there now below, in the cells of the Inquisition ?' The Inquisitor replied, 'That is a question which I cannot answer.' On his pronouncing these words, I retired hastily towards the door, and wished him farewell. We shook hands with as much cordiality as we could, at the moment, assume ; and both of us, I believe, were sorry that our parting took place with a clouded countenance.

"From the Inquisition, I went to the place of burning in the *Campo Santo Lazaro*, on the river side, where the victims were brought to the stake at the Auto da Fè. It is close to the palace, that the Viceroy and his court may witness the execution ; for it has ever been the policy of the Inquisition to make these spiritual executions appear to be the executions of the State. An old priest accompanied me, who pointed out the place and described the scene. As I passed over this melancholy plain, I thought on the difference between the pure and benign doctrine, which was first preached to India in the apostolic age, and that bloody code, which, after

after a long night of darkness, was announced to it under the same name! And I pondered on the mysterious dispensation, which permitted the ministers of the Inquisition, with their racks and flames, to visit those lands before the heralds of the gospel of peace. But the most painful reflection was, that this tribunal should yet exist, unawed by the vicinity of British humanity and dominion. I was not satisfied with what I had seen or said at the Inquisition, and I determined to go back again. The Inquisitors were now sitting on the tribunal, and I had some excuse for returning; for I was to receive from the chief Inquisitor a letter, which he said he would give me, before I left the place, for the British Resident in Travancore, being an answer to a letter from that officer.

“When I arrived at the Inquisition, and had ascended the outer stairs, the door-keepers surveyed me doubtingly, but suffered me to pass, supposing that I had returned by permission and appointment of the Inquisitor. I entered the Great Hall, and went up directly to the tribunal of the Inquisition, described by Dellon, in which is the lofty crucifix. I sat down on a form, and wrote some notes; and then desired one of the attendants to carry in my name to the Inquisitor. As I walked up the Hall, I saw a poor woman, sitting by herself on a bench by the wall, apparently in a disconsolate state of mind. She clapped her hands as we passed, and gave me a look expressive of her distress. This chilled my spirits. The familiars told me, she was waiting there to be called up before the tribunal of the Inquisition. While I was asking questions concerning her crime, the second Inquisitor came out in evident trepidation, and was about to complain of the intrusion; when I informed him I had come back for the letter from the chief Inquisitor. He said it should be sent after me to Goa; and he conducted me, with a quick step, towards the door. As we passed the poor woman, I pointed to her, and said with some emphasis, ‘Behold, Father, another victim of the holy Inquisition!’ He answered nothing. When we arrived at the head of the great stair, he bowed, and I took my leave of Josephus a Doloribus, without uttering a word.” P. 264.

Thus ends Dr. B—n’s account, in his “Christian Researches,” of the Inquisition at Goa; an account sufficient to excite in all who have any respect for religion, or the feelings of humanity, an abhorrence of popish domination. That a few pious individuals are found among the papists, neither is, nor can be any argument in favour of popery. Its adherents in general still maintain its most obnoxious tenets; namely, that salvation is impossible out of their church; that heretics ought to be put to death; and that faith is not to be kept with heretics. Though when protestants were in their power, they proved themselves unacquainted with

either justice or mercy; the mild spirit of protestantism forbids their being persecuted: but prudence, and the principle of self-preservation, should prevent all Protestant States from intrusting them with political power. Let the fate of the slaughtered myriads, whose souls under the altar cry for vengeance on mystic Babylon, warn protestants against putting their lives or liberties in the power of men, whose principles lead them to dignify with the appellation, "Holy Office," the *bloody* tribunal of an *Inquisition*.

The Arabic language being known, as Dr. B. informs us, to almost a "third part of men" in the East, it must be highly gratifying to those who have the interests of pure religion at heart, to learn that the translation of the Testament into that language is almost completed; and that "the proposal for publishing the Arabic Bible, has already met with a very liberal patronage in India." "We will begin," says the Rev. Mr. Martin, "to preach to Arabia, Syria, Persia, Tartary, part of India and of China, half of Africa, all the sea-coast of the Mediterranean and Turkey; and one tongue shall suffice for them all."

At page 295, Dr. B. enters upon an examination of the meaning of several prophecies relative to the present degraded state of the Jews, and their promised restoration. 1. "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim," Hof. iii. 4.

2. "The Lord shall scatter thee among all people, from the one end of the earth even unto the other," Deut. xxix. 64. And yet, "the people shall dwell alone, and shall not be reckoned among the nations," Num. xxiii. 9.

3. "Thou shalt become an astonishment, a proverb, and a bye-word, among all the nations whither the Lord shall lead thee. Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest," Deut. xxviii. 37, 65.

"The first of these prophecies is very remarkable; for who ever heard of a nation 'abiding many days' without its civil and religious polity, and surviving its political existence? The very assertion seems to involve an absurdity. Did the Egyptians, Chaldeans, Greeks, or Romans, survive their civil and religious polity?

"The second prediction is not less singular; for if the Jews were to be received among the nations of the earth, why should they not 'be reckoned with the nations?' Would any man, in a remote age, venture to foretel that there was a certain nation, which, in the ages to come, would be received and tolerated by all nations, merely to be persecuted?

"But the third prophecy is such as must afford a contemplation to infidelity to the end of time. The Jews were to become 'an astonishment, and a proverb, and a bye-word among all nations,' because

because they shed the blood of the Saviour of the world. Now it is not surprising that Christians should reproach them for such a crime. But how should we expect that they would be 'trodden down of a heathen world,' who never heard of such a Saviour? Behold the Hindoo, at this day, punishing the Jew, without knowing the crime of which he is guilty!

"There is a fourth prophecy concerning this people, which will shortly be accomplished. The prophet Hosea, after foretelling that the children of Israel should abide many days without a king, adds these words: 'Afterwards shall they return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days,' Hos. iii. 5."

Dr. Buchanan supposes that the fulness of the Gentiles shall come in, when the Mahomedan and Papal obstructions shall be removed." "If," says he, "the conversion of Israel is to take place when the Papal and Mahomedan powers have fallen, who does not see that these events are near at hand? It might be expected that some signs of conciliation between Jews and Christians would now begin to be visible. And is not this the fact? Christians in all countries begin to consider, that 'the indignation against the holy people' is nearly accomplished. Many events declare it. The indignation of man is relaxing. The prophecies have been fulfilled concerning it. The GREAT CRIME at CALVARY has been punished by all nations; and we now hear the words of the prophet addressing us, 'Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned,' Isa. xl. 1. This is the Divine command. And, behold, Christians begin now, for the first time, 'to speak comfortably to Jerusalem.'"

Toward the conclusion of his very excellent and interesting work, Dr. B. uses many strong arguments to prove the necessity of an Ecclesiastical Establishment in British India. "This," he observes, "would be necessary, on account of the thousands of British, and hundreds of thousands of native Christians there, 'if there were not a Mahomedan or Hindoo in the land.' But his plan of a religious Establishment includes nothing of a coercive nature, but is perfectly consistent with that liberty in matters of religion, which is the birth-right of every human being. His plan would subject neither Pagans, Mahomedans, nor Dissenters, as such, to pains or penalties on account of their different modes of worship. We say *as such*, for it would no doubt imply, that murder, though committed as a religious rite, ought to be punished. Will any man of reason or religion, confound with persecution such laws as would prevent the poor deluded Hindoos from sacrificing lives to the grim idol of Juggernaut? Or such as would prevent females from

from being *burned alive* on the funeral pile? Or such as would prevent parents from drowning their children, or throwing them to alligators? With Dr. B.'s sentiments on this subject we shall close this article.

"In regard to the instruction of the Hindoos, many different opinions have been delivered, the most prominent of which are the two following: First, That Hinduism is, upon the whole, as good as Christianity, and that therefore conversion to Christianity is not necessary. This deserves no reply. The second opinion is, That it is indeed a sacred duty to convert the Hindoos, but that we must not do it by force. With this opinion the Author perfectly coincides. To convert men by any other means than persuasion, is a practice fit only for the Inquisition, and completely at variance with the tenor of every page which he has written. The means of conversion which he has recommended, are those which are appointed in the Holy Scriptures, namely, 'Preaching, and the Word of God.' The first and present means are the translation of the Word of God into the various languages; and, the next are the labours of teachers and preachers.

"The Author is not, nor has he ever been, the advocate for force and personal injury toward the Hindoos. No: he pleads the cause of humanity. The object of his Work, and of his Researches, has been to deliver the people of Hindostan from painful and sanguinary rites; to rescue the devoted victim from the wheels of Moloch's tower; to snatch the tender infant from the jaws of the alligator; to save the aged parent from premature death in the Ganges; to extinguish the flames of female sacrifice, and to 'cause the widow's heart to sing for joy.'

"Another object of his Work has been, to shew, that while the feelings of the Christian are painfully affected by the exhibition of these sufferings and atrocities, Infidelity, on the other hand, can behold them, and DOES behold them, with all the coldness and apathy of Voltaire. And this is the practical triumph of Christianity over philosophical unbelief. While by the former, the best feelings of our nature are meliorated, and improved, and softened, and extended; they become, by the influence of the latter, *stupid, and cold, and torpid, and dead.*"

Nov. 12, 1811.

REVIEW of a Plain Statement of some of the most important Principles of Religion,
as a Preservative against INFIDELITY, ENTHUSIASM, and IMMORALITY.

By the Rev. THOMAS WATSON.

[Concluded from page 112.]

MR. WATSON informs us that our Saviour "studiously avoids every thing that is only curious, and every thing which is dark and

and abstruse." P. 110. That our blessed Saviour, in whom dwelleth all the fulness of Godhead bodily, did not deliver things *merely* curious, will be readily admitted; but that he delivered several things which to his disciples were dark and abstruse, till after he rose from the dead, is infallibly certain. Is there nothing dark or abstruse, in Mr. W.'s sense of the words, in the following passages? "This is my blood of the New Testament, which is shed for many for the remission of sins?" Or in this, "I and my Father are one?" Or in Christ's promising to his disciples the gift of the Holy Ghost, as a Comforter?

Page 111. "We are brought to love God in a manner similar to that by which we love men. Place before us a perfect moral character, which, if we have not seen, we may suppose:—now we cannot help loving such a character." Unhappily for this old pagan sentiment, it is opposed to matter of fact. There was once a perfect moral character in the world, the God-man Christ Jesus, and he was not only placed before numbers, but wrought most stupendous miracles in their presence: but did his presence and miracles united excite their love? They hated him, because he testified that their deeds were evil. His apostles were *very good*, if not *perfect* moral characters, and yet so far was he from soothing them with the hope of being the delight of mankind, that he said, Matt. x. 17, "Beware of men, for they will deliver you up to the councils, and they will scourge you in the synagogues."

Vain philosophy leads many in the present age to say, "We may, when we choose, present to our minds the Supreme Being, possessed, as he is, of infinite perfection, and by an act of our will, make him the object of our love." But who, not blinded by the god of this world, does not see, that no man continuing in his natural fallen state, is capable of loving God? Reason and Revelation conspire to prove that there must be a suitableness between the agent loving, and the object beloved. But what suitableness is there between a man, influenced by the carnal mind, and God, who is infinitely holy? We answer, not any; and hence, all who resist the Holy Ghost, whose agency alone can produce inward holiness, are haters of God. To the natural man, however he may reason upon a good life, and the beauty of virtue, and the deformity of vice, the "things of the Spirit are foolishness; nor can he know them, because they are spiritually discerned," 1 Cor. ii. 14.

Mr. W.'s censure, contained in page 108, applies almost exclusively to Antinomians. We say *almost*; for he blames those who say there "is no kind of merit" in the performance of good works, "and that it is dangerous to rely upon them." Both these positions may be true or false, according to the ideas annexed to the phrases, "no kind of merit," and "it is dangerous to rely

upon them:" for if we mean that no performance of our's possesses any *such* merit, as more or less to atone for the least sin of which we have been guilty, we maintain a proposition strictly evangelical; Christ being the only meritorious cause of our salvation. But if we mean, that good works, properly so called, will not obtain a *suitable* reward, though that reward itself be a free gift, we maintain an unscriptural tenet: for all men shall be judged according to their works. If by the assertion, it is dangerous to rely upon good works, be meant, that not by works of righteousness that we have done, but of God's own *mercy* he hath saved us, the position is perfectly scriptural. But if we mean that works springing from a living faith are not acceptable to God, or that any persons can be saved without good works, we mean what is both unscriptural and absurd.

"I know," says our author, page 118 and 119, "that there are many men of excellent characters who support these principles; and that they wish not to encourage vice; that they have a method of recommending moral duties; and labour to avoid the charge of countenancing immorality. But the manner of avoiding such charges is so dark and perplexed, that it is not easy for those, who are possessed of a good understanding, to become masters of the explanation: in what situations then must be Christians of honest hearts, but of plain capacities?"

Mr. W. undoubtedly refers, in this passage, to those ministers of the gospel, who preach the doctrines of original sin, the atonement, justification by faith, regeneration, and the witness and fruit of the Spirit. Those who consistently maintain these doctrines, deliver many truths with which unawakened sinners, who flatter themselves that they have "honest hearts," are unacquainted. For instance: they maintain that they who are in the flesh, viz. a carnal state, cannot please God; that the unrenewed heart is deceitful above all things, and desperately wicked; that without holiness no man shall see the Lord; that all genuine, gospel believers are created anew in Christ Jesus, and have received the Spirit of adoption; and that such can rejoice with joy unspeakable and full of glory. Now, these few plain gospel truths, tho' well understood by even babes in Christ, are not so plain to many who boast of "honest hearts," while they lead immoral lives, as that there should be a *great change* in their moral conduct. The worst of them will admit that they ought to reform their lives; though they strenuously maintain that their hearts are good and honest. How "dark and mysterious" must even the first principles of the doctrine of Christ be to men so lost to right views of religion, as to think goodness of heart compatible with immorality of life! It is the nature of sin to blind the understanding, as well as to harden the heart; hence the numbers who palliate gross crimes,

crimes, by the gentle names of "unavoidable imperfections and deficiencies." Characters of this description do not understand, that, having transgressed the divine law, they are already condemned; that the law once broken can never justify; and that if ever they be saved, it must be by grace through faith in the Lord Jesus Christ. These sacred truths appear to them, doctrines dark, mysterious, and perplexed; while they admire the wisdom of a man who represents all, who maintain that religion is "something different from a good life," as conspirators against the moral precepts of the Gospel. Now, all who are acquainted with the nature of inward religion, which implies the possession and exercise of faith, hope, and love, know, that though a good life, in the Scripture sense of the words, viz. a *holy* life, invariably accompanies it; yet men may live, what the world terms a "good life," while they remain proud, vain, and self-sufficient, and consequently are destitute of true religion. The truth is, that mere moralists have extremely vague and imperfect views of Gospel morality. They are wholly unacquainted with that purity of intention, which leads its professors constantly to aim at God's glory, in all their thoughts, desires, words, and actions. Nor have they any knowledge of the essential duties of self-denial, and of taking up the cross. Like the pharisees of old, they trust in themselves that they are righteous, and despise others. Ignorant of both law and gospel, they substitute a most defective morality, which they generally designate by the fashionable term *virtue*, for that holiness of heart and life, without which no man shall see the Lord.

Our author says, page 123, "But they persist, 'that you lessen the merits of the divine Saviour, if you allow any thing to be done by man himself.' But in answer, I cannot find any place in the New Testament, where this doctrine is fairly published." If by the phrase, "any thing to be done by man himself," be meant, that not any thing can be done truly good, without divine assistance, the position is fully and fairly published in the New Testament. St. John, in the 15th Chapter of his Gospel, informs us, that Christ said, "Without me ye can do nothing;" i. e. nothing spiritually good. St. Paul says, 1 Cor. xv. 10, "I laboured more abundantly than they all; yet not I, but the grace of God which was with me:" and in Phil. iv. 13, he says, "I can do all things through Christ which strengtheneth me." These passages fully prove that the necessity of divine aid, in order to do any thing acceptable to God, is maintained by our Lord and St. Paul.

With what Mr. W. says against the doctrine of unconditional election, we are not concerned; as, from the fullest conviction, we embrace the doctrine of general redemption. But though we

reject the doctrine of unconditional election, it affords us the most heart-felt pleasure to mention, upon every proper occasion, the piety, zeal, talents, and usefulness of many thousands of those with whom we differ on that subject. On that point, and others connected with it, sound practical Christians, in imitation of Whitefield, a burning and shining light, "agree to disagree." They differ only on matters of opinion, which affect neither the foundation nor superstructure of true religion.

We are told, page 132, that "in favour of moral virtue, our Saviour is decided," and that "St. Paul, in general, speaks in perfect conformity with the sentiments of his divine Master." That our Saviour is decidedly in favour of moral virtue, is no new discovery, for no man, however heterodox, calling himself a Christian, ever thought otherwise: but that St. Paul, *in general*, but not *universally*, speaks in conformity with the sentiments of his divine Master, must appear rather novel to those who are not immersed in the dregs of Socinianism, and who, consequently, do not believe that the Apostle of the Gentiles was an "inconclusive reasoner."

But our author speaks out in page 127. "Suppose that you should find any sentiment or doctrine in the Epistles, that stands in contradiction to this," viz. that "morality is highly acceptable to God;" "upon what principle should we settle this difference? To whom are we to give the preference? To Paul, or to JESUS CHRIST?" This is Socinianism, and of the worst kind, without a mask. Suppose we should find *one* sentiment or doctrine in St. Paul's writings opposed to any delivered by our blessed Saviour, the necessary consequence would be, that we must believe St. Paul did not possess that plenary and infallible inspiration, of which every orthodox Christian has hitherto believed him possessed. Why did not Mr. W. tell us wherein he supposed St. Paul contradicted Jesus Christ? The Christian world in general, confessedly depraved as it is, is not yet sufficiently stupid to receive a wretched hypothesis, which sets Christ and any of his apostles at variance, on any *single* sentiment or doctrine. We shall not insult the good sense, nor shock the piety of our readers, by proving what to them carries the force of demonstration, namely, that the Scriptures do not contain a single contradiction. They know that *all* the parts of a revelation which has the God of truth for its author, are, and must be consistent.

On the subject of enthusiasm, our author, as might be expected, says much, but to very little purpose. There is, he tells us, page 147, a species of enthusiasm "which crafty men feign, and interested men foment and encourage. It is this which encourages those wild feelings, or expressions of feelings, which outrage all reason and experience. Men, under the influence of this spirit,

spirit, pretend to feel, sometimes horrors the most dreadful, and, at other times, joys unutterable. But they carry this still farther. They believe, or affect to believe, that they receive also communications from heaven, and illuminations from above; and proceeding to the utmost extravagance, they feel assured that their sins are pardoned, and that their eternal happiness is secure. Now these are not harmless delusions; they ought to be combated, on account of the mischief they create, and the disgrace which they inflict on religion." We have given this passage at length, as a specimen of our author's zeal against enthusiasm. In his haste, he not only sets himself up as a judge of the workings of men's hearts, and of their intentions, which can be infallibly discerned by none save God and themselves; but brands the language of inspiration itself, as expressive of enthusiasm. Who are the crafty men that feign the inward feelings, which are the subjects of his attack? Can he, without a knowledge of men's hearts, be certain that the feelings which he reprobates, are not real? And who are those interested men, that foment and encourage feelings which outrage all reason and experience? Did any of those interested men, if such there be, entrust Mr. W. with their secret? He has himself informed us, that among other things, he means by wild feelings, joys unutterable, a sense of pardon, and pretensions to illumination from above. Does he not know that St. Peter represents believers as rejoicing with joy unspeakable and full of glory? And that St. Paul prayed, that the Roman Christians might be filled with *all* joy, as well as peace, in believing? And that St. John says, "I write unto you that your *joy* may be *full*." Did he never read, that "all who believe are justified," and have peace with God through our Lord Jesus Christ? Or that genuine believers are enlightened, and that God, who commanded the light to shine out of darkness, hath shined in their hearts? A writer who ranks divine illumination, pardon of sin, and joy in the Holy Ghost, with the effects of wild feelings, is ill qualified to edify his readers.

"Weak men are easily wrought upon and deluded; and they are soon misled by the confident assertions of the hypocrite or impostor." P. 148. All appear, in Mr. W.'s estimation, to be either hypocrites or impostors, who earnestly endeavour to awake sinners slumbering on the verge of eternal ruin, to a sense of their guilt and danger. His temper must be suspicious in the extreme. Dr. Priestley, with all his heterodoxy and eccentricities, spoke honourably of a people, who are manifestly the objects of Mr. W.'s gross abuse.

Page 150. "What must be the spiritual pride and presumption of those, who believe themselves to have attained the highest hopes that can be attained by mortals?" The highest hope that

any mortal can attain, is a *well-grounded* hope of heaven; and to that hope, St. Peter informs us, all true Christians are begotten. Nor does this hope produce pride, but the very reverse. It cannot be possessed by any, save the truly humble; who, far from looking down with contempt on unhappy sinners, who are heaping up wrath against the day of wrath, sincerely and fervently pray that they may be recovered out of the snare of the devil, by whom they are taken captive at his will.

“The deluded converts are labouring to believe and adopt, what they are told they must feel. They are forbidden to enjoy any of the innocent amusements of society, as a relief to their distressed souls. They are kept continually on the rack, and fixed on such exercises only, as are too powerful for weak minds. It is not to be wondered, then, that the spirits, from this unnatural agitation, should sink down in confirmed melancholy, or burst out in outrageous madness. Those have the best chance of escaping, who are least in earnest in these operations.”

On reading this passage, a stranger, unacquainted with the civil and religious liberty enjoyed by the inhabitants of this country, might be disposed to think that our author had found out, in the bottom of Yorkshire, a dreadful Inquisition, in which the wretched inmates are tortured to melancholy and outrageous madness. Adopting this error, he would naturally inquire, for what supposed or real crimes persons were dragged to that habitation of cruelty. But how would he be surprised to learn, that the persons said to be tortured, are under no confinement, nor obliged, by any penalty, civil or religious, to submit to the cruel exercises which they undergo! “But who are the men, he would be disposed to ask, that voluntarily undergo such torture; and who are the monsters that subject them to such grievous sufferings?” Let the supposed stranger be a man of reason and religion, and the following plain statement of facts, magnified by Mr. W. into inquisitorial cruelty, will afford him the sincerest pleasure.

In Yorkshire, as well as in other parts of this island, the people are favoured with a plain, sound, gospel ministry. In many parts, the word of the Lord delivered by his messengers, is as a hammer and a fire to break the rocky hearts of sinners in pieces. Many of those who never had either the form or power of godliness, become apprized of their guilt and danger, and, in effect, cry out, “the remembrance of our sins is grievous to us; the burden of them is intolerable.” They part with all their sins, not excepting those which were once dear to them as a right hand, or a right eye. But they are not satisfied with good desires and an outward reformation; they seek for a sense of pardon, without which true happiness, upon any principle rational or divine, is impossible. They feel themselves so fast bound in the chains

chains of guilt and sin, that they cannot deliver themselves; and hence the cry of their soul is, "Undertake for me, O Lord, for I am oppressed; O Lord, I beseech thee, deliver my soul." To their "distressed souls," what are called innocent amusements, can yield no relief; nor have they any relish for them. Some of those who were once similarly affected, but have found rest to their souls, supplicate the throne of grace in their behalf; and instead of torturing their disconsolate minds with the terrible denunciations contained in God's word against impenitent sinners, encourage them, by repeating some of the great and precious promises made to returning sinners. Thus encouraged, the penitent sinners believe with the heart unto righteousness, and obtain pardon, and peace, and heavenly joys. They receive the Holy Ghost in his comforting, guiding, cleansing, and strengthening influences; and go on their way rejoicing. They evince the reality of the change which they have experienced, by a holy life and conversation. Knowing that "time is given for use, not waste," they throw none of it away upon the sinful amusements of the age. Their old companions in sin and folly, wonder that they do not, as formerly, accompany them in excess of riot. Unacquainted with the nature of true godliness, they call them hypocrites, impostors, and enthusiasts. This is a plain, unadorned statement of the facts which are represented by Mr. W. as effects of cruelty, hypocrisy, imposture, and enthusiasm.

The title of the book which we are about to dismiss, is one of the most promising kind: for who would not wish to have a preservative against infidelity and enthusiasm? But the contents belie the title-page. It is no preservative against either infidelity or enthusiasm. Under the odious appellation, enthusiasm, the author attacks inward religion; and his hinting that St. Paul does not write *universally* in conformity with the sentiments of our blessed Saviour, is calculated to lead the unwary into infidelity. To the work is very appropriately annexed a heathen hymn, for a more heathenish book written by a man dignified with the title of "reverend," never issued from the press.

OÆ. 23, 1811.

THE WORD OF GOD ILLUSTRATED.

"Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in,"
Matt. xxiii. 13.

THE Pharisees derived their name from the word פָּרִישׁ, *pharis*, to separate, because they separated from others under a pretence of superior

superior sanctity. The period when they were first formed into a sect is unknown; but it appears from Josephus, that they were become a numerous and powerful body in the time of John Hyrcanus, about one hundred and eight years before the Christian era.

They maintained that God gave to Moses, on Mount Sinai, a *double law*; the one written, the other oral; the latter being in their opinion, an exposition of the former. They pretended that Moses repeated the oral law to Joshua, that Joshua delivered it to the elders, the elders to the prophets, and the prophets to the wise men of the great synagogue, from whom successively it descended to after ages. Judah Haccodhesh committed these traditions to writing about one hundred and fifty years after Christ, and called the book *the Mishna*, or *the Second Law*.

It has been generally supposed that the Pharisees, though very corrupt in principle, were remarkably moral in practice. But this is a contradiction; a corrupt tree cannot bring forth good fruit: and it is a fact, that their lives were as depraved as their hearts. They did not even *teach** a pure morality. The traditions of the elders, which the Pharisees strictly attended to, and preached up with uncommon zeal, were subversive of the moral law. "In vain do they worship me, teaching for doctrines the commandments of men. For *laying aside* the commandment of God, ye hold the tradition of men. Ye *reject* the commandment of God, that ye may keep your own tradition. Making the word of God of *none effect*, through your tradition which ye have delivered." Our Lord has given a striking instance of this, upon a subject of the utmost importance. "Moses said, Honour thy father and thy mother: and, Whosoever curseth father or mother, let him die the death. But ye say, If a man shall say to his father or mother, It is corban, that is to say, a gift, by whatsoever thou mightest be profited by me, he shall be free. And ye suffer him no more to do aught for his father or his mother," Mark vii. 1—13. Dr. Doddridge's paraphrase is a good explanation of this tradition. "But what you teach is contradictory to this divine command; and an ungrateful child may justify himself in the neglect of it, in consequence of your tradition: for you assert [*that*] any one may say to his father or mother, [*let that be*] Corban, that is to say, let it be reckoned as a devoted thing, or be considered as a gift dedicated to the altar, by which thou mightest otherwise receive advantage from me, and he shall then be free from the command, and not be under any obligation to honour and relieve his father and his mother. And in this manner, out of regard to such a rash and impious vow, you

* The Scribes were the preaching clergy among the Jews, and for the most part were of the sect of the Pharisees; hence, in the gospels, they are generally associated together.

not only suppose he may innocently omit this evident duty of natural as well as revealed religion, but will *no more permit him to do any thing* for the relief even of *his father or his mother.*" Dr. Campbell observes, "The words, *Be it corban*, or devoted, involve an imprecation against himself, if he shall ever bestow any thing to relieve the necessities of his parents: as if he should say to them, 'May I incur all the infamy of sacrilege and perjury, if ever ye get a farthing from me;' than which we can hardly conceive any thing spoken by a son to his parents more contemptuous, more unnatural, more barbarous, and consequently more justly termed *κακολογια*, opprobrious language." Thus if a youth, in a fit of passion with his parents vowed, "Whatever of my property might be useful to you, *is corban*," the Pharisees immediately absolved him from all obligation to support them, and from the curse of reviling them; but nothing could release him from the obligation of this tradition; for should he afterwards repent, or should his parents be on the point of perishing through want, they "suffered him no more to do aught for his father or his mother." The treasury, which was the depository of things devoted, was under the management of the chief men among the Pharisees; and this explains their strict attention to this tradition. But the worst of it is, this was not a solitary instance of awful corruption in their doctrine; for it is added, "*And many such like things do ye.*"

There is perhaps no part of the word of God, which has been more generally misunderstood, than Matt. xxiii. 2, 3, "The Scribes and the Pharisees sit in Moses's seat; all therefore whatsoever they bid you observe, that observe and do: but do ye not after their works, for they say, and do not." Hence it is inferred, that our Lord acknowledged their authority as teachers, and *seriously* desired the people to follow their doctrine. Had they taught a pure morality, this interpretation would appear *specious*; but we have seen that they preached the traditions of the elders to the subversion of the law; and instructed children how to curse and abandon their aged parents with impunity, *and many such like things*. In fact, in immediate connection with the passage under consideration, our Lord has pointed out several errors in their doctrine, and the pernicious influence of these errors upon the minds and conduct of their followers. 1. They held the mere humanity of the Messiah, Ch. xxii. 41—46. 2. They shut up the kingdom of heaven against men, and would neither go in themselves, nor suffer even those that were entering to go in, Ch. xxiii. 13. 3. They made their proselytes twofold more the children of hell than themselves, ver. 15. 4. They instructed the people how to curse and swear with impunity, ver. 16—22. 5. They taught that the true ministers of Christ were not fit to live, and accordingly murdered them, ver. 34, 35. Now, could our Lord *seriously* desire the people to
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put themselves under the instructions of men who would teach them to disbelieve the doctrine of his Godhead? who would hinder them from entering the kingdom of heaven, by making them children of hell? and who would instruct them to curse, and swear, and murder?

The truth of the matter appears to be this: The people had a very high opinion of the Pharisees, and cried them up as learned and wise men, who must know the law, and consequently were well qualified to teach it. They admitted, indeed, that they were not very pure in their manners, but they had the old apology ready; "We must do as they *say*, and not as they *do*." Very well, says our Lord, since you admit the authority of the Scribes and Pharisees to sit in the chair of Moses, and expound the law, "whatsoever they bid you observe, that observe and do;" the consequence will be, they will "bind heavy burdens, and grievous to be borne," of traditionary rites and ceremonies, "and lay them upon your shoulders:" and while you are groaning under the load, instead of extolling them as excellent ministers, you will censure them as hard task-masters, and will know how to prize my ministry, which will set you at liberty from this yoke of bondage, Matt. xi. 28—30. He then proceeds to expose their hypocrisy, pride, and ignorance, in the strongest colours. Consider our Lord, then, as speaking *ironically*, and every difficulty vanishes. There is an instance of the most cutting irony addressed to the Pharisees, in verse 32, of the same chapter: "Fill ye up then the measure of your fathers." See also another in Mark vii. 9: "Full well ye reject the commandment of God, that ye may keep your own tradition." Those, therefore, who lived up to the doctrine of the Pharisees, would be essentially defective in point of moral virtue. It is of them and their deluded followers that our Lord observes, "They be blind, leaders of the blind; and if the blind lead the blind, both shall fall into the ditch," Matt. xv. 14.

As the Pharisees did not preach morality, so neither did they practise it. Our Lord charged them with having "omitted the weightier matters of the law, judgment, mercy, and faith;" or, as Dr. Campbell renders it, "Justice, humanity, and fidelity." They must therefore have been dishonest, cruel, and treacherous. John the Baptist was startled when they applied to him for baptism, and exclaimed, "O generation of vipers! who hath warned you to flee from the wrath to come?" He insisted upon a *reformation of manners*: "Bring forth therefore fruits meet for repentance," or, according to the marginal reading, "fruits answerable to *amendment of life*."

It is singular enough, when such is the scriptural view of the moral system and character of the Pharisees, that Christians in general should suppose them to have been strictly virtuous in their lives,

lives, and that nothing was wanting to make them truly religious, but a change in their principles and motives of action. How unjust to call a man, who is punctual to his engagements, honest in his dealings, and kind to the poor, a Pharisee: He is nearly as far removed from a Pharisee, as an angel is from a devil.

But it will be demanded, does not our Lord represent the Pharisees as making clean the outside of the cup and platter? as being like unto whited sepulchres, which indeed appear beautiful outward? and as outwardly appearing righteous unto men? He does; but the question is, Of what did the white-wash consist? Not of the practice of moral duties, as has been already shewn, but, as will subsequently appear, of some religious rites and ceremonies.

The washing of hands before meat was a tradition of the elders which the Pharisees strictly observed. They severely censured the disciples for omitting this ceremony, (Matt. xv. 2, Mark ii. 4,) and considered the performance of it so indispensable, that they maintained, according to Godwin, "that in case a man should come to some water, but not enough both to wash and to drink; he should rather choose to wash than to drink, though he die with thirst." They also held it unlawful to eat with sinners, or even to touch them, Matt. ix. 11, Luke vii. 39. The bigot, therefore, who is superstitiously tenacious of every trivial rite and ceremony of his own system, and can tolerate the worst of vices in himself and his own sect, who makes his own creed the test of *sainthood*, and stigmatizes all other denominations of Christians as *sinners*, is a Pharisee.

The Pharisees pretended to fast twice a week, (Luke xviii. 12,) on Mondays and Thursdays; assigning as a reason for it, that Moses ascended Mount Sinai on a Thursday, and came down on a Monday. Though they put on a sad and sullen countenance, on those days, to deceive the multitude, and inspire an exalted idea of their piety, yet it is very doubtful whether they really fasted at all, Matt. vi. 16. And when you observe a professor, of loose morals, who looks dull and sour, under a pretence of gravity and seriousness, and who condemns the smile of cheerfulness as unchristian levity,—you see a Pharisee.

They prayed *long* and *often*; but they loved to do it *standing*, and in *public places*, such as the synagogues and the corners of the streets, that they might acquire a reputation for sanctity, and gain public confidence, which they knew how to turn to their own advantage. They devoured widows' houses, and, for a pretence, made long prayers, Matt. xxiii. 14. Their practice appears to have been this: when they heard of a widow who was left with some little property, they marked her out for their prey: they visited her, consoled with her on the loss of her husband,

offered to assist her in settling her affairs, and, to remove all suspicion, *made a long prayer*. By these arts they imposed upon her credulity, obtained her money, took possession of her house, and turned her out of doors. A man who constantly goes to religious assemblies, prays long, and loud, and often, but gets into all the debt he can, and never pays again, is a Pharisee; for he prays to be seen of men, that he may be thought to be religious, and thus, under cover of the good opinion he inspires, facilitates the execution of his schemes of iniquity.

They gave alms. But their charities were all of a public nature, performed in the synagogues and in the streets. The sounding of the trumpet before them, is a proverbial expression, to denote noise and ostentation. Their object, in all this, was to enjoy the praise of men. But when we read that they were destitute of humanity, Matt. xxiii. 23,—that they were covetous, Luke xvi. 14, and that they devoured widows' houses, Matt. xxiii. 14—we may be certain that what they gave publicly, was only intended to keep up their reputation, and enable them to carry on their nefarious practices with the greater ease; and that their charities were as seldom performed, and as small in quantity, as would possibly serve to promote the objects they had in view. A hard-hearted, covetous man will cheerfully give away a shilling, when it affords him facilities of gaining a pound. Whenever you see a great professor, who gives to public charities, but sends the private sufferer empty away; who grinds the faces of the poor, and robs the widow of her habitation, you may be certain you see a Pharisee.

They paid tithe of anise, mint, and cummin, and omitted the duties of justice, humanity, and fidelity, Matt. xxiii. 23. It follows, that those who acquire wealth by their immoral practices, and who devote a small part of their ill-gotten gain to the support of ministers and religious institutions, under an idea of sanctifying the remainder, are Pharisees.

They made broad their phylacteries. "The phylacteries," says Dr. Jennings, "are little scrolls of parchment, in which are written certain sentences of the law, inclosed in leather cases, and bound with thongs on the forehead and on the left arm." Godwin supposes they wrote at length on these parchments the four following sections of the law. 1. Exod. xiii. 2—10. 2. Exod. xiii. 11—16. 3. Deut. vi. 4—9. 4. Deut. xi. 13—21. They understood, literally, the command respecting the words of the law, "Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." From ostentation, the Pharisees made the hand phylactery so broad, that it reached above the elbow, pretending by this, an extraordinary reverence for the law. The Greek word, *φυλακτήριον*, *phylacterion*, signifies a *spell*; and

and these parchments were thus called, because the superstitious Pharisees supposed that, like amulets, spells, and charms, they would preserve them from dangers. Hence, those persons who lead wicked lives, and have a superstitious reverence for the Scriptures; who transcribe a few verses from the Bible, and wear them about their necks as charms, to preserve them from witches, and cure them from agues, are Pharisees.

They enlarged the *borders* of their garments. The Jews were commanded to "make them *fringes* in the borders of their garments." Numb. xv. 38, 39. The use of this fringe was, "that they might look upon it, and remember all the commandments of the Lord, and do them." This fringe was to be set upon the four corners of the upper garment, (see Deut. xxii. 12,) which was made of a square piece of cloth. As to the form of this fringe, the Hebrew word in the former text is ציצית, *tsitsith*, a flower; and in the latter, גְּדִילִים, *gedilim*, which denotes the *form* of the flower, for its import is, *cones*, or *conical clusters*, increasing in size from the apex or point. The fringe, therefore, was nothing else but a *conical flower* appended to the strings with which they tied on the upper garment, and which, in modern phrase, may be rendered a *tassel*, or *tuft*. This is the import of the Greek word Κρασπεδον, *craspedon*, which, in Matt. xxiii. 5, is improperly rendered *border*, and in Matt. ix. 20. & xiv. 36, *hem*. In all these places Dr. Campbell has rendered the word *tuft*. It was these *tufts* or *tassels* of their garments, which the Pharisees wore uncommonly large, under a pretence of superior regard to the law. Godwin observes, that they put sharp thorns into these tassels, that by their frequent pricking, they might be reminded of the commandment.

These tassels were worn by the Jews generally, and even by our Saviour; and it appears that the common people had adopted the superstitious notion, that some peculiar holiness, or virtue, resided in them; for the woman, who was diseased with the issue of blood, touched the hem (or a *tassel*) of our Lord's garment, in expectation of a cure; and with the same view, the inhabitants of Genesareth brought their diseased friends to him, "and besought him that they might only touch the hem, (or a *tassel*) of his garment."

"Some conceive," says Dr. Jennings, "the fringe [or tassel] was to be a distinguishing badge, which God ordered his people of Israel to wear on their clothes, in the nature of a livery, that they might be known for his servants, who was not ashamed to own them for his peculiar people; as he had before, for the same purpose, ordered them to wear a distinguishing mark in their flesh, namely, circumcision. This account well agrees with the reason given for their wearing it, "that they might look upon it, and remember all the commandments of the Lord to do them:" that is, that it might remind them that, as the servants of Jehovah,

whose livery they wore, they were bound to do all that he had commanded them. And as by this badge they were to be distinguished from the servants of all other gods, so it was to be a guard upon them from idolatry; accordingly it follows, 'that ye seek not after your own hearts, and your own eyes, after which ye used to go a whoring.' Those, then, who pay extraordinary respect to the word of God in their dress, but neglect it in their lives; who are more concerned about the shape and colour of a bonnet, gown, or coat, than the practice of piety and virtue, are Pharisees.

They were ambitious of worldly honour, loving the uppermost rooms at feasts, the chief seats in the synagogues, greetings in the markets, and the titles of Rabbi, Master, and Father. And every professor of religion who seeks distinction at feasts, and titles of honour, in one word, every proud professor, is a Pharisee.

They regretted the murder, and embellished the sepulchres of the ancient prophets, and persecuted the modern. It follows, that those who are perpetually crying up the virtues, and lamenting the persecutions, of the primitive saints, but who stigmatize the piety and virtue of their contemporaries as enthusiasm and fanaticism, and languish for the repeal of the acts in favour of liberty of conscience; that they may imprison, torture, and hang reputed heretics, are rank Pharisees.

If it be objected to the above, that a man ought not to be called a Pharisee, who imitates the ancient Pharisees only in some one particular; it may be replied, that in each of the particulars noted, they acted the hypocrite, and hypocrisy was the *distinguishing characteristic* of the sect: "Beware of the leaven of the Pharisees, which is *hypocrisy*." By this term, our Lord frequently designated them: "Be not as the hypocrites. Woe unto you, hypocrites," &c. &c.

Godwin divides the Pharisees into seven sorts; but it is not worth while to go into a detail of their petty differences, since, in point of character, they were much the same.

But it will be said that they were not all alike; the worst of them might be as bad as here represented; but surely there were exceptions. I answer, that the remarks above characterize them as a sect; and it is to be feared that the exceptions were but few, as our Saviour never spoke favourably of them; and it would be an impeachment of his character, to suppose that his indiscriminate censures did not apply to them generally. The Pharisee that went up to the temple to pray, gave himself a good character; but when we reflect that he went down to his house unjustified, and that hypocrisy, which includes lying, formed a constituent part of the character of a Pharisee, we cannot attach much credit to his bare assertion. The Apostle Paul is generally considered as having
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been a very moral man previous to his conversion; but this is doubtful. What he says of himself, Phil. iii. 6, that as touching the righteousness, which is of the law, he was blameless, is generally misunderstood. In the preceding verse, he informs us, that as touching the *law*, he was a Pharisee, i. e. he adopted their views and interpretations of it. But it has been shewn that they made void the obligations of the moral part of it, by their traditions: they omitted justice, humanity, and fidelity; and substituted, in the room of these virtues, the washing of hands, the frequent repetition of long prayers, the payment of small tithes, &c. &c. The apostle might, therefore, as a Pharisee, be reputed blameless, touching the law, though he paid no regard to its moral precepts. That he was not, in the proper sense of the word *blameless*, as touching the *moral* law, is certain, because it convinced him of covetousness, Rom. vii. 7. He also acknowledges that he "was before a blasphemer, and a persecutor, and injurious;" he consented to the death of Stephen, and was *exceeding mad* against the Christians. It will, perhaps, be said, in palliation of his destructive zeal, that he thought he had been doing God service. This explains his motive, but does not justify his conduct. Bonner, Laud, and other fiery bigots, have acted under the same persuasion, and our Lord represents it as common to *all* persecutors: "*Whosoever killeth you, will think that he doeth God service.*" Some have supposed that his profession of innocence respected the *letter* of the law, rather than the *spirit*; but even in this sense he was not blameless. The law saith, "Thou shalt not covet. Thou shalt not kill." Now, according to his own account, he violated the letter of the law in these two points; and none but a Pharisee can admit, that a man, whose heart is hardened by covetousness, and whose conscience is stained with human blood, is a moral character.

If it be objected, that the Pharisees could not have been generally reputed pious, had they really been the monsters of iniquity here described; the answer is, that in all ages the bulk of mankind have not considered the practice of moral virtue as necessary to form a character truly religious. Many fathers of the church, who were canonized by the papists, and whose title to sainthood is considered as indisputable by many protestants, were remarkable for nothing but covetousness and cruelty; they augmented the revenues of the church, and cursed, and persecuted to death, those whom they wickedly stigmatized as heretics. Have the Mandarins of China, and the Brahmins of Hindostan, gained their reputation for sanctity by a due discharge of all the duties of morality? What makes a modern popish saint? believing as the church believes, attending mass, confessing to a priest, eating fish instead of flesh near half the year, and many other matters equally remote from

from a life of holiness. And what are those things which constitute many a modern protestant saint? An orthodox creed, a zealous observance of the prescribed rites and ceremonies of worship, and hating all other denominations of Christians? Thank God! in all ages there have been a few who could see that the practice of virtue is indispensable; but as to the multitude, those who are at all conversant with history, and who notice the opinions and practices of their contemporaries, know that my representation of sainthood is not a caricature, but a striking likeness. Reader, "seek first the kingdom of God and his righteousness," (or, as Dr. Campbell renders it, "the righteousness *required by Him,*) in opposition to the righteousness required by the Scribes and Pharisees, and thou shalt be blessed with glory, honour, immortality, eternal life, while hypocritical Pharisees shall have their portion in the lake which burneth with fire and brimstone, which is the second death.

D. I.

THE WORKS OF GOD DISPLAYED.

ON SPRING.

To the Editor of the Methodist Magazine.

Dear Sir,

It is an excellent maxim, that "Every thing is beautiful in its season." This has excited me to send you the subjoined remarks. The vicissitudes of seasons, is a subject frequently handled; but it is so rich a storehouse, that it cannot easily be exhausted. The insertion of the following reflections, (at the proper period,) will much oblige, dear Sir,

Your's, very respectfully,

ELUCIDATOR.

"From yon bright Sun, what floods of light
Burst in, and gild creation's ample round!
Irradiate, and with genial warmth restore
Nature's soft, sleeping charms! gay liv'ried Spring,
In bloomingsweets acknowledges the ray
Benevolent and mild."

"Tho' time returning Winters bring,
Returning Winter yields to Spring."

Thou renewest the face of the earth, Psalm civ. 30.

IN this Psalm David celebrates, in lofty strains, the perfections of God, as displayed in the surrounding works of nature. Amongst the beautiful passages with which this piece of devotional composition abounds, must be reckoned the expressive exclamation, "Thou renewest the face of the earth." This pointed address to the Almighty, has been much admired by sacred critics; and Milton is supposed to have taken from this psalm a very sublime address, which he hath put into the mouth of our first parent. Of the psalmist's exclamation, "Thou renewest the face
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of the earth," we are powerfully reminded at this pleasing season of the year. It intimates that we should notice this renewal of the earth, and it teaches us to ascribe it to the influence and energy of God. There are persons, however, who pay but little attention to the "wondrous works of God." Day after day, night after night, season after season, and year after year roll over their heads, and leave on their hearts but very slender impressions. It must indeed be confessed, that the objects of nature becoming familiar to us, lose, in our estimation, much of their beauty, and are consequently, the less capable of raising in our minds vivid emotions. The eye is insensibly accustomed to the glaring light of day, and is also habituated to the sable darkness, in which night wraps up the objects of creation. The brilliancy of the sun, the paler lustre of the moon, the stability of the earth, and other phenomena equally striking, are not noticed as they deserve. The creation of the world was a marvellous display of divine power. But of this we are not such competent judges, as we are of the renewal of "the face of the earth." The creation of the world we never saw. Never did our eyes behold the chaotic mass, in which, for some time after its being created, the elements lay confused together; and out of which arose this fair, this beautiful system of nature. Whereas, on the contrary, the renewing of the face of the earth annually occurs, and is annually witnessed by the children of men. We see, feel, and lament the rude defacing hand of winter,

"Who, with his cheerless breath, shakes off the leafy honours of the grove."

But do we not also, on the return of spring, see, feel, and rejoice in the renovation of all things? Yea, we cannot but exult to see creation revived throughout her wide domains. All such scenes should be noticed, remembered, and improved. They are worthy of our admiration, our gratitude, and praise. This important revolution in nature, the royal penman ascribes to the influence and energy of God; "Thou renewest the face of the earth." That there is a God, is a primary truth acknowledged by the wise and good in all ages, and all nations of the world. To this supreme Being the creation of all things is attributed, and, beyond a doubt, the yearly restoration of universal nature springs from the same benevolent source. I will hear, saith the Lord, (by the prophet Hosea;) "I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel." What a beautiful transition, from one object to another, beginning with the operation of God, and ending with the use and service of man. But why has the Lord Jehovah thus appointed the renewal of the face of the earth? I. To remind us that he is its Creator and Preserver. We are prone to forget

forget the all-pervading influence of the Deity. The sons of men do not sufficiently advert to the presence of God. This renovation of nature should raise forcible emotions on the mind, and cause suitable expressions to drop from the tongue; such as, "These are thy glorious works, Parent of good! O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches." Let it ever be confessed, that even the opening of the vernal blossom is an act of omnipotent power.

II. God, by annually renewing the face of the earth, imparts to man a greater portion of pleasure and happiness. It remains with him to determine the degree of felicity to be enjoyed. The crawling insect is happy in its sphere. The tender bird, with its elegant plumage and warbling notes, rejoices in its existence. The strong quadruped, with its firm and hardy limbs, triumphs in the might of its strength: yea, from the almost invisible mite, up to the enormous elephant; from the shrimp, up to the whale; each class, or tribe; has a portion of pleasure, and that assigned by the greatest and best of beings. If this is the case with the minor links in the chain of existence, what shall we say with relation to man, the favourite of heaven's immortal King? Man stands at the summit of this lower world; he possesses exalted faculties, and to him are opened innumerable sources of enjoyment. Amongst the rest is the renewal of the face of the earth. It pleases with its novelty, and its rich variety administers to our gratification. The return of spring forms an animated contrast to the ravages of winter. How very interesting is the following sight:

"Already now the snow-drop dares appear,
The first pale blossom of th' unripen'd year;
It's name and hue the scentless plant retains,
And winter lingers in its icy veins."

Thus God, by renewing the face of the earth, intended to give the children of men a larger portion of pleasure and happiness. How elegantly picturesque are the following passages: "He sendeth the springs into the vallies, he watereth the hills from his chambers; he causeth grass to grow for the cattle, and green herb for the service of man. He maketh the earth soft with showers, he blesseth the springing thereof. He crowneth the year with his goodness, and his paths drop fatness. They drop upon the pastures of the wilderness, and the little hills rejoice on every side. The desert rejoices, and buds, and blossoms like the rose:" and all this variegated scenery is exhibited for the augmentation of the happiness of man. But,

III. The renewing of the face of the earth, is a very fine emblem of the resurrection of our bodies from the dust of the grave. This grand doctrine is clearly revealed in the gospel of Jesus Christ,
but

but in the renewal of the face of the earth, we have a striking analogy. The great and glorious Being, who renews inanimate nature can, and will in due time, restore the human frame, and invest it with its primeval honours. This doctrine cheers our hearts, confirms our faith, and directs our view to that auspicious morn, when this mortal, which is hastening to the tomb, shall "put on immortality ; and this corruptible," which is verging to decay, shall "put on incorruption." The pious christian, and the enraptured saint, are not exempt from the dominion of the grave ; and their ashes must mingle with their kindred dust. But Jesus is "the resurrection and the life." With thankfulness we should receive the interesting intelligence, and hail the joyful period ; when beauty shall spring out of ashes, and renewed life out of the dust. Jesus hath conquered sin, death, hell, and the grave ; therefore, child of immortality, mourn no longer.

See, see by the eye of faith, the triumphant conqueror ! From his girdle are suspended the massy keys of "death and hell." By passing through the grave himself, he hath made it a passage to the realms of light. It is he that will burst your bonds asunder, and emancipate your imprisoned clay from death's dominion. With delight behold the descending Saviour, a luminous cloud his chariot, his harbinger a sounding trumpet, announcing to the earth, the sea, and every recess where human atoms lie, that their deliverer claims his own. Yes,

The ashes now in golden urns,
When Jesus for his faints appears,
Deliver'd up shall be :
Each scatter'd atom shall unite,
And, O ! how dazzling is the sight,
What perfect symmetry !

THE PROVIDENCE OF GOD ASSERTED.

Extracted from the History of the Mission of the United Brethren among the Indians in North America.

ON the evening of the 24th of November, 1755, the Mission-house on Mahony, belonging to the Moravians, was attacked by a number of French Indians, and burnt, and eleven of the inhabitants murdered. Brother Fabricius leaped off the roof of the house, but before he could escape, was perceived by the Indians, and instantly wounded with two balls. He was the only one whom they seized alive, and having despatched him with their hatchets, took his scalp, and left him dead on the ground. The

rest were all burnt alive, and brother Senfeman, who first went out at the back-door, had the inexpressible grief to see his wife consumed by the flames.

The Brethren considered this disastrous event, not merely in a political point of view, but traced the providence of God in it, who, permitting this evil to take place, had graciously averted a much greater. Just about that time, nothing less was intended, than to destroy the whole work of God committed to the care of the Brethren in North America, and even entirely to overturn their whole establishment in that country. A bitter enemy of the Gospel had forged a letter, perhaps without considering the dreadful consequences of his malice, pretending that it had been written by a French officer in Quebec, and intercepted by the English. This letter was published in all the newspapers, and stated, "That the French were certain of soon conquering the English, for not only the Indians had taken their part, but the Brethren were also their good friends, and would give them every assistance in their power." The general suspicion raised by this lying accusation, was increased by the calm and steady behaviour of the Brethren. That cheerfulness, which proceeded from their resignation to the will of God, and enabled them to continue uninterrupted in their usual daily employments, was misconstrued by the deluded multitude, as a certain proof of the truth of the above-mentioned charge. It was therefore generally asserted, "That the Brethren were certainly in league with the Indians and French, for otherwise they would not be so contented, nor transact their business with such composure of mind." The common people were exceedingly enraged, and the Brethren were under continual apprehension of being attacked by the mob: nor could Government have defended them, though well convinced of the sincerity of their intentions. Travellers were not safe in the streets and inns. Bishop Spangenburg was insulted by an inn-keeper, who with one hand lifting up a large stake, and threatening to knock his brains out, held in the other the newspaper containing the above-mentioned letter. Bishop Spangenburg endeavoured to pacify him; but his answer was, "If what I say of the Brethren were not true, it would not be printed here." In the Jerseys a public declaration was made with beat of drum, that Bethlehem should be destroyed, and the most dreadful threats were added, that in Bethlehem, Gnadenhuetten, and other places, a carnage should be made, such as had never before been heard of in North America. It afterwards appeared, from the best authority, that a party of an hundred men who came to Bethlehem, were purposely sent to seek an opportunity of raising a mob; but the friendly and hospitable treatment they met with from the Brethren, who knew nothing of their intentions, changed their resolution. The suspicion

against

against the Brethren gained daily more ground in all the English colonies, and every body considered them as snakes in the grass, and friends to the French. But after the attack made upon the Brethren on the Mahony became publickly known, the eyes of the people were opened. Even before the remains of the murdered persons were interred, many hundreds of people came from distant parts, and seeing the settlement in ashes, and the corpses of the Brethren and Sisters burnt, were fully convinced of the untruth of the reports against them. Many shed tears, and, smiting upon their breasts, exclaimed: "Alas, how greatly have we sinned against an innocent people, accusing them of being in league with the Indians and French." One said, "I myself have entertained these wicked thoughts, and I am now not only convinced of their innocence, but find that they are the first in this country, against whom the rage of the savages has been directed. Ah, what should we have had to answer for, had we followed our design of exterminating the Brethren, and destroying their men, women, and children, upon the supposition that they were our enemies." Thus the sting of the adversaries in a great measure lost its power, and the Brethren now praised and thanked the Lord, who, by permitting the enemy to shed the blood of a few of their number, and to burn their dwellings, had entirely destroyed the designs of Satan, to deliver them altogether over to the fury of an enraged mob. And had Gnadenhuetten remained standing on the old spot, then, in all probability, the Indian congregation would have been attacked, and suffered a much greater carnage than that at the Mahony. It was likewise a consolation to the Brethren, that there had been no occasion to stain their hands with the blood of the enemy, but that all could join, together with the blood of their murdered brethren, to cry for mercy and forgiveness from God for the murderers.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MRS. PENELOPE GOULDING COKE.

BY HER HUSBAND.

(Concluded from p. 134.)

XVIII. Humility and Condescension.

THE various graces which conspire to form the Christian character, generally assemble together like the stars which unite to form a constellation. They appear indeed of different magnitudes, and in different persons put forth distinct degrees of splendour; but all are visible to an attentive observer. Closely connected with the benevolence and liberality of the dear deceased, were her humility and condescension. Indeed, wherever genuine humility is wanting, benevolence, how splendid soever it may appear, wears

but a suspicious aspect. But nothing in the case before us can afford room to render a single grace questionable. "She appeared," says one of her acquaintance, "to be clothed with humility, as she associated with the poor on all occasions, when she could make it convenient, and frequented the abodes of the most distressed, where they were covered with rags and filth; such abodes as one would scarcely conceive a person of her delicacy would deign to enter. Yet she repaired thither to administer relief, and would frequently stoop to perform the meanest offices. Oftentimes has she lighted their fires, when she has found them unable to do it themselves. Nothing was beneath her notice, when she thought it was in her power to render them any service. Sometimes she has gone with a female friend to visit and converse with the sick who were confined in the workhouse. These she would advise and admonish; and after praying with them, would distribute such pamphlets as she thought might be useful."

In the house of God, in conversing with her acquaintances, at home and abroad, she always sustained an uniformity of character. She did not profess herself to be as the servant of all, through a proud display of voluntary humility; but in the estimation of those who were the most intimately acquainted with her, the constant language of her actions was, "To me, who am less than the least of all saints, is this grace given." "Not unto me, but to thy name, O God, be all the glory." With her, all distinctions between what the world calls dignity and degradation, were lost in the superior consideration of doing good. Every action which tended to soften the miseries of human life, to promote the Redeemer's cause, to snatch sinners as brands out of the burning, or to pour the balm of consolation into the wounded conscience, acquired in her estimation, a true dignity from this very consideration. These are genuine features of sterling Christian humility and condescension.

XIX. Patience under Indignities, Compassion to Others, and Resignation to the Divine Will.

Nor was her patience inferior to her humility. "Often," says a friend, whose letter has been already quoted, "often have I beheld the provocations she has had to anger; but, through divine grace, looking to her blessed Lord, she remained unmoved, and presented to all, such a pattern of humility and patience as I never before beheld." As she was naturally of a haughty and imperious spirit, nothing could more clearly demonstrate the change which had taken place in her heart, than the striking contrast which she exhibited on these occasions. To a person who had never known her, prior to her conversion, it would almost appear, that meekness and placidity of temper were, with her, constitutional virtues.

For such was the effect of divine grace upon her heart, that scarcely a single trace remained of her natural disposition. "Her patience," says a friend, "was proof against the highest insults from the most contemptible persons, whether strangers or domestics." When, on certain occasions, her religious friends have paid her visits, her casual domestics have behaved sometimes with the most astonishing rudeness and assurance; and there have been instances in which they have abandoned their duty, and, in spite of every remonstrance, left her to fill their places. And when this improper conduct has been observed and censured by others, her constant reply was, "My God bore much longer with me." To bear such indignities from servants, without noting their conduct with pointed marks of decided disapprobation, would certainly have been censurable in her, had she not been actuated in this by a more noble motive than mere passive unconcern. When, on private occasions, some of her most confidential friends have hinted at the subject, her reply was, "These servants always shewed great kindness, and manifested a strong attachment to my dear father, and this draws a mantle over all their present failings."

An habitual acquaintance with the miseries of others, tends too often to stifle the humane dictates of our nature, and to blunt, if not extinguish, compassion in the human breast. But personal afflictions too frequently operate in the same way with still greater power, and more especially so with regard to bodily pains. An acquaintance with the latter can only be obtained through the medium of experience; and, in proportion to their acuteness, they often render the sufferer morose and impatient. These simple propositions result from the general dictates of our fallen nature. If, therefore, these causes operate without producing their natural effects, they afford an invincible proof that some new, some amiable principle is at work, to counteract their legitimate efficacy. Of this truth, the dear subject of these memoirs presents us with a splendid instance. She had long been familiarized to scenes of distress, both among strangers and her nearest friends; and, almost through life, had been a subject of complicated bodily afflictions; but in neither case did she act in concert with the general mass of mankind, when placed in similar situations. The miseries of others not only excited her compassionate feelings, but gave them new energies in proportion to their aggravation and number. Their continuance, instead of blunting the soft emotions of her heart, seemed to give new vigour to her humanity, and to urge the adoption of new measures for the relief of those who languished. Among her dearest relatives, the same principle operated in all its force. An increase of malady only displayed the unabating fervour of her affection, and imparted a new lustre to a virtue which no calamity could diminish. At the same time, though her personal sufferings

were great, no murmurs were known to escape her. She considered these afflictions as coming from the hand of God, as being sent in much mercy, though now appearing in disguise; and as being, above all things, best calculated to work out for her a far more exceeding and eternal weight of glory. To what then can we attribute this glorious deviation from the common track, but to that grace which can alone transform the soul, and make the believer a new creature in Christ Jesus?

XX. Her Marriage, and Separation from her old Associates.

Such was the general character of this amiable Christian, prior to my acquaintance with her. It has been drawn from the documents and testimonies of persons of integrity, many of whom have spoken from their own knowledge, and others from the most authentic information, which they have derived from such as were intimately acquainted with her.* In such parts as remain, I shall speak from my own personal knowledge, and shall find occasion in the relation of simple facts, to corroborate the truth of the preceding accounts.

Through a train of providential circumstances, which can excite no interest in the reader, and which have little or no connexion with the memoirs of her life, I was brought acquainted with this excellent woman. A congeniality of soul, subsisting between us to promote the glory of God to the utmost of our power, and also in many other respects, (if I may presume so to speak,) inclined us to a matrimonial union; and the solemnities of our mutual engagements were celebrated in the month of April, 1805. Immediately on our marriage, we hastened to carry into effect a resolution which we had previously formed. This was to quit the habitation of her early years, in which she had been partially secluded from society, and almost wholly from the world, to enter on a more extensive field of action, in which she might be more useful in her day and generation. The scene which presented itself, when she came to take her final leave of her religious friends, with whom she had taken sweet counsel for a number of years, was truly affecting. Prayers for her welfare, and tears at the thoughts of being separated from her, were mingled together in all the varieties which the conflicting passions could exhibit. The aged and infirm, who laboured under the joint pressure of poverty and affliction, and who had found relief from her bounty, followed her with the blessings of gratitude for past favours, and with tears which, perhaps, might partly arise from the apprehension that their future wants would find no benefactor. To dissipate

* I am much obliged to the Rev. Mr. Dermott, for his kind exertions in collecting, at Bradford, all the information in his power on this (to me) most interesting subject.

these fears we soon afterwards assured them that death alone should make an alteration in her list of pensioners. In this she invariably kept her word; and whoever may hereafter write a memoir of her husband, when he has joined her in glory, will be able to tell how he has acted since her removal to a world of spirits.

XXI. Ardent Desire to do Good, and Methods by which she accomplished it.

Removing from a stationary, to an itinerant mode of life, it was utterly impossible that she should search out those haunts of misery which she had been accustomed to visit, in order to relieve the unhappy sufferers. But this by no means contracted her liberality, or rendered her less beneficial to society. The delicacy of her constitution, preventing her from frequently visiting such as wanted her spiritual assistance, compelled her to enlarge the variety, and increase the number of such tracts as she had been in the habit of distributing. These she kept by her on all occasions; and no opportunity which presented itself of giving them an extensive circulation, was suffered to pass away unimproved. Having nothing in view but the glory of God, in these endeavours to snatch souls from death, her faith in the good effects which she anticipated, was exceedingly strong. And so deeply was her mind impressed with the value of immortal spirits, as to draw from her such expressions as these: "If I might be the means of saving but one single soul, it would be well worth the labour of my life." "And if" (addressing herself to me with her usual vivacity, when adverting to my ministerial labours,) it should appear at the last day, that I had been instrumental in saving as many souls as you, how greatly would you be surprised!"

Nor was her faith or labour on these occasions spent in vain. I can clearly recollect several specific instances of the good which has been wrought by the pamphlets which she distributed. I know the places in which many of those happy souls reside, who have been blessed through her instrumentality. And as the same tracts are still in existence, it surely is not unreasonable to hope, that hereafter they will be read by others who will also derive benefit from the perusal of them. These facts, of which I have been an eye-witness, have made such an impression on my mind, that I feel it to be an imperious duty to follow her example by imitating her conduct. Hereafter, when the memoirs of her life shall be accompanied with an account of her experience, which will be drawn from her own journals, and published as a distinct work, I have no doubt, that though dead she will continue to speak; and will ultimately prove a greater blessing by her bright example and religious character, than she was rendered during her life, though spent in acts of benevolence and zeal for the glory of God.

As her soul was constantly inflamed with an earnest desire for the salvation of souls, nothing could probably give her more pain than the thought, that in any form whatever she might be detrimental to my usefulness, by keeping me back from the discharge of any ministerial duty. To prevent these uncomfortable reflections, she was particularly anxious to avoid every cause that might ultimately lead to them. On this account, and under these impressions, she was always ready to remove from place to place, whenever duty rendered it expedient. Though unaccustomed to such a mode of life in her early years, no season of the year, no difficulty, no danger, was with her a sufficient inducement to raise objections against what appeared to be necessary, or to urge her to submit with a gloomy countenance that betrayed reluctance. Conscious of acting with a single eye to the glory of God, she was always confident in the divine protection. She knew that he was the God of seasons, and she was superior to difficulties and danger; and that those who trusted in him should be like Mount Zion, never to be moved. She also knew in whom she had believed, and felt in her own soul, a witness of the divine favour. What then had she to fear? Secure in the promises of the gospel, interested in the atonement of her Saviour, and confident in the constant protection of God, she contemplated the regions of eternal glory as her future home. The sting of death was drawn; to be useful to others was the only end for which she wished to live; and whenever God should be pleased to put a period to her life below, she was willing to be dissolved, and to be with Christ.

XXII. Voyages to Ireland, and the effect.

With a countenance enlivened with these gracious impressions on her soul, and these glorious prospects before her, she cheerfully engaged to accompany me to Ireland, when the business of the Conference, and the interest of religion, called me thither. For though she always had an unconquerable aversion to the sea, yet the thought of being in the way of duty, and of accompanying her precious jewel, (as she was pleased generally to term me,) from whom she could not bear to be separated, overcame every other consideration. To pass from time through a watery grave to glory, in company with her husband, was preferable, in her estimation, to a continuance in life without him. For frequently she has said to me, I should much like that we might go to glory together at the same moment, if it should please our Lord. This at first view may, perhaps, appear to betray some marks of undue attachment. But when it is considered that so powerfully did the love of God predominate in her heart, as in a great measure to abolish all distinctions between life and death, between time and eternity, that she felt an ardent longing for her future home, and had re-

signed her will to the will of God, this might be of sufficient weight to determine her in favour of her heavenly inheritance, without giving the least sanction to the charge of undue attachment. Our last dreadful voyage to Ireland in May, 1809, brought her faith and resolution to the severest trial. A most tremendous storm overtook us while on our passage, which put both the vessel and our lives in the most imminent danger. But though for some time the prospects of immediate death thronged upon each other, her confidence in God remained unmoved. She could not, indeed, presume to anticipate whether life or death should be her portion; but in this she found an unabating assurance, that whether she lived or died, she should be the Lord's. But though her soul escaped unhurt from this impending calamity, it happened otherwise with her body. The violence of the storm, the agitation of the deep, the rolling of the vessel, the peculiar company that were on board, and the commotion of the conflicting elements, had such an effect on her whole nervous system, that on her arrival at Dublin, she was seized with an alarming fever, which laid her up for some weeks, and once more endangered her life. And though, through the blessing of our kind Father, she recovered from this disease, and regained, in some measure, her accustomed vivacity, yet her delicate constitution was shaken to its foundation, and received a stroke from which it was never afterwards wholly restored.

XXIII. General Tenor of her Experience.

As her great aim was to live for the glory of God, so her conversation was in heaven, from whence she expected the Saviour, with whom her spiritual union was constant and direct. A sense of his favour seasoned all her words and actions; and his spiritual presence was like a well of water in her soul springing up to everlasting life. The love of God in Christ Jesus burned continually on the altar of her heart as a secret flame, which illuminating and warming all her powers, produced a ceaseless return of grateful love. This formed the brightest feature of her spiritual character. The uninterrupted communion which she held with God, dissipated every cloud, and enabled her to rejoice continually with a joy that was truly unspeakable and full of glory. From this inward flame which constantly animated her soul, some sacred rays would at times even beam upon her countenance, which a genuine servant of God might with ease discern. In these moments it seemed to manifest the stamp of heaven, and to shew that her whole soul was swallowed up in divine contemplations.

It must not, however, be supposed that she was without her trials. But then these trials were in general of an outward kind, arising from the debilitated and afflicted condition of her body.

Besides those which arose from this source, her trials were but few. For as she always lived near to God, whose intercourse with her soul was continually kept alive by the blessed influences of his Holy Spirit, the enemy of her soul had but few opportunities of gaining an advantage over her. On the most distant approach of sin, she would flee to her Saviour and friend, and on all occasions she found his grace to be sufficient for her. To keep alive a sense of this divine assistance, she was rarely, when alone, without a Bible in her hand; and, indeed, for several years before her departure, she rarely read any other book, unless it was the Hymns of the Messrs. Wesley. On entering the carriage which conveyed us from place to place, a small pocket Bible was almost constantly in her hand. In searching this she found sweet consolation. Her soul could rest upon the promises, and, with joy, draw water from these wells of salvation. This method of improving every moment of her time, kept her mind from wandering from her God; and by thus hanging in a state of dependance upon him, no room was left for temptation to assail her with success. With an eye to this, she has frequently observed both to me and to others, "I travel sword in hand;" and hence she found her God to be her shield and her defence.

As a natural consequence of this genuine devotedness to God, she sought not her praise from the children of men; and rarely manifested any satisfaction, when that which was apparently harmless, was voluntarily bestowed. Never do I recollect to have heard a boasting expression escape from her lips. "A sinner saved, a sinner saved," was her constant theme, whenever the grateful acknowledgments of others would lead her to esteem her own liberality or usefulness. It was to the atoning sacrifice of Jesus Christ that she uniformly ascribed every grace of his Spirit which she possessed; and to this, that from first to last she always looked for salvation. For though she was rich, exceedingly rich in every good word and work, she as much renounced all dependance on her own deeds for acceptance and salvation, as though she had been an utter stranger to every moral virtue. "The salvation of the righteous is of the Lord."

Enjoying much of the love of God in her own soul, it was her great delight to declare to others what he had done for her. And after making inquiries into their spiritual condition, she thought it a duty to urge them to seek that great salvation which she had found, or she would rejoice with them in that common, yet peculiar mercy, of which they were made with her the joint partakers. When surrounded by such friends as fell into our company in the course of our travels, this was always uppermost in her soul; and, whatever subject might engross the conversation, this was generally sure to find its way in some form or other, before a separation took

took place. Her questions in general were close and searching, and penetrated so deeply into the conscience, as scarcely to admit of an evasive answer. On this account, those who were experimentally acquainted with the deep things of God, drank into her spirit, and viewed her as one highly favoured from above; and it was with persons of this description that she found freedom to unbosom all her soul without the least reserve. Love to God, and resignation to the divine will, were the pleasing topics on which she delighted to dwell. And, as from the abundance of the heart the mouth speaketh, the theme was inexhaustible, as well as always animating to her soul.

In this happy frame of mind her days and weeks glided away, during that short period we were united together. Her experience indeed admitted of variations, but they were only variations of the dealings of God with her soul. But these facts will more fully appear hereafter, when her Diary shall be published in her own language, which arrested, as they passed along, the various impressions which she experienced in her spirit. These records of her communion with her God, cannot but be highly acceptable to such as desire an acquaintance with his dealings with the pious soul; and as it is intended very shortly to send them into the world, I forbear to mutilate them by anticipation.

XXIV. *Last Illness and Death.*

As she possessed, through life, a peculiarly delicate constitution, so, through her confinement at the boarding-school, and the long affliction of her mother, which took place when she was young, the tedious illness of her father, and her last voyage to Ireland, her whole system received a succession of shocks, every one of which accumulated her bodily afflictions. During the whole period of our happy union, she was occasionally subject to attacks of the spasmodic kind. Sometimes, when to all appearance she seemed in perfect health, these spasms would seize her on a sudden, when her whole frame would be so convulsed, that her spirit would appear as if taking its flight into eternity. These violent attacks have sometimes continued many days, occasionally for a week, and in some few instances, more than a fortnight.

In this state of increasing holiness, and of increasing bodily afflictions, which placed her patience and resignation in a most exalted light, she continued till towards the latter end of 1810, when some alarming symptoms of a dropsy aggravated her other complaints, and brought her, in all appearance, to the borders of the grave. To relieve her from these complicated sufferings, medical aid was called in; and, through the divine blessing, so far were the means used rendered efficacious, that the danger of the

disease seemed to be entirely overcome, and strong hopes were entertained of her recovery.

Through the month of December, 1810, she had been reduced to that state of extreme debility, that without the assistance of two strong persons, it was impossible for her to walk the room in which she was confined. But about the middle of January, 1811, she had so far recovered, that with a little help of a single female, she was able to walk from one room to another. On the evening before her death, she retired to rest with more visible strength and activity than she had manifested for many weeks preceding. But, alas! this was nothing more than a momentary vigour which afforded only a transient gleam of hope.

Confiding, however, in this delusive prospect of returning health, we both, after a little time, fell asleep. In this state we continued till about midnight, when I was roused from my repose by three groans, which indicated an awful crisis. I then instantly started from my bed, and finding her in the utmost danger, alarmed the house. The family of J. Holloway, Esq. with whom we at that time sojourned, and who had always shewn the utmost solicitude for her welfare, instantly got up; and with officious kindness, which can never be remembered without gratitude, rendered her all the assistance in their power. Medical aid was instantly sought; but, alas! before any could be procured, the die was cast for eternity. Without a sigh or groan she breathed her last; and, falling asleep in my arms, the immortal spirit took its flight from these earthly habitations. This mournful event happened on the morning of Friday, the 25th of January, 1811.

To describe my feelings on this awful occasion, would require a pen far superior to mine, and demand language more expressive than any which I ever could combine. With a bleeding heart I was enabled to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." But this was not the dictate of my affections. My feelings were alive to all the anguish of my bosom; while my judgment, with regard to the divine dispensations, and my faith in the promises of God, remained unchanged. My anguish was dreadfully acute. But while it awakened my understanding to contemplate the transitory nature of created good, I trust it did not destroy my resignation to the will of God. I sorrowed indeed with the severest smart, but not as one without hope. The prospect of shortly meeting her disembodied spirit in the realms of unfading bliss, cast a gleam of light across the cloud of darkness which threatened to overwhelm me; and it taught me to behold eternal day beyond the horrors of the tomb. The fullest conviction that her happy spirit, now delivered from the burden of the flesh, is in joy and felicity, has already, in
a certain

a certain degree, composed my agitated and afflicted mind; and I trust, that ere long, through the infinite mercies of God, it will regain a state of tranquillity which nothing here below will ever be so capable of disturbing.

XXV. Reflections on the mysterious Dispensations of Providence.

To unravel these mysterious dispensations of divine Providence is not the work of time, but of eternity. In our present state we see effects without perceiving their causes, and this, sometimes, involves these branches of the divine economy in the most impenetrable obscurity. We know, indeed, from his nature and unbounded perfections, that he is judge of the whole earth, and as such he must do right. We know also, from the attributes which form his character, that towards those who are the objects of his love, mercy is exercised in all his ways. But, as in many instances his goodness and mercy are concealed, we must live by faith and not by sight, unless we give up our confidence in his favour and redeeming love. And in an exact proportion as these obscurities become impenetrable, the evidence which arises from them in favour of a future state, acquires strength. As God does not willingly afflict the children of men, we know that he must look with an eye of wisdom that embraces the most salutary ends, and must act with a steady hand to the accomplishment of his purposes. On these grounds we must attend, with pious adoration, to his visible unveiled providences, and wait for the light of eternity to disclose the rest. It is not long before the curtain of mortality will drop with me, when, through the merits of my crucified Saviour, I hope to see him eye to eye, and face to face, and to know even as I am known. Then the causes of these apparent calamities will fully appear, and we shall (both of us) have reason to adore the goodness of God for the painful occasion of our present separation. And perhaps, however incomprehensible this event may now appear, it will tend to heighten the felicities of heaven, and add to the crown of our rejoicing through eternity.

XXVI. General Character from my own Knowledge.

During the six years, or nearly so, that I was blessed with the pious example and conversation of my deceased partner, I do not recollect a single instance in which I heard her speak evil of any one. Nor does my memory furnish me with any proof, that she ever expressed any approbation of such as brought her any tidings of ill fame. She professed to hold communion with her God, and never manifested any tempers or dispositions which contradicted her profession. Her passions appeared, so far as mortals who are incapable of penetrating the heart, can judge, to be completely

pletely in subjection to divine grace. These, with all her affections, were lifted up to God, and breathed their ardour in the triumphs of holy love. Through the whole of my acquaintance with her, she seemed ripening for glory: and I can hardly imagine that any one could be better prepared for sudden death; as I rarely, if ever, have observed a temper in her which I should be afraid to acknowledge in the awful hour of death. She was eminently rich in good works, but more superlatively so in the merits of her Redeemer, through which alone, she trusted to inherit the felicities of heaven for ever. Her only desire for life arose from the hope of being useful, from an ardent solicitude to assist in promoting the interests of her adorable Saviour, and a fervent and constant wish that she might be the means of lengthening out my usefulness here below.

Her chamber during her last illness, did not so much resemble that of a dying person, as an anti-chamber of heaven. For tho' at times, when her convulsive spasms were violent, her sufferings were great, she was never heard to murmur against the dispensations of God. She had learned that tribulation worketh patience, and patience experience, and experience hope; and knew that these light afflictions which were but for a moment, should work out for her a far more exceeding and eternal weight of glory! She had passed through the furnace of afflictions, had been refined by the instrumentality of her sufferings, and on her dying-bed taught those who surrounded her by the powerful influence of her own example. When a violent fit of pain had somewhat subsided, and afforded her a moment's respite, and her friends, who were standing by her bed, have sympathized in her pangs, her usual reply was, "What is this to what Jesus suffered for me!" In describing her pains, and pointing out the parts of her body which were more particularly affected, she generally concluded with ascribing, "Glory to God," or, "Praise to her heavenly Lord," that her condition was not more exquisitely painful. These, or similar expressions, which evinced a grateful heart, were accompanied with a sweet vivacity of countenance, which bore testimony in the midst of her afflictions to the peculiar serenity of her mind.

XXVII. Testimony of Mr. Holloway.

I am well aware that the facts which I have stated, in drawing this picture of my beloved wife, may appear in the eyes of some, to proceed from affection, rather than impartiality. But to prevent them from appearing questionable, because exhibited in strong language, I beg leave to introduce a few observations, made by the pious friend in whose family we resided for several weeks, and in whose house she died. These observations apply chiefly to her last illness and death; and they are inserted in his own language, to prevent any from suspecting me of a partial delineation.

“To the lukewarm hearer the following account of the character of that dear departed saint, may appear in exaggerated colours; but so far from being exaggerated, it comes not up to the truth. I speak it soberly and in the fear of the Lord, that it would require more than human language to do her character justice. May those who are disposed to object, happily experience in their own souls the same share of the Divine presence that she enjoyed, and then they will no longer doubt the account. As her sickness increased, I was frequently favoured with opportunities of seeing her, and praying by her. To avoid prolixity, I shall therefore divide my observations, and place them under three distinct heads; namely, her *Piety*, and her *Humility*, and *Thankfulness*.

“*First, her Piety.* This was of the purest and highest kind I ever witnessed. When I laid hold of her hand, and asked her how she did, her answer uniformly was, ‘Blessed be God, my beloved brother, I am a sinner saved—a sinner saved!’ If I ventured to express hopes of her recovery, her usual reply was, ‘My Lord Jesus Christ, you know, must do as he pleases.’ After we had prayed with her, her whole soul appeared as if ready to take its flight; and the joy of the Lord so illuminated her countenance, that those who beheld her could scarcely refrain from exclaiming, ‘See how God can dwell in the human heart; surely here is a partaker of the divine nature.’ After a pause in which her face spoke a volume of sentiment, she was accustomed to show me some precious passage in her Bible, (which she always kept by her side,) which her dear Lord had given her to enjoy. The evening before her departure, the forty-sixth Psalm was very cheering to her spirits. ‘Look,’ said she, ‘and see what my Lord Jesus has sent me to night; here is a cordial; I am assured I can go to rest upon it.’ And it did indeed prove the support and joy of her soul; for although she uttered not a word after the first groan, a more lovely countenance of peace in death I never beheld.

“*Secondly, her Benevolence.* Her benevolence and mercy were equal to her piety. If any strangers approached her, her first question was concerning their souls. Many were favoured with this privilege, and retired thankful and admiring. She had always a multitude of tracts, which she never omitted to present on the departure of any one. And if it be recollected from what a heart of love, and with what fervent prayers they were accompanied, who, for a moment, can doubt of the blessing of God upon them?

“The servants, who were honoured by attending upon her, were the objects of her peculiar solicitude; and while they were employed in assisting her, (so they have told me) she was urging upon them the most momentous truths, exhorting them to cleave

to the Lord with full purpose of heart ; and I have every reason to believe that he effectually applied the word to their hearts. But her mercy did not stop here. From morning until evening she was thinking how she could glorify God by acts of liberality. If but a whisper was heard, suspecting it was concerning some poor person in distress, with an indescribable eagerness to do good, and with fire darting from her eyes, she has insisted upon knowing every circumstance. I have witnessed this repeatedly. Oh ! how differently did she look from some covetous professors, who, like the Levite, are for avoiding, instead of searching out the distressed, and whose faces lengthen with sorrow at the recital of distress, not on account of sympathy, but from what made one of old exclaim, ‘ Ye have taken away my gods, and what have I more ? ’ O that such could have witnessed the divine commiseration, the unaffected benevolence and mercy which shone in her countenance, and the blessed peace of soul which always succeeded every act of kindness ; and if not past feeling, they would have retired dissatisfied with themselves, and disgusted with their own conduct.

“ *Thirdly, her Humility and Thankfulness.* These virtues of the departed saint kept pace with her piety and mercy. These christian graces were peculiarly exemplified in all her actions ; for she always felt herself the servant of all. Those who waited upon her, were constantly affected at her condescension ; for although she liberally rewarded them for their services, she always appeared to be their debtor. The expressions of thankfulness penetrated every heart. I cannot do them justice. Such was the effect upon her own features, that no one but a spectator could have an adequate idea of it. If a Guido or a Raphael had been alive to have taken her portrait, a finished picture of a christian would have been furnished, wherein piety, mercy, humility, and gratitude, would have been displayed in all their excellencies.

“ Although our acquaintance was but short, I never felt more christian love for any individual. A lasting friendship was formed. Her company appeared necessary to our happiness. All our family had nearly the same feeling, so that the separation was indeed severe. I bless God that my tears gave vent to my sorrow, and that he favoured me with a calm resignation to his righteous will. Her memory, dear to thousands, will be preserved with grateful and affectionate recollection. Thus blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them.”

XXVIII. *Summary of her Character, and Reflections.*

Such are the outlines of that precious gift, with which it pleased the Father of mercy to favour his unworthy servant for nearly six years.

years. But all that has been said, is only a faint sketch of her exalted character;—a character in which, love to God, resignation to his divine will, and patience under sufferings, could only be rivalled by her unbounded liberality, her unwearied solicitude to promote the eternal welfare of her fellow-creatures, her gratitude for divine mercies, and unquenchable zeal for the spread of the Redeemer's kingdom. In each of these illustrious features, her character shone conspicuously; and, taken in the aggregate, they form such a constellation of graces, as never meet but in christians of the most exalted rank. A gem so precious could not long be expected to ornament the church in its militant state. Her heavenly Lord had prepared her for himself; and in much love, took her from a world of trouble and affliction, to join the church triumphant in glory.

But her exalted worth, by rendering her a companion the most desirable, increased the pangs of separation, when the awful crisis took place. The same cause, however, furnishes reasons for calm submission to the will of him who does all things well. It is but a few years at farthest, perhaps, only a few days, before we shall meet again in a region where the inhabitants shall no more say they are sick. This delightful thought imparts more than a beam of light in the midst of darkness, and offers to me a new stimulus to follow her as she followed Christ. Her departure from time, has cut off every personal tie that could glue me to the world, and removed every clog that can retard my flight to glory. The interests of the cause of Christ afford the only motive that can make me solicitous to tarry here below, and in this, not my will, but the will of God be done. The affliction, no doubt, was sent in much mercy, and I am persuaded it will ultimately appear in that light. It has already removed the soul of the departed to glory, who now beckons to its partner, from the skies, and teaches him by a lesson not to be forgotten, that his treasure, as well as his resting-place, lies beyond the grave. Thus our affections by one stroke are unchained from the world, and both of us are already furnished with the prospect of an occasion, that will add to the crown of our rejoicing throughout eternity.

MISCELLANIES.

An Historical Account of the Sufferings and Death of M. Isaac Le Fevre, a French Protestant, who, after Eighteen Years Imprisonment, died a Slave in the French King's Gallies.

THE name of the martyr, Isaac le Fevre, is known every where; his bonds having rendered him famous in France, and in

all protestant countries. By profession he was an advocate, or counsellor at law, aged about 37 years, when he was condemned, and 54 years of age when he died, in June, 1702. He was born at Chatel-chinon in the Nevernois, of honourable parents, and one of the most considerable families of that country. He speaks thus of his parents :

“That great God hath been mindful of his promise, in favour of the children of those that fear him. My father and mother were of that number, and, having walked before him in christian simplicity, died both in a good old age, in the communion of the true church. God took her to himself betimes, whom he had made the instrument of bringing me into the world ; but I know her piety was exemplary, and her life edifying, and very remote from the vain amusements of the age. You know what was the probity, the zeal, the patience of my deceased father. I cannot mention him without tenderness, but his memory is too dear to me to pass it over in silence. You visited him on his death-bed, or rather on his bed of life, and I remember that in coming away, you gave this testimony : I came to edify and comfort a sick person, but he edifies and comforts me. Such you saw him then, and such he was in all the course of his sickness, which was very long, and very severe, always resigned, patient, and very willing to give up his soul into the hands of his God. He was naturally hasty and passionate, but the grace of God raised him so much above himself, that it made him the most patient man in the world, in the extremest and most violent pains. I praise God, the God of my fathers, for the spirit of meekness wherewith he had endued his servant, and for the internal piety with which he had inspired him. And, as long as I live, I shall bless the Lord God of all flesh, the Father of spirits, who granted me the favour to be present in that moment, when he took the soul of his servant to himself, and when he put these words into my mouth, which I pronounced with an elevated voice, ‘ Lord Jesus, receive his spirit into thy hands.’ May the blessed Jesus put them again into my heart and mouth at the last moment of my life, and say himself to my soul, Enter thou into the joy of thy Lord ; I am thy Saviour ! I cannot live, much less die without my God ; and neither the world nor the devils shall ever separate me from him.”

But I return. Isaac le Fevre had been very well educated. He had learning and ingenuity. He was sent to Geneva in 1663, where he went through the course of philosophy. A little while after he went to study the law at Orleans, where he maintained Theses, and took his degrees. Afterwards he went to Paris, where, having shewed his testimonials to Mr. Talon, who was at that time advocate general, he was admitted as one of the advocates of
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the court of parliament. He came to Paris just at the same time that the Edict of Nantz was revoked, which caused him to depart from thence again immediately.

He was judged and condemned at Befanson, and conducted from thence to Dijon, where he came the 30th of May, 1686, but the hardship of the journey, added to the irons that were left on him, and those that were brought with him, had bruised his flesh. "I am," says he, in a letter from the prison of Dijon, "I am, as it were, impotent. I suffer great pains all over my body, and if it had not been for the comfort that the Lord sent me at Aufonne, they would not have brought me alive to Dijon. My irons were taken off at Aufonne, and I was set on horseback; whereas before I was in a waggon in a killing posture, and pressed on all sides: but whatever happens to us, we put our trust in God, we hope in him only. I have had some fits of an ague more violent than usually, but God will not forsake me."

Being yet in the prison of Dijon, they would have obliged him to present a petition to Mr. the intendant, to obtain some favourable usage when he should be at the chain: but he thought it not fit, saying, that if he could distinguish himself from others, which he believed could not be done, it would be cowardice to separate himself from them. "We do not fear," said he, "all the preparations they threaten us with, and which we cannot avoid without a miracle; we wait for it, the sight of a passionate deputy and a troop of inhuman guards, will be nothing frightful to us. That which troubles me most, is the blasphemies of the wicked wretches with whom we shall be coupled."

At last having continued about two months in the prisons of Dijon, he was conducted with his companions to Chalons, on the river Sone, where the chain arrived that came from Paris, to which Mr. de Marolles was fastened; and who was then sick, as he notes in a letter that he wrote from Chalons the 3d of August, 1686, wherein he says, If it was not for the sickness of the illustrious Monf. de Marolles, which continues still, I would tell you, my dear friend, nothing but matters of rejoicing: but my heart is wounded; I hope with the assistance of Heaven, that the fever of that martyr of the Lord Jesus will abate by rest; because they were to go by water, and that they had a little liberty, their chains being something lighter. At first he was coupled with a dragoon officer, whose name was Bon Valet, a very mild and discreet man, who was condemned to the galleys for having let a lady and others escape. As for him, he suffered much the first night, after which he was bound with Mr. de Marolles, and lay with him.

We may easily imagine that the journey of these martyrs was painful. Here is the relation he gives of it, from the Hospital of

the galley-slaves at Marseilles, of the 20th of August, 1686, as soon as they arrived there.

"It seemed to me as if the Lord had made my flesh and skin grow old. I have found myself in the pains of death; the guard have thought me dead, and as such, one took one thing, and another another thing from me, and without the little stop we made at Avignon, I could expect nothing but a cruel death. With long intreaties Mr. de St. P. suffered me to take a litter, on condition I should pay the guard. Money was a great assistance to me. I have dispersed it. But wherefore all those cares and expenses, to come to a place that may be called the abode of misery, where I am mixed with a very great number of galley-slaves? I have been forty-eight hours without being able to eat or drink what they give here, and without being able to close an eye. At last, recommending my soul to God in that condition, I spied Mr. J. coming to me, who told me that I was recommended to him by his friend G. After that visit the fever left me. My life is not precious to me, I could leave it with delight, if it were God's will; but the Lord works miracles to preserve it to me. Farewell, my dear, greet the brethren, and pray for me. They continue to speak of controversies to me, and of changing my religion: how long, Lord?"

While he was in that hospital of the galley-slaves, with Mr. de Marolles, he was very ill. "I fall," said he, "from one relapse into another, and have found myself at death's door. The physician of the hospital took great care of me; and he wondered to see me not complain, and that the pains I endured did not make me sigh. I could not walk these two days, and find myself very weak, but do not believe, for all that, that our condition is so unhappy as the people of the world think it; no, doubtless, were it only for the testimony of a good conscience, we are happy, and nothing can take our joy from us in our sufferings; the divine Comforter, who puts us all into heart, comes to our assistance; sometimes he hides himself, because we are people of little faith; but God pities our weaknesses; he supports us, and takes us by the hand, and in that state, death is no longer a king of terror to us. We are assured by him that loved us, that we shall receive mercy, and die the death of the righteous: what an advantage! what comfort! and what solid happiness is this!"

In a letter of the 17th of September, 1686, he says, "They send Mr. de Marolles and me to the gallies, without any regard that we are languishing and weak. Mr. de Marolles began to walk, but I cannot stand. Mr. de Marolles was declared invalid, and put into the St. John, so that he is exempted from rowing; and I expect what it shall please God to send me. I went on board yesterday, where I was immediately loaden with chains. To all this,

this, I oppose the will of God. If poverty, sicknesses, pains, and captivity, are the means he will make use of, why should I refuse them? I shall die contentedly when it shall please God to call me. These are hard extremes, but though God should kill me, yet will I hope in him, and praise him all the days of my life. I am reduced to lie on a board that is but a little above two feet wide; I have nothing to cover me; but the galley-slaves, my neighbours, have stripped themselves for me; and if the lice and bugs had not afflicted me, I found myself disposed for sleep.

"While I was on board the *Grand Reale*, I was entered among the rest; for in that galley all the slaves are entered down from whencesoever they come. She never goes to sea, nor moves out of the harbour; and when she has many slaves on board, they are all sorted from time to time, except those that they have a respect for, and they are brought into a spacious place, where the intendant, the commissary-general, and the captains of the galleys meet, and there they make choice of the lustiest and most vigorous of those that are able to row, and the rest are sent back to the *Grand Reale* until further orders. Choice being made of those that are in health, they are divided on the armed galleys. Each captain takes his share; but I was not cheapened, my bad looks were useful to me on that occasion. There was but one captain that put a little jest upon me; for turning towards me, he asked the *Sieur Bonvalet* which was the advocate, for he wanted one. I answered him with such a sorrowful and languishing tone that I was the advocate, that he turned away from me."

But it must not be forgot, that before he came out of the galleys to be put into the dungeon, he wrote an excellent letter to his pastor. "My design was, dear pastor, to give you an exact relation of what happened to me, but certain reasons hinder me from it. I shall tell you but one word of my condition. I told you formerly that I was observed and shut up, and had not yet seen any thing. I was put on board a galley, where I was kept closer than I had been before. I was loaden with irons and chains; I lay on the boards though it was very cold; they hindered me from covering myself; they railed at me, and raised up their cudgels against me; a fever seized me, and all my body was full of pain. In that condition my soul, raising itself above visible things, fought its God, and its only hope. The comforts that our Lord Jesus Christ gave us, increased proportionably to the number of evils that we endured for his sake; he encouraged me in all my fears, and said to my soul, I am thy salvation. On board of one galley I had experienced the assistance of men, on board the other I experienced the assistance of God. What shall I say to you? that holy and divine Spirit was himself my comforter. Who else could make me despise the things I feared most! The faithfulness of my
God

God is great; he is near those that wait on him, to support, maintain, and defend them. He leads us through darkness to his marvellous light: and, among the dread of the galleys, he makes us taste ineffable delights. I might truly say, when I am weak, I am strong. I shall only add, that I am weakness itself; I have fightings without, and fears within; my heart is often troubled; my soul trembles and finds itself fainting; and if God comforts me, it is because he is my refuge, and that divers persons that are pleasing to him, pray for my preservation in faith and love. I conjure you then, by the charity you have for me, to pray without ceasing; and not only for me alone, but also for my dear fellow sufferers.

“Here are divers witnesses who preserve their hope and faith inviolably, and that are resolved to suffer all, yea death itself, if it please the Lord for the word of God, and the testimony of Jesus. We endeavour to attain the mark of our high calling; the race is difficult; the way is rough, but we cast our eyes on the Lord Jesus, the author and finisher of our faith; we place all our confidence in him that raised the dead, and that calls the things that are not, as if they were.”

Now as he was kept close and guarded in his dungeon, there was no news to be had of him but with great trouble and charge; good part of the money that was designed for him and his companions, being employed to pay those that undertook to serve them in it, which they did not without extraordinary dangers, so far that some of them have been condemned to be hanged, and have been executed; which made him say that it was a prodigy to find a faithful messenger, and that God must raise him extraordinarily to hinder him from seeing the greatness of the danger he exposed himself to; which was the reason that he kept his letters sometimes a year without finding a fit opportunity of sending them.

I shall begin with the description of his prison in Fort St. John, the situation whereof, he says, he knows not; the gate by which he entered into it being on the harbour. “It is a vault of an irregular figure, which was formerly a stable, but being too moist, was found unhealthful for horses. There are yet a rack and a manger in it, and no light can come into it but by the door; the upper part whereof is broken, and grated within and without. Over against the opening are bars, fastened to an iron bar, rivetted at the top into the wall: the place is very dark and moist; the air of it is infected, and gives an ill scent; every thing rots in it, all the wells and fountains are above me. I never saw any fire there but that of a candle.”

As he entered into that place they searched him, and took from him the only books that he had left. At first he lay two or three nights in a manger, and above a month on a very short and narrow chest, having two seats of straw, one at the feet, and the other at

the head, higher than the chest, so that he lay high and low, without any other covering than the king's garments. Nevertheless, he says, he slept quietly enough. Sometimes the cold interrupted his sleep, but he shifted as well as he could. "This hard entertainment, adds he, caused me a defluxion on the teeth, great pains in the reins, rheumatism, and at last a continual fever, but God made use of those evils to wean my heart from the world, and to teach me to persevere in a faithful resignation to his will."

Though he was of a weak constitution, yet God raised him five times from extraordinary sicknesses which he had in divers places. He had all kinds of agues, and a cruel cholic in the stomach. It is impossible but that he should suffer extremely in such an unwholesome place. He was reduced to almost nothing but skin and bone. Nobody durst come near him, nor look upon the place of his retreat. In some moments, he says, he considered death as his best friend, and as his great comfort, and that the happiness of his life consisted in the losing of it.

"Be sensible of my misery," said he, to a dear relation, "but be yet much more sensible of the glory and the happiness to which this misery tends. Death is nothing, Jesus Christ conquered it for me; and when the time shall come, he will give me sufficient strength to pull off the mask it bears in great afflictions. *Major est metus vitæ quam mortis*, the fear of living a long time, is greater than that of dying soon; in the mean time, it is more honourable to endure the most wretched life, than to desire death."

There were some intervals of time when he spoke as if he was just dying, and he said, under that apprehension, "that he asked pardon of all those whom he had offended by weakness, inadvertency, or otherwise; and said I freely forgive those that have offended me in any manner whatsoever. No, it is not likely that I can live much longer, unless the Lord move the hearts of those to compassion that give order for my sustenance; the aliments which they give me being full of divers kinds of nastiness and impurities; and unless God acts in an extraordinary manner on my body, and on the aliments that they give us." Besides the badness of his food, he had yet poverty to oppose, being often without linen or clothes. It is likely, said he, that I should have been without a shirt, if God had not given me two by an extraordinary way; but I could never discover to whom I am indebted for them. I fell immediately on my knees before my God, to thank him for such an unexpected assistance.

"They do not forget to try always," says he, elsewhere, "to weary out my patience; and there is reason to believe that the money that is given for me, is not employed to my relief. I do not know what is done with it. That which is certain is, that when I entered into my dungeon, the major told me that the king would

would not maintain me, and that I ought to give order for my expenses." For that purpose he was permitted to send bills of exchange drawn by him on his relations, for the payment of his provision, without suffering him to write any thing about his condition, or his health: "I did it," says he, "and agreed with a public house keeper for ten-pence a day, which lasted but three months: because the host that served me with provision, cheated me, and the major favoured him: though he seemed not to approve of his conduct on the complaints that were made to him about it. He had also promised that I should be provided with a mattrafs and covering, mine being rotten, and my covering all rags; but all this without effect. In the mean time, how great soever my anguish was, I esteem it more expedient to suffer life, than to desire death, unless it be desired, as St. Paul did, to be with Christ, to possess the fulness of that holiness and charity, that is only to be found in heaven." Whereupon he blames the conduct of Eusebius of Verceil, who being confined to Scythopolis by the Arians, had a design of starving himself to death, quoting on that subject,

"Rebus in adversis facile est contemnere mortem,

"Fortiter ille facit, qui miser esse potest."

"God," said he, "will be glorified by my sufferings, the longer they are, and the more difficult to be supported, the more glory the Lord will have by them," alleging on that subject the words of an ancient, "*Unde esset magnum perseverare nisi inter tribulationes, et tentationes esset perseverandum.*"

"I am, says he, always pursued with the same violence; there is no intermission in regard of me; they always deny me all manner of commerce with the living, and also with the dead; but the Lord, who is my God, and my deliverer, has relieved me: he has had pity on my weakness, and given me a patience that I never durst have hoped for; glory be given to him for it, now and evermore. It is glorious," says he again elsewhere on the same subject, "it is glorious to suffer for his cause, it is the most excellent manner whereby God can be glorified by men, as it is the greatest sign of glory and honour that God does to men. I do not refuse the honour he does me on that account, but I conjure him, by the bowels of his mercy, to produce in me powerfully both to will and to do according to his good pleasure. I acknowledge that men make me suffer for God, and that God makes me suffer for my sins. That he permits men to make me suffer, is doubtless for my sins, but it is at the same time also for his interest, and for justice. Therefore it is that God is always just and faithful in his promises, takes my part and the defence of my cause: if he does not hear me, *ad voluntatem*, he will hear me *ad salutem*; and whether I live or whether I die, I will live to him, and die to him."

[To be concluded in the next.]

O B I T U A R Y.

ON Monday, March 18, 1811, died suddenly, while sitting in the house of a friend, JAMES JOHNSON. He was well known to the preachers who have travelled in the Colchester Circuit, of which society he was a member for nearly 35 years. "He was a good man, full of the Holy Ghost, and of Faith."

It was in the Methodist Chapel in this place that he was first convinced of his sinfulness and danger, and his convictions were so deep as to allow him no rest, day or night, till he obtained a sense of pardoning mercy, which was not till nearly eighteen months afterwards. Seeking the Lord in private, and diligently employing the means of grace, the sinner's friend appeared to his relief, brought him up out of the horrible pit, and set his feet upon the rock. From this time his soul continued happy in the love of God, his confidence and joy increased daily, and his path became as that of the sun, shining more and more unto the perfect day.

Few in his humble sphere have been more eminently useful; few have more steadily adorned a gospel profession. His gratitude to God for the mercies he had received; his zeal for the glory of his Master; his delight in all the means of grace; his patience, resignation, and faith, under heavy and complicated afflictions; his fervent prayers for the prosperity of the church; his joy when the work of God revived in any measure; his diligent attention to the sick; his firm and ardent attachment to the people of God; all these were striking traits of his character, and proved him to be "an Israelite indeed, in whom was no guile." His character was held in universal respect. Several hundreds attended his body to the grave, and in the evening, when his funeral sermon was preached, the chapel was crowded to excess.

Colchester J. W. GREEN;
March 25, 1811.

Died March 31, 1811, THOMAS STODALE. He was a native of Burn, near Selby, in Yorkshire. At an early period in life, he came to reside at Willitoft, in the Howden Circuit; where he remained the greatest part of his time, until it pleased the Lord to remove him by a short, but severe affliction, from this world to a better. From a child he feared God, and was circumspect in his general deportment. But, being a Pharisee of

the strictest kind, he could not be persuaded that the knowledge of salvation by the remission of sins, is attainable in this world. But, on the 27th of January, 1811, the Lord graciously explained this mystery unto him, under an exhortation delivered by Mr. J. Simpson, one of our local preachers, when being stripped of his pharisaical robe, he was constrained, from a deep conviction of his wretched state by nature and practice, to cry out with Saul of Tarsus, "Lord, what wouldst thou have me to do?" His distress from this time continued to increase, and he never rested in his spirit, until he obtained the forgiveness of his sins, which blessing he graciously received by faith in the blood of Jesus, Feb. 4, eight days after the above-mentioned time of his conviction. About a week after he had obtained the unspeakable blessing of pardon, he was powerfully tempted to doubt of the reality of the work of God on his soul; but he cried mightily to Him who knows how to deliver the godly out of temptation; and the Lord revealed his love so clearly to him, that he was constrained to cry out, "Lord, I am satisfied! I am satisfied! I can never doubt of thy goodness more." He remained in this blessed state of mind about five weeks, and it might be truly said of him,

"Jesus all the day long,
Was his joy and his song."

The evening before he was seized by the affliction which terminated in death, he met his class, and bore a glorious testimony, before all his brethren then present, of the power of grace to save to the uttermost. After the meeting was concluded, he returned to his family, and felt his soul full, "unutterably full of glory, and of God." In this state of mind, he retired to rest for the night, and during his sleep, had a delightful dream, which had such an effect on his mind, that when he awoke in the morning, about four o'clock, it was some time before he could persuade himself that he was still an inhabitant of this lower world. Shortly after he was seized with a very acute pain, at, or near, his heart, which induced him to think that the affliction, which had then commenced, would terminate in death. This, however, did not alarm him in the least; he knew in whom he had believed. He could say, "For me to live is Christ, and to die is gain."

He

He remained very happy in the comforts of the Holy Ghost, through the whole of his affliction, which continued six days. On being asked how he felt the state of his mind, he answered, I feel no condemnation; I am exceedingly happy: Christ is precious. A short space before he departed, he was heard to say, "Lord Jesus, a little more patience, and the conflict will be over." "Lamb of God, a little more patience, and I shall be with thee for ever!" With these words he closed his eyes in death, and his happy spirit took its flight to the paradise of God. R. WINTLE.

Howden, July 23, 1811.

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. W. TURNER,
Missionary, to Mr. BENNEN.

*Eleuthera, Wreck-Sound,
Nov. 19, 1811.*

REV. SIR,

HAVING got my business completed at New Providence, I hastened to my place of residence, where I arrived on Sabbath morning last, the 17th instant, and I now sit down to finish my promised letter.

The society in this place has attracted the notice of the whole Bahamas; God having marvellously brought a people to the knowledge of himself, who had lived in all manner of wickedness, but who now detest vice of every kind, and by a life and conversation becoming the gospel, have become a wonder to all who hear of; see, or know them. The Lord continues to work among them, and mightily displays the power of regenerating grace. They are growing in grace, and are able to give a satisfactory account of the work of God in their souls, at our class and band meetings, and love-feasts.

Many persons in this island had been accustomed to indulge themselves to great excess in the use of spirituous liquors and tobacco, in which they spent the money they could ill spare from better purposes. But very many of the members of our society have voluntarily given up these needless and hurtful self-indulgences, and the whole face of affairs in that respect is altered, and it is astonishing to see how much better they are in their health and circumstances. One man told me that, on the lowest calculation, he had been used to spend ten guineas per annum, for the single article of rum, and that he does not now spend one shilling in that time, upon that article; and that he feels himself better in health than ever he did. Praise be to the

God of heaven, he has for two years past, blessed them with fruitful seasons, and the land has brought forth plentifully.

Our Leaders, twenty-four in number, twenty of whom are white people, continue steadfast. They hold to the old Methodist doctrine and discipline, and having the privileges belonging to white people, and being blessed with humble boldness, they are likely to do much good. Having made a sacrifice of their favourite idols, they have resolved, in one of our quarterly meetings, not to receive as a Leader, any who live in the idle, pernicious, self-indulging, and expensive practice, of using either of the above articles. Our bands consist of fifty persons, who are joined agreeably to our band rules; every one of them has given up all useless self-indulgences, and the Lord graciously rewards them for every sacrifice. They enjoy a sense of his presence in all their public and private meetings; and animate each other by relating their experience. I have been as happy in meeting the body-bands, as ever I was in my life.

Our quarterly-meetings are regular; and attended with much of the divine presence. Some of our friends from New-Providence occasionally visit us, and they are never disappointed of a blessing; but return back rejoicing.

The Lord has raised up three Exhorters among the people, and, considering the little advantage they have had, it is wonderful to hear them. The Leaders are, likewise, zealous for their Maker's glory, and all combine together to make one blessed harmony.

I have not been able of late to move about as formerly; but, as my brethren know the cause arises from inability, they are satisfied, & the Exhorters & Leaders greatly assist in carrying on the work. Thus hath God manifested his goodness to this people in a wonderful manner, so that both friends and enemies are constrained to say the work is of God.

We have lost, by death, three members this year, whose happiness I have not a doubt of. I have sent Dr. Coke an account of one of them, and another very lately left the world with joy, in lively hope of a glorious inheritance.

I think this island has brought much credit to our mission. Some of the great men of our islands, with whom I have conversed, allow it could not be pecuniary motives which led us to seek after this people; that it must be a concern for their immortal souls; and they confess that the work among them is wonderful;

wonderful; which indeed is evident to all who have understanding to judge in divine things. While I was in town, I had a conversation with Brother Rutledge, and the result was, that if he be continued in the Bahamas, he will exchange regularly with me. Things are made a great deal more convenient than they were, and I think the intended change will answer admirably. I trust God will provide preachers suitable for the work, and willing to take up the cross, and go forth as valiant soldiers to the spiritual warfare, and that shortly such of the Bahamas as have never heard the Gospel to profit, will be brought to praise the glorious God of Heaven. I am certain more places might be opened, and, through the divine blessing, many souls saved with a little expense.

Rev. Sir, I remain, your's, &c.

WILLIAM TURTON.

From Mr. SAMUEL M'DOWELL to the
MISSIONARY COMMITTEE.

Caribbean, Newfoundland,
Dec. 23, 1811.

Rev. Fathers and Brethren,

GRACE, mercy, and peace, be multiplied unto you from God our Father, and our Lord Jesus Christ. It is with a trembling hand I take up my pen to write, in consequence of a severe illness, which brought me so low, that my life was despaired of. It is eight weeks since I preached a sermon; but I hope, by the grace of God, shortly to be able to resume my labours; and as I have known the rod, I trust that I shall know Him more fully who hath appointed it. I bless God, when, to all human appearance, I stood upon the verge of the grave, and brink of eternity, I could rejoice in hope of the glory of God, and say, "Though my heart and my flesh fail, God is the strength of my heart, and my portion for ever." As the span of my existence is lengthened out a little, I trust that my time and talents will all be devoted to Him in whose hands are the issues of life and death. It adds to my comfort, to find that you, my dear brethren, continue to interest yourselves in my happiness; This I learn from Brother Highfield's letter.

We have nothing very remarkable amongst us at present, but I have the pleasure to inform you that prejudice seems to be lessening, and zeal for God and a good cause, increasing among the people. We are building two chapels, which I hope to get settled upon the Conference plan. The books I sent for, and those which you were so good as to

order me, are not yet come to hand; the vessel by which I expected them is not yet arrived.

We have found Mr. G., who is a magistrate in this place, to be a warm and a steady friend; he exerts his influence in support of us, and the cause in which we are embarked, while his life and conversation evince that he is a lover of the Lord Jesus Christ.

Brothers Ellis and Ward join me in love to you and all the lovers of the Lord Jesus Christ. I remain, Rev. Fathers and Brethren, your affectionate Son and Servant in the Gospel of Christ,

SAMUEL M'DOWELL.

RELIGIOUS INTELLIGENCE.

Cambridge Bible Society.

(Concluded from page 159.)

THE Rev. Dr. Clarke, after making a number of observations worthy of the greatest publicity, thus concludes his speech.

"Let us take into consideration certain of the propositions which have been urged in this place against the measures we have in contemplation. Its adversaries tell us, that the support we render to the most effective agency operating for the circulation of the Bible is detrimental to the to the interest of the Establishment. And what can be from this inferred more or less, than that the circulation of the Bible is detrimental to the interests of the Establishment? No, say they, this is not our meaning! You artfully misrepresent our meaning. I ask then, gentlemen, What is their meaning; for it is so often shifted, that we find it extremely difficult to obtain it? Perhaps certain documents which I shall now read to you, may throw some light upon this very important part of the subject, and I shall be happy if I can succeed in nailing them to any specific point. [Here Dr. C. read extracts from a printed paper in which it was stated that the distribution of the Bible ALONE was objectionable.] What then, is their meaning? Is the distribution of the Bible alone detrimental to the interests of the Establishment? Have we forgot that we are Englishmen? Have we forgot that we are PROTESTANTS? What would Latimer, and Ridley, and Chillingworth have thought, or said, had they lived unto this day to bear testimony to such a declaration? As the only answer to it, I, as a member, and a minister, of the Church of England, do not hesitate to declare, "so soon as it shall be proved that the distribution of the

the Bible alone is hostile to the interests of the Established Church, then, and then only, be that church subverted!"

Under this view of the subject it is that we are assailed by the most specious sophistry. It is said that "our measures, although *morally* right, may be *politically* wrong." As if obedience to the commands of him "in whose hands are the issues of life and death," were not the best of human policy. They do indeed acknowledge that they see no present evil in the undertaking; but, to give us proof of their great discernment, urge that it is pregnant with future disaster. When called upon, however, to specify the coming evil, it is all centred in a *surmise* that the Bible Society, according to the principles of whose establishment the pure, unaltered, and uncommented word of God has for eight years been so universally diffused, will hereafter violate its own principles, and direct its funds to other purposes—a *surmise* founded on the implied possibility of dishonourable conduct among at least *six*, perhaps I may now add *sixty* thousand, of the most honourable men that this or any nation has to boast—a *surmise* which cannot too hastily be scouted and reprobated—a *surmise* which, as it contains nothing of the spirit of Christianity, is unworthy the name and profession of a Christian. Let us quit such considerations! We have other more pleasing topics of discussion before us. In our decisions this day; in the unanimity, and let me also add, the decent order by which they are accompanied; but, above all, in the steady determination to accomplish the object of our meeting; let us manifest the zeal which animates us for the best interests of mankind. That whatsoever our different opinions and pursuits may be, in this great, this glorious cause, we may all, as christian brethren, combine together, *working a good work ere the night cometh when no man can work*; thus keeping up an holy communion with the universal church—with that "GREAT MULTITUDE WHICH NO MAN COULD NUMBER OF ALL NATIONS, AND PEOPLE, AND KINDRED, AND TONGUES,"—WITH THE GENERAL ASSEMBLY OF THE FIRST-BORN, WHOSE NAMES ARE WRITTEN IN HEAVEN"—WITH THE SPIRITS OF JUST MEN MADE PERFECT—WITH GOD THE JUDGE OF ALL—WITH JESUS THE MEDIATOR OF THE NEW COVENANT," OF WHOM THE WHOLE FAMILY IN HEAVEN AND EARTH IS NAMED."

Professor Farish, after shewing the necessity of circulating the Holy Scrip-

tures, in order to the spread of pure religion, ended his speech thus: "What then may we not hope for from the extensive exertions of the British and Foreign Bible Society in promoting Oriental translations! Happy am I, therefore, in proposing such patrons for an institution which promises so much good. Nor is it the institution alone, but the first promoters of it in this place, whom I would recommend to this high patronage. I mean the junior students of the University, who have shown such a noble zeal. Zeal indeed, it may be said, is natural to youth, but when have we seen it so unanimously exerted in such a cause? When have we seen in young men such a chastised, a self-denying zeal? No ardent spirit desiring distinction for himself; but all with one consent seeking only that the cause might be in the hands of such among their seniors as might best conduct it to a prosperous issue. I can assure the Noble Lord in the chair, that I am persuaded that the strictest disciplinarian in the university cannot fix a single fault on any individual among the warm and ingenuous proposers of this institution. How justly proud may the university be of such sons. With what confidence and joy may she behold in them, the future guardians and instructors of their country. By the love they have shewn to the Bible, they have given a pledge, that they will make the bible their study, that they will shew its efficacy by their example, that they will spread its doctrines, and enforce its precepts with a zeal and discretion which cannot fail to bring glory to God in the highest, and on earth, peace, good-will towards men."

Wm. Hollich, Esq. rose, he said, for the purpose of proposing certain noblemen and gentlemen as president and vice-presidents of this Society: but before he submitted the proposition to his Lordship and this meeting, he begged leave to express his entire approbation of the society we were now met to institute—the object of which might be expressed in one word, that of promoting human happiness by the circulation of the revelation which we have received from God—he said it was impossible to suppress feelings which must be excited by seeing so many persons distinguished by their station and their learning, uniting in this great design. He considered the service in which we are engaged as conferring the highest honour which could be conferred on mortals—"We are workers together with God."—We are called upon

upon to be almoners of his bounty. He bids us carry this precious gift of his love to the habitations of poverty and distress---tell them it will direct them in life---comfort them under affliction---support them in death---and prepare them for heaven.---“If zeal in such a cause be enthusiasm, let me be called an enthusiast.---If this be fanatical, let me be a fanatic.---If this is to be vile, I will yet be more vile.”

The Dean of Carlisle concluded an excellent speech of considerable length, with the following just observations. “That holy book, my Lord, the dissemination of which is the glorious object of this meeting, is itself the real cure of all dissent and all contention that are not innocent; and it is my firm belief that, if dissenters, of all denominations, by no means excluding Roman Catholics, or the members of our own Communion, did but read and study their bibles more constantly, and with more devout care and application, and with more of a direct view to improve the heart and correct the practice, Christians of every denomination, without exception, would approach much nearer to one another than they now do, would actually coincide, or nearly so, in most essentials, and in regard to subordinate matters, they would exercise so much mutual kindness and forbearance towards each other, as would almost annihilate the evil of any remaining difference of sentiment.”

The Rev. Mr. Dealtry, Fellow of Trinity College, after having expressed in glowing terms his approbation of the Bible Society, spoke as follows: “That any objections should be raised against an institution, thus abundant in good works, and thus liberal in acts of mercy, might have appeared incredible, had not recent experience established the fact: still less could it have been imagined that men of talent, and piety, and learning, would have embarked in such a cause. For the truth of the fact, however, we need only advert to the occurrences of the last few days. And what is the amount of their objection? truly it is neither more nor less than this: that our measures have a tendency to ruin the church of England. Does the dispersion of the Scriptures tend to ruin the church? We have abandoned no one point of doctrine; we have surrendered no one point of discipline; we retain every syllable of our liturgy, and articles, and homilies: we have compromised nothing: we mean to compromise nothing: we leave to every man the free exercise of his own judg-

ment and conscience, and we claim for ourselves a similar privilege. Ruin the church! Where then is the discretion of all our Archbishops and Bishops, of all the dignitaries and benefited clergy, and of all those members of the establishment, who have supported the Bible Society? Can it be believed that they are so weak in undertaking, or so desperately impelled by inverted ambition, as to join in a scheme of this tendency?---Let us never forget, that the Scriptures, for the dispersion of which we are thus publicly arraigned, are the Word of the Most High; let us never forget, that they contain the dictates of infallible wisdom, and that they are given to us by God himself, as calculated above all other means to make us wise unto salvation, and to lead us in the way to Heaven. So far, in my opinion, is the Bible Society from being hostile to the Establishment, that the very contrary tendency is with me a powerful argument in its favour. Whatever promotes the cause of christian charity must infallibly be beneficial to the church: and no means, I am persuaded, were ever yet discovered, so likely to excite and to cherish the genuine feelings of charity in the hearts of all men: if we cannot all think alike, this lesson at least we shall learn, to respect one another, to forbear with one another, and to provoke each other to love and to good works.

“It is unnecessary for me to trespass long upon your attention; but I cannot sit down without congratulating both you and myself upon the glorious scene which we have this day witnessed. All, who have had the honour to be educated at Cambridge, will readily agree with us, that on every challenge to a good work, the members of this university are always to be found among the brightest examples of liberality and public spirit. And the world will now at least be of the same mind with ourselves: they will recognize in the present meeting the effects of our education and our discipline, by the truly christian fruits which they produce. To me, I own, the pleasure is greatly augmented by the interest which this question has excited among our younger friends. An ample tribute of respect is due to that excellence of principle and generosity of character; by which their conduct has been so highly distinguished. What a consolation is it to reflect, that those, who are to supply our places, when we are committed to the grave, who are to instruct our youth, and to become the authorized guardians of morals and religion: who are hereafter to hold

important

important offices both in church and state, and to watch over the happiness of their native land!—What a consolation is it to reflect, that they have proved themselves, at this early age, to be influenced by the best impressions, by charity the most pure, by feelings the most exalted! The testimony, which has been borne to their conduct by my friends on either hand of me, is most honourable both to their zeal and to their discretion: they have transgressed no law, they have violated no principle of decorum; they deserve the high praise both of zeal and of discretion: of zeal which is suited to their noble and generous nature; of discretion, which would do honour to their fathers. I hail this day as peculiarly auspicious, not only to our own country, but also to the nations around us; its effects will be felt far and wide; and with this impression on my mind, if our Royal Patron were among us, I would address him under this view in those beautiful lines, which we heard at the last installation:

‘No common cause, no vulgar sway
Now, Gloster, claims thy generous
zeal:

In England’s bliss is Europe’s stay,
And England’s hope in Granta’s
weal.’

“Shall we on this occasion forget our Cranmers, and Latimers, and Riddleys? It was in this place that they first imbibed their love for the Scriptures; it was in the pulpits of Cambridge that some of our earliest reformers contended for their dispersion. My eloquent friend over the way (Dr. Clarke) has asked you, what would the Latimers, and Riddleys, and Chillingworths have said, if they could hear now the arguments which are brought forward in Cambridge against the Bible Society? Some of the arguments are enough to rouse them from their graves, and to quicken their very ashes into life. Permit me to ask, what would have been the sensations of those holy men, if they could have anticipated this present spectacle? if they could have foreseen before the lapse of three centuries so many members of this university, secure in the profession of the protestant religion, with the Bible in their hands, and I trust with its precepts in their hearts, meeting here for the express purpose of dispersing the sacred volume to every quarter of the world? of giving it currency in all languages, and securing its blessings as far as human-intelligence can secure them to every age? This prospect would have afforded them an increase of consolation in the extremity of pain, and would have mitigated even the violence of the flames. With the decla-

ration of Latimer to his partner in affliction we are all acquainted: ‘Be of good cheer, Brother Ridley, I trust that we shall this day light up such a fire in England as, by the grace of God, shall never be put out.’ It has burnt from that day to the present, and I persuade myself, that it will never be extinguished. The light, which they kindled, has not only shone through Britain, but is now rising upon nations hitherto immersed in darkness; it is at this moment diffusing its beams, and extending its heavenly influence, through the most distant regions. The sun himself scarcely visits a land accessible by Englishmen, but upon that land, and through their means, the sun of righteousness is beginning to arise with healing in his wings. In such a matter, I must change my nature before I can be cold or indifferent: and high as the University of Cambridge justly stands in the estimation of all wise and good men; of all who know how to value what is great in project, or enlarged in benevolence, this I will be bold to say, that its members have never come forward to patronize a more noble and glorious cause.”

We shall close this article with the interesting reflections which follow the speeches from which we have furnished our readers with so many extracts.

Such were the proceedings at Cambridge on this memorable day; a day to which succeeding generations, when “every distinction between Christian Brethren shall be annihilated,” will look back with joy and gratulation. It has indeed opened a field before us, which “*we may well lift up our eyes and look upon, for it is white already to the harvest.*”

We cannot conclude this subject without making two observations connected with the progress of the Bible Society. Great Britain now stands alone among the nations, with the wreck of Europe scattered at her feet: and though the dangers of war have been imminent beyond all example of former times, yet it has pleased Providence to give her strength to resist all the efforts of her enemies, and to establish an empire co-extended with the bounds of the ocean. We are fully aware, that political greatness and extended dominion, are no tests of divine approbation; that nations have been exalted only to the degrading office of executioners in the infliction of Divine vengeance; and, when their appointed course of war and devastation has been finished, they have, like Babylon, been swept away from the face of the earth. It is not therefore from political greatness and extended dominion that we would augur any thing whatever in our

own favour; but from the dispositions which God has been pleased to put into our hearts, we humbly hope, that our country has been exalted among the nations for nobler purposes; that the empire of Britain shall be an empire of mercy; and that no shore shall echo to the thunder of her power, but what shall smile also under the blessings of her beneficence. Judging from the events passing around us, the "signs of the times," is it presumptuous to indulge the humble and pious hope, that to Great Britain may be intrusted the high commission of making known the name of Jehovah to the whole earth; and when she shall have faithfully performed this sacred office, and the period of her ministry shall have been terminated in the universal diffusion of christianity, that then her work and labour of love may be had in remembrance in the sight of the Lord, and she may repose in peace, and blessing, and honour, till she sink in the conflagration of the world?

Nor is our second observation wanting in reasonable grounds of hope, that we may thus found for our children an empire on the rock of ages. As we are as-

sured by him, whose name is Truth, that "a kingdom divided against itself cannot stand;" so on the other hand, the spirit of conciliation and mutual benevolence, which is rapidly diffusing itself through all denominations of Christians in the land, seems especially to indicate the favour of heaven towards the temporal, as well as the spiritual interests of our country. And when it pleases Almighty God thus to bind up the hearts of the nation, in the same bond of brotherly love and christian charity, we trust with humble confidence, that whatever chastisements his Providence may deem necessary for our correction, we shall not greatly fall. We have now seen all denominations of Christians cordially uniting for the noblest of all purposes, and we cannot but hail it as the dawn of that day, when the dominion of charity shall be universal in the universal kingdom of Christ; of that day, when, according to the sure word of prophecy, "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid;" of that day, when the "earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

P O E T R Y.

Written on the Ruins of Kirkstall Abbey,
near Leeds in Yorkshire; by M. Martindale.

(Concluded from p. 160.)

TURGESIUS* hail, thou venerable shade,
Thou model of a gospel minister;
Dismissed from the great Jehovah's court
To reconcile, and lead the ransomed host
To paths of due obedience up to God.
Thou, weeping Abbot, couldst these floors unfold
The briny torrent of his speaking tears,

Turgesius was the fourth Abbot of Kirkstall, and was a severe chastiser of his body, and of the passions of the flesh. Constantly clothed in hair-shirt, and frequently repeating to himself, 'they are clothed in soft raiment, are in kings' robes.' His clothing was alike in all seasons, being a tunic and a cawl. His body was so habituated to this discipline, that he appeared equally insensible to the heat of dog-days, and the cold of winter. In the severest weather, he endured the night-watches without shoes; and when his well-to-do brethren were almost stiff with frost, he gave himself to the praises of God, and repelled the cold without, by the heat of devotion within. Yet none more mild and affable than Turgesius. His abstinence was extreme. He never tasted wine, except when no other beverage could be obtained. He never tasted flesh. Fish he permitted to be set before him for his friends, not for himself. His conversation knew no bounds; in common conversation, he scarcely refrained from weeping. At altar he never celebrated without such a profusion of tears, that his eyes might be said rather to rain, than weep; insomuch that the sacerdotal garment, he officiated in, could not be used until it was dried. He governed nine years.

(Most prevalent to soften rocky hearts,)
When in the pulpit, ever sacred place,
Where angels fear to tread! (too oft defil'd
By feet unhallow'd, when nefarious deeds
Unpreach the purest doctrine of the tongue,)
He stood the weeping messenger of heaven,
The wise interpreter of Jesus' will,
To thronging multitudes, dissolv'd in grief.
While purple-banded faith, drew back the veil
That hid the Saviour on the bloody cross,
And Calvary with awful wonders blaz'd
In consolation thro' the wounded breast.

Vain are thy wordy thunders, boastful Greece,
And thine, imperial Rome, tho' richly fraught
With all the pomp of diction, roaring loud,
Or softly flowing; when compar'd with his.
Your's gain'd the meed of popular applause,
And empty praise of blind assenting man.
His was the still small voice, that silent steals,
Like falling dew, into the thirsty glebe,
Waking the latent seeds to verdant life,
And nature smiling wears a spangl'd robe.
Thus he, with artless language, simple style,
Clearly expressive of the thing he meant,
Convey'd instruction to the waiting mind.

In all his sermons, light serenely shone,
Commanding homage from the feeling heart,
Tho' harsh the precept, difficult the task,
Sanction'd by heaven, enforc'd by flowing tears,
Expressive sighs, a countenance that shew'd
His holy soul enjoy'd the doctrine preach'd,
Supported by a conduct, deeds that prov'd
His

His faith sincere, and love without disguise,
That greatly won his audience to the Lord.

Gentle in manners, as of heavenly birth;
Forgiving as the tender babe; and dead
To wealth, to honour, and the melting sounds
Of creamy tongues, that flatter to destroy.
The world he saw diminish'd to a point;
Her fame a bubble, and her riches, dross!
And all her happiness a broken reed!
Heaven shone with radiant beams full on his
soul,

Dispelling thence all sublunary things.

Surrounding hamlets oft beheld with joy
His venerable face, and heard his voice,
Amid their lowly huts, as music sweet
Pour'd from the lip of seraph! Pleas'd he saw
Their rustic manners, and fraternal love.
With mild benevolence he taught their feet
To tread the steep acclivity to heaven.
The troubl'd breast he sooth'd with balm

divine;

And heal'd the wounds that from black discord
sprung.

Beneath his fostering hand religion smil'd,
And bloom'd unfading in these barren climes.

When from his stormy seat, grim-looking
night

Call'd forth boreal blasts; and chilling frost
With icy fingers, bound the earth in chains
Unyielding; while the pamper'd sons of ease
Were sunk in sleep; he rais'd his fervid voice
In songs harmonious to the Saviour's praise.
The fire of Jesu's love, that ceaseless glow'd
On the pure altar of his heart, expell'd
The deadly torpor from his active limbs,
And the soft slumber from his watchful eyes.

Humility, fair queen of every grace,
The ornament of Deity, when veil'd
In human flesh, the anchor-hold of rest!
The Christian's brightest garb, resplendent
shone

In all the conduct of this weeping man.
His numerous crimes he saw, tho' unperceiv'd
By jaundic'd envy, poaching for misdeeds:
These, he deplor'd, the chief of sinners he:
A fruitless fig-tree! such himself he nam'd.
He, like Hilkiah's son, the wish obtain'd,
To pour the stream of eloquent tears.
His audience felt the sacred energy,
The sympathetic force, that pierc'd and broke
The heart of stone. While briny sorrow flow'd;
And from the joy of grief assurance sprung
Of mercy, and the vast reward of heaven.

By his advice, and bright example warm'd,
The faithful saint, contending with the storm,
Took courage, and more noble deeds achiev'd,
In honour of the Lord; and by his tears
Abounded more in pious fruits of grace.
E'en fly hypocrisy, consenting paid,
The tributary tear, with art assum'd
Semblance divine, of virtue well inform'd,
And true religion dwelling in the soul.

Such was the pious man! Ah! how unlike
The downy brotherhood, the silken sons

Of modern times, who never knew to weep,
But for the loss of honour, or of gold.

We greatly boast superior privilege
And stronger light; and yet supremely lax
In moral duties; as if grace was meant
To break the wife inclosure of the law,
And banish from mankind the rugged cross!
Ye sons of darker years, ye penitents,
Ye cross-enduring host, how will ye rise
In dreadful judgment with the present age?
And by your stronger piety condemn
The knowing servants who decline to act,
Or act from motives foreign to the cause!
His tears no longer flow, now high in bliss,
His sorrow drown'd in pure ecstatic joy,
And songs of triumph that no period know.

These ruins hold to faith's perspective eye
The world's decay, & swift approaching doom
The day, the fatal day draws on, decreed
By dread Jehovah, when yon glowing lamps,
That in confusion regular revolve
Around the flaming sun, the central fire,
And soul of this great universe, must fall!
Nature's stupendous frame, the wondrous play
Of wisdom, infinite, and power divine,
Must perish, folded as moth-eaten vests!

Pale ruin threatens this terraqueous ball,
Chaos, and ancient night, rush forward, loosed
From long imprisonment; as kings depos'd
And for hereditary customs fight:

Thus they resume their forfeit government,
And hurl destruction wide, thro' earth & sea
Sapping creation with a ruthless hand.
The hoary mountains, bright with endless snow
Sink in confusion, or with rage upturn'd
By strong concussive shocks! great cities burn
Or by the yawning earth engulf'd;
Temples, and theatres, and marble domes,
With gilded palaces, the pride of kings,
Laid low in one promiscuous heap! Grievous
death

Ascends his purple car, grasping his darts,
And drives with fury, and ensanguin'd force
Resistless, o'er white age, and ruddy youth
Nations expire beneath his smoky wheels!
Proud navies sink; creatures that wing the air
Or tread the verdant glebe, and scaly tribes
That own the briny deep, or silver stream,
Weeping obey his all-subduing shaft.

Alarming thought! must all yon shining
worlds

Be ravaged by death? shall man alone
Survive the mighty wreck of earth and sun
And live transplanted in some richer clime
More durable than this, or this renew'd,
From all the dross and feculence of sin,
Fit habitation for immortal gods!

Rise, then, my soul, from sublunary things
Survey thy wondrous nature; ardent rise,
And seek thy native home, in realms above
By holy deeds, and purity of heart;
Deeds that ennoble, and exalt to heaven;
And sanctity of soul that sees the Lord.

THE METHODIST MAGAZINE,

FOR APRIL, 1812.

BIOGRAPHY.

A MEMOIR OF MR. JOHN LEECH.

BY MR. SAMUEL TAYLOR.

[Concluded from p. 166.]

IN 1781, Mr. Leech removed to Macclesfield, where he had for his colleagues, his old and respected friend, Mr. R. Roberts, with Mr. J. Hampson, jun. and Mr. R. Seed. This year a destructive fever prevailed in Macclesfield, to an alarming extent. Many of the people of God witnessed a good confession in their last moments. While the judgments of God were thus awfully abroad, many of the people learned righteousness. Sinners were turned to God, while some of the saints were perfected in love. Mr. L. enjoyed the presence of God uninterruptedly; and, while maintaining communion with his Saviour, he enjoyed fellowship with the saints, with whom he wished both to live and to die. At the Conference in 1782, he was sent to Brecon, in South Wales, where the society consisted of only about thirty members. Thirty or forty people were accounted a good congregation on the Lord's days. The roof of the chapel was so decayed, as to admit the rain, and to render it unsafe for the people to assemble in it. Things being in so deplorable a state, Mr. L. determined to get the chapel repaired, which he soon accomplished. The house of God was then filled with attentive hearers, and true religion revived. Many new places were opened in the country, while the people in the old ones were stirred up to greater diligence. In the two years Mr. L. remained here, the debt which had been incurred by repairing the chapel, was paid off, as also an old debt, which belonged to the circuit. It is criminal supineness either in preachers or people, to suffer places for religious worship to go to decay, while they have in their own hands the means of prevention, or resources in others, which they may call forth. Great things may be effected, if our plans be devised with judgment, and executed with determined resolution.

It is still in the recollection of many of our brethren, that for many years, there was a mutual interchange of preachers between Great Britain and Ireland; this plan was of great utility to both kingdoms, especially to the latter, during the nonage of Methodism there, and might have been continued, had it not been for the great expense with which it was attended. Mr. Leech, having given himself up to the disposal of God, and of our venerable father, Mr. Wesley, felt himself imperiously called, in 1784, to leave his native country, and visit the sister kingdom. He embarked at Liverpool, and landed at Dublin, from whence he proceeded to Limerick, the place of his destination. His chest, containing his clothes, books, &c. was sent from Bristol by another ship, which was unfortunately wrecked a little before her arrival at Cork. Being in a strange land, he was subjected to the greater inconveniences by the loss of his apparel, &c. He, however, found an intelligent and loving people, who received him with affection, and shewed him much kindness. He gave himself up to God and his work, determining to do all the good he could, and he had the satisfaction to see that his labours were not in vain in the Lord. Some genteel people joined the society in the city, while a good work was going forward in the country, where the congregations and societies had been small. At the close of this year, he expressed himself as follows: "O that my future days may be spent for God. I feel a desire to be what God would have me to be. I have been wonderfully kept from many evils while in this circuit."

From Limerick, Mr. Leech removed to Castlebar, in the same kingdom. On his arrival, his colleague fell sick, and remained in the town the whole year. The labour of the circuit, therefore, devolved upon Mr. Leech. His predecessor had left so imperfect a plan of the circuit, that it was with difficulty he could find the places: he, however, exerted himself greatly, and his endeavours were crowned with the blessing of heaven. He succeeded in introducing the gospel of the Redeemer into new places, and in forming societies. The circuit had been in the habit of having its deficiencies paid from the contingent fund, but Mr. L. made such arrangements, as not only enabled it to bear its own pecuniary burden, but to produce a surplus for the help of others.

Though the Methodist system of finance has lately been much improved, it will still admit of farther improvement; and it is with pleasure I anticipate the adoption of some plan, which will completely emancipate us from pecuniary bondage.

In 1786, Londonderry was the scene of his ministerial labours. Here he had his difficulties to encounter, particularly in the country part of the circuit. He sometimes preached in the streets, lanes, or wherever he could get the people to hear him. He had
much

much opposition from the *Mountain*, alias, *Covenant* preachers, who used unwarrantable liberties in aspersing the character of the great and venerable Mr. Wesley. These celebrated preachers, as they called themselves, by speaking against the Methodists, defeated their own design, by losing their credit with the people; while those whom they opposed, acquired greater respectability. Mr. Leech's labours were incessant; and they were not in vain in the Lord. He maintained fellowship with his God, and had strength suited to his work: being happy in his own mind, his duty was his delight, nor did he ever think the burden of toil heavy, if the work of religion prospered in his own soul, and in the souls of the people.

While Mr. L. remained at Londonderry, a circumstance occurred, which, though not strictly within the limits of his narrative, is not totally irrelevant; and as it will enable the reader to form a more correct judgment of Mr. Leech's character, and exhibits the grace of God in the salvation of a sinner; it is presumed that any farther apology for giving it a place here is unnecessary.

At the assizes for that county, four malefactors being found guilty, and receiving sentence of death, addressed a petition to Mr. Leech, expressive of their ardent desire of his coming to visit them in their solitary abode.

“On wings of love he swiftly flew,
To pluck these brands out of the fire.”

Entering the jail, Mr. L. found them all in one room; to each of whom he spoke separately. Michael M'Coole, a Roman Catholic, was condemned for the murder of his wife; but was extremely insensible of his fallen state. The other three being Protestants, were more particularly the objects of Mr. Leech's attention, as he thought it was more probable that he might be useful to them, than to the ignorant and bigotted papist. A young man, about 18 years of age, was deeply affected, and wept much: M'Coole observing it, said, with marks of indifference, “Come, come, don't cry.” On hearing this, Mr. L. said to him, “Sir, I could wish to see you in the same frame of mind; but you are a *hardened* sinner.” After many exhortations and prayers, he left them for that night. On repeating his visit the next morning, he was exceedingly happy to find that the reproof he had given to M'Coole the preceding day, had produced a most pleasing change in his mind. The day following, his heart was like melting wax before the fire; while his anxious inquiry was, “What must I do to be saved?” Mr. L. explained to him the promises of mercy, through Jesus Christ, the Mediator of the New Covenant. M'Coole soon believed that God was able to save him, but doubted whether He was willing to save a murderer. He sent for a Romish priest;

but could not satisfy his guilty conscience, by this expedient. Mr. Leech cautioned him against being deceived, and assured him that no *man* could forgive his sins; that this was exclusively the work of God; that prayers addressed to saints and angels would prove altogether ineffectual; that there was no mediator between God and man, save Jesus Christ the Righteous, that there was no purgatory; and that the blood of Christ alone could wash away his sins. Having meditated on these things, M'Coole said, "Sir, I believe what you say is true; I never will send for a Romish priest any more; I will never pray any more to saints or angels; and I verily believe there is no purgatory." From that time he abandoned his popish errors, and began to cry mightily to God for mercy, through the mediation of his dear Son. He was impelled, not so much by the fear of death, as by a deep sense of his guilt. On the morning of the day preceding his execution, God, in boundless mercy, spoke peace to his soul. On Mr. Leech's going to visit him and the other criminals the same morning, he put forth his hand, exclaiming "Glory be to God, I am well! this is the happiest morning I ever saw! I wish to die! I would not choose to live! O Sir, how shall I praise God?" He continued all that day in prayer and praise; and had not a cloud upon his mind. On the morning of the day on which he was executed, he dressed himself in his shroud, cap, &c. with great cheerfulness. On being asked by his friends if he wished a Romish priest to be sent for, he answered "No: he can be of no use to me; I have seen Mr. Leech, who is my best earthly friend." Mr. Leech, who had been with the malefactors a great part of the preceding day and night, did not wish to accompany them to the fatal spot, where their inglorious career was to terminate; but all the clergy in the city, of every denomination, having refused to attend, he could not be excused. In the presence of thousands of spectators, he walked between the malefactors, through the city, to the place of execution, singing a hymn. When arrived at the awful spot, they sang another hymn suited to the solemn occasion. Mr. L. then prayed with them; and spoke publicly on the occasion, at the request of the sheriffs. George Platt was the first who suffered. He appeared to be very penitent, but denied the crime of which he was convicted. While he hung on the gallows, Mr. Leech asked M'Coole if the sight of his fellow-sufferer did not affect him? he answered, "No! no! I wish to be in his place! I want to be with my God. I love Him, and I am sure He loves me. And I desire, Sir," added he, "that you will not leave me, till you have accompanied me to the scaffold, and seen the last of me." George Platt being cut down, the sheriffs sent for Mr. L., and said, "Sir, there is no minister here but you; pray go to M'Coole, and ask him if he has composed his mind; if not, tell him he shall have as much

time as he pleases, and you shall have liberty to say to him what you judge proper. The gentlemen and the soldiers are all ready to attend you." Mr. Leech immediately communicated this humane message to the malefactor, who answered, "My mind is composed! my peace is made with God! I am ready and willing to die!" Mr. L. asked if he had any thing more to say to him before he died; he replied, "Only to give you my blessing." He then, with great composure, walked to the gallows, accompanied by Mr. Leech, who, by earnest prayer, commended his spirit into the hands of his merciful Redeemer. While on the ladder, he gave his hand to Mr. Leech, saying, "I am going to die a just death, for a crime I have committed; but am a living monument of the pardoning love of God. O Sir, my soul will soon be with Jesus, and though I have dishonoured him on earth, I shall be glorified with him in heaven. I believe, though my body dies on this tree, it will be raised at the last day, like the glorious body of my Lord and Saviour, Jesus Christ."

How humane, disinterested, and godlike, was the conduct of Mr. Leech in this whole affair! What a striking contrast it forms to the behaviour of the ministers of Londonderry! Why they refused their assistance on this melancholy occasion, whether because the convicts had invited the Methodist Preacher to attend them, or on account of the heinous nature of the crimes of the sufferers; it is not easy to determine. Mr. Leech not only merited, but obtained the respect of the sheriffs in particular, and of the gentlemen of Londonderry in general.

The reader will recollect that Mr. Leech, on his first visit to the prisoners, supposed he had but little reason to indulge any sanguine expectation of the salvation of the papist; his heart being fortified by ignorance, superstition, and wickedness, against the admission of knowledge and conviction. We have often occasion to remark, that those who are apparently the least susceptible of good impressions, are the soonest humbled and subdued. This circumstance should encourage us in our efforts to do good, even when moral probability is strongly against success.

Mr. L. having been three years in Ireland, embarked at Dublin for his native country, in July, 1787, in company with the Rev. Mr. Wesley, Dr. Coke, and several preachers. They set sail on a very fine day. The captain having adjusted every thing necessary, committed the care of the ship to the mate; intending to take a little rest in the cabin. The ship had not proceeded far, when she struck against the rock called the Mouse. The situation of all on board was so perilous, that they despaired of life. The captain leaped up, saying there was no chance for their lives, but by taking the boat; and that, with regard to himself, he was undone. The sailors exerted themselves to the utmost of their power;

while the preachers cried mightily to *him* whom even the winds and the seas obey; and he delivered them, when all human help failed. In the afternoon, they landed at Parkgate. The manly and christian demeanor of the ministers of God on this trying occasion, called forth from the captain an encomium, which merits preservation: "I have (said he) been captain of a ship twenty-four years, during which time, I have often crossed this channel with *brutes*, but these (alluding to the preachers) are *men*."

The Conference was that year held at Manchester; but Mr. Leech, intending to marry, proceeded to Brecon, where he was solemnly united to Mrs. Clarke, of whom, as she is still living, it would be improper to say much. I know, however, that I express the sentiment of my deceased friend, when I state, that he always found her a help-mate indeed, faithfully discharging the duty of a wife to him, and of a tender mother to his two children, left by a former wife.

After the Conference, he repaired to Wolverhampton, the place of his destination for the following year. This being a new circuit, he had many difficulties to cope with; but, by the blessing of God, he surmounted them, and made it comfortable. At the expiration of two years, he removed to the city of Worcester, where he spent a comfortable year, with an affectionate people.

Northampton was the place of his public labours in 1790. In this town, the Methodists laboured under great inconveniences, their Chapel being very small and incommodious: Mr. L., therefore, encouraged the building of a new one, which was begun, and soon after he left the circuit, finished. At Buckingham, the work of God was very low. The society consisted of eleven members, the generality of whom were poor. Conceiving that there was no prospect of doing much good, under existing circumstances, Mr. Leech formed the design of building a chapel. The smallness and poverty of the Society, together with the difficulty of procuring a suitable piece of land, were difficulties calculated to discourage any mind less intrepid than Mr. Leech's. A lady who was a native of Buckingham, but then a resident of Somersetshire, had evinced much love for the place of her nativity. Mr. L. wrote to her in behalf of the intended new Chapel. She readily promised 90*l.* in addition to 10*l.* she had given before; 160*l.* more were collected by Mr. L.: with these sums, and a little borrowed money, a house was raised for the Lord, in which his worship was established.

At the Conference in 1792, Mr. L. was appointed to Penzance, in Cornwall, where he spent one year in comfort and peace. The two following years he was at Collumpton, in Devonshire. This circuit was long and laborious; yet Mr. L. was so far from curtailing it, in order to lessen his work, that he made some additions to

to it, by establishing preaching in new places, and forming Societies.

His next appointments were Stockport, Keighly, Blackburn, and Preston, which he filled with his wonted zeal, fidelity, and simplicity. In the Blackburn circuit, it pleased God to try him with a domestic affliction. His eldest son had been much indisposed for a long time; but the measure of his sufferings being now full, the Lord released him, and admitted him into his presence, where there is fulness of joy.

At the Conference in 1801, he was appointed for Barnard Castle; but the labour being too great for his impaired constitution, he was under the necessity of removing at the end of the first year. From thence, in 1802, he went to Oldham, in Lancashire; but his health having been so much injured the preceding year, he was incapable of supplying his circuit, after a few months had elapsed. Being unwilling to retain an office, when he could no longer perform its duties, he determined to resign it. Having spent a year of great affliction, he removed to Rochdale, in 1803, in the character of a supernumerary.

When his strength would admit of it, his time was employed in preaching the gospel, visiting the sick, meeting classes, baptizing children, and burying the dead. I had the happiness to be appointed for that Circuit, in 1808; when I became more intimately acquainted with my highly respected father and friend. I always found him ready to engage in the work of God: he was willing, even beyond his strength. From the most accurate and impartial observation, I can testify, that I never met with an aged minister, who was more desirous of spending, and of being spent in the cause of Christ, than Mr. Leech; and I have often felt an ardent desire that I might feel the same unabated zeal for the glory of God and delight in his work, should it please the Author of my life, so to protract my days, that I should be placed in similar circumstances.

For a long time, he had been anxious to see a chapel built at Wardle, the place of his nativity; and about forty years ago, he went to Manchester to purchase a piece of ground for that purpose. His hopes, however, were not at that time realized; but, about six months before his death, he had the satisfaction to see a neat chapel completed, near the spot he had fixed on so many years before. Having exerted himself greatly in behalf of this favourite object, and being a father in the Church, I desired him to open it, by preaching in it the first; he complied with my request, and on that occasion, God gave him one soul as a seal to his ministry. He was so animated and strengthened in the good work, that he preached again in the same chapel the following Lord's day; but

here his public labours terminated, this being the last sermon he ever delivered.

For several months, he laboured under great bodily weakness; but his faith and hope being in God, he derived divine support from that Religion he had so long recommended to others. While his heart and his flesh were failing, he was an example of patient submission to the will of his heavenly Father. His death was strikingly marked by peace and tranquillity.

His earthly remains were deposited in our Chapel, in the presence of a great number of sincere mourners, in whose hearts his memory is still embalmed. On the ensuing Lord's-day, a discourse founded upon 2 Tim. iv. 7, 8, was delivered on the solemn occasion, to an immense crowd of deeply attentive hearers.

As the character published in the Minutes of 1810, is not an incorrect delineation of this worthy Minister of the New Testament; I shall make no apology for giving it a place here; especially, as I shall not be guilty of *plagiarism*.

"After labouring several years as a local preacher, this valuable man commenced, in the year 1773, his itinerant ministry, which he exercised with fidelity and success. To a zeal which no difficulties could extinguish, he added a simplicity of manners and a rectitude of conduct, which would have reflected no disgrace on the Christian Church in its purest ages. As a preacher, he was plain and perspicuous, dwelling much on the essential doctrines of the gospel. Having travelled in several of the most arduous circuits in Great Britain and Ireland, and nearly exhausted his strength in a work which he preferred to any other, he retired to Rochdale in 1803, where he spent the remnant of a laborious life in visiting the sick, and in preaching occasionally, as his strength would permit; and finished his course in joyful assurance of a crown of righteousness, January 12, 1810, in the 74th year of his age."

SAMUEL TAYLOR.

DIVINITY.

SERMON on 2 TIM. iii. 16, 17.

(Concluded from Page 177.)

4. *THE characters of the sacred writers.*—That the books of the Old and New Testament were written by those persons whose names they bear, is evident from hence—that they were received as authentic by the Jewish and Christian Churches from the earliest periods: that quotations are made from them by contemporary and subsequent writers: and from their numerous allusions to persons, places, and circumstances, which are proved to be correct by

by profane writers of the highest respectability. That the gospels, for instance, were written by the persons whose names they bear, there is no more reason to doubt, than that the histories which we have under the names of Xenophon, Livy, or Tacitus, were written by those authors. *Who, what*, then were the men who produced this incomparable volume? Now they were either *learned*, or they were *unlearned*; they were either *bad*, or they were *good* men. Admitting that they were *learned* men, how, I would ask, how came it to pass, that they could write so much better on subjects of religion and morality, than all the sages of Greece and Rome? But the fact is, that they were generally, *unlearned* and ignorant men; men occupied in the lowest employments; associated with the lowest classes; and subject to the lowest prejudices of human life. How then could these vulgar, unlettered men, produce a volume so consistent, so holy, so sublime, and so efficacious, as to leave the best productions of the sublimest geniusses at an infinite distance? I assert, my brethren, without fear of successful contradiction, that no rational answer can be given to this question, but that of my text, "All scripture is given by inspiration of God."

Again, the sacred writers must have been either *bad*, or they must have been *good* men. That they were not *bad* men is plain, from the purity of their book. When was it ever known, that a bad man wrote a book, whose whole spirit and tendency, was to destroy sin, to promote holiness, to honour God? "Who can bring a clean thing out of an unclean?" But if the sacred writers were *good* men, as is indeed acknowledged by their bitterest enemies, they could not have lied; and therefore, their own affirmations on the subject of their own inspiration are worthy of the highest credit. They never could have said, "Thus saith the Lord," when they knew the Lord had not spoken.

These are the arguments which I proposed to advance in favour of the inspiration of the Scriptures. They are only a few out of many. But they are all that the time allotted to this discourse, will allow me to produce; they are such as will not admit of a rational answer from the infidel; and I humbly hope they are sufficient to satisfy the sincere inquirer after truth.—I proceed to call your attention,

II. To the IMPORTANCE of revelation. My text represents its importance in two points of view; in respect to *doctrine*, and in respect to *practice*. They are profitable,

1. *For doctrine*. In some of the Pagan writers, we find some good thoughts of God; but they are blended with a prodigious mass of puerility, absurdity, and blasphemy. They had lords many, and gods many; to whom they ascribed, not only the in-

firmities, but the passions, and the vices of human nature. The Scriptures, on the contrary, give us the most clear, rational, and dignified views of the Divinity; so that the weakest disciple of Revelation knows more of God, than the most learned Pagan philosopher. Take an instance related by Tertullian. Crœsus, a king, asked Thales, the philosopher, *What is God?* Thales required one day to consider the matter, before he gave his answer. When one day was gone, the king asked him again, *What is God?* Thales entreated the king to grant him two days. After two days were expired, the question was repeated, and Thales begged four days. After four days, he required eight; after eight, sixteen; and in this manner, he procrastinated so long, that the king, impatient at his delay, demanded the reason of it. O king! said he, be not astonished that I defer my answer. It is a question in which my reason is lost. The oftener I ask myself, *What is God?* the more incapable I find myself of answering. New difficulties arise every moment, and my knowledge lessens, as my inquiries increase. Now, my brethren, ask a christian child, of seven years of age, who has been properly instructed by his parents, *What is God?* and he will readily answer, "God is a Spirit; God is light; God is love." See the advantage of Revelation. "What man knoweth the things of a man, save the spirit of a man which is in him: even so the things of God knoweth no man, but the Spirit of God."

The Pagan philosophers were almost as ignorant of the nature, duty, and destination of man, as they were of the nature and perfections of God. They knew that man was "fearfully and wonderfully made;" but whether he was made of matter, or spirit, or whether he was compounded of both, they could not tell; and whether, if he had an immaterial soul, distinct from the body, that soul would survive, or perish in the ruins of mortality, they could not ascertain. But how clear and explicit is the Scripture on this point. Here we learn that we have a body *from* the dust, which must return *to* the dust; and a soul *from* God, which shall return *to* God when the body dies. The heathens knew that man was a degenerate and vicious creature; but how sin entered into the world, they knew no more than they did of the world's origin; it remained for Revelation to trace up our corruption to its source, "and justify the ways of God to man." One grand question always pressed upon the heathen world, which all their philosophy could never answer; viz. *How shall man be just with God?* How clear, how satisfactory, is the Scripture answer to this most interesting question! "Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins, that are past, through the for-

bearance of God; to declare, I say, at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus." With respect to the worship of God, the heathen world was most grossly ignorant; and their religious rites were most abominable. Drunkenness, fornication, murder, these were some of the vile acts of the devotion which they paid to their miserable gods! Behold, ye despisers of Revelation, how much superior in itself, how much more worthy of the Deity, how much more perfective of human nature, is the worship which it prescribes! "God is a *Spirit*; and they who worship him, must worship him in *spirit* and in *truth*."

2. The Scripture is profitable also for *instruction in righteousness*,—it affords a complete rule of *duty*, as well as of *doctrine*. The Scripture places morality on the only *right foundation*. It does not, like philosophy, attempt merely the reformation, but aims directly at the regeneration of man. Not satisfied with lopping off some of the branches of vice, it aims at the total extraction of its roots. It purifies the streams of human action, by cleansing the fountain whence they flow. It takes away the heart of stone, and gives a heart of flesh. It is the means by which God puts his Holy Spirit into our souls, whose fruit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." The Scripture teaches a morality the *most simple*. "He who runs may read it." There may be found in the writings of the ancient sages, some fine moral sentiments: but they are like the scattered fragments of a broken mirror; it would require a man's whole life to gather them up, to put them together, and apply them to use; and after all his time and trouble, its powers of reflection would be incorrect and confused. On the contrary, a humble, teachable spirit may learn from the Scripture, in a few days, the whole duty of man; and become ten thousand times wiser than all his heathen teachers. The Word of God teaches a morality the *most comprehensive*. Heathen writers omitted in their moral code, several important virtues, such as humility, forgiveness of injuries, and the love of enemies; and they connived at, and practised, if they did not inculcate as virtues, some of the vices which are the most destructive of the well-being of man, and of society. Revelation condemns every vice which they condemned, and those also which they indulged; and it inculcates every virtue which they recommended, and those too which they omitted; particularly, humility, the forgiveness of injuries, and the love of enemies. The Scripture teaches a morality the *most sublime*. Let us instance in three precepts. The first teaches our whole duty to God, "Thou shalt love the Lord thy God, with all thy heart, with all thy mind, and with all thy soul." The second comprehends all the duties of moral justice, which we owe

to our fellow creatures. "Whatsoever ye would that others should do unto you, do ye even so unto them." The last includes all the charities of relative and social life: "Thou shalt love thy neighbour as thyself." My brethren, I am not afraid to assert, that in the whole compass of heathen morality, these three precepts are not nearly equalled, in point of sublimity and grandeur. Who, on hearing them repeated, can forbear exclaiming, "It is the voice of a God, and not of a man!" The Scriptures *enforce morality by motives the most awful and impressive*. The amiable author of the Minstrel has observed that the motives to virtue among the heathen nations may be summed up in these few words, "Do good to thyself, thy friends, and thy country; so shalt thou be honoured while thou livest, be remembered when thou art dead, and, *perhaps*, thou mayest receive some reward in a future state." How dry, how poor, how feeble, compared with the motives to duty contained in the Bible! The Bible conducts the wicked man to the verge of hell, and showing him the dreadful pit, the devils with their horrors, the damned with their chains, the worm that never dies, the fire that is not quenched, the dismal wailings, the fruitless tears, the malignant imprecations, and the inconceivable torments whose smoke for ever ascendeth upward—it says, sinner, behold the wages of sin is death! a little longer continuance in sin, and this will be thy doom! turn ye! turn ye! why will ye die?

Should the sinner, awakened to a sense of his guilt and danger, begin to consider his ways, to turn his feet to God's testimonies, and to inquire, "What must I do to be saved?" the Bible points him to the Lamb of God, who taketh away the sins of the world, and plants a tongue in every wound of the Redeemer, which seems to say, "I suffered this for thee!" He hears, he believes, the Spirit of God bears witness with his spirit, that he is accepted in the Beloved, that he is born of God, and he retires with a joyful heart, and streaming eyes, exclaiming, "I thus judge, if one died for all, then are all dead; and that he died for us, that we should not henceforth live unto ourselves, but unto him who died for us and rose again. I am not my own, I am bought with a price. I will glorify God with my body and with my spirit which are his." Is the christian believer called to endure hardness as a good foldier of Jesus Christ? The Bible animates him by the prospect of being more than a conqueror. It draws aside the veil, it brings life and immortality to light. It is enough. Animated by the glorious prospect, he is "steadfast, immovable, always abounding in the work of the Lord: forasmuch as he knows that his labour is not in vain in the Lord." Thus the holy Scriptures, from heaven, hell, and the love of Christ, derive motives to virtue
and

and piety, to which the arguments of heathen philosophers bear no proportion. Let us now consider,

III. The DESIGN of the Scriptures. "That the man of God, may be perfect, throughly furnished unto all good works." All real christians are the people of God. "The Lord hath set apart him that is godly for himself." They have chosen him for their portion; and his will, concerning them all, is, "their sanctification." In this work, the word of God is the principal instrument. They "perfect holiness" by the grace of God, in hearing, reading, believing, and obeying the gospel. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water *by the word*." But the term, *man of God*, in Scripture, applies, I believe chiefly, to the prophets and ministers of God. They are called *men of God*, because they are entirely devoted to sacred things, because they are called to their work, qualified for it, and rendered successful in it by God himself.

The man of God should enjoy *personal* perfection. He should be perfect in humility, in faith, in hope, in charity. He should be perfectly sincere, candid, patient, continent, temperate, diligent; compassionate, devout, and disinterested. He should be able to look all men in the face, and say, Which of you convinceth me of sin? He should be able to say to his hearers, follow me, as I follow Christ. His conduct should be a living comment on his doctrine. He should be "an ensample of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." But I apprehend the Apostle speaks here of an *official* perfection, that the man of God should be perfectly qualified for his office. Though many have been useful without what is called learning, yet none have been so without some portion of knowledge and wisdom. Nor has God Almighty ever sanctified ignorance, or consecrated it to his service; since it is the effect of the fall, and the consequence of our departure from the fountain of intelligence. Ministers, therefore, should endeavour to break these shackles, get their minds enlarged, and stored with useful knowledge. They should strive to obtain a clear judgment, a retentive memory, an inventive fancy, and a facility of communication. Nor will some knowledge of history, of natural and moral philosophy, of logic, of mathematics, and of rhetoric be useless. But a knowledge of the Holy Scriptures is the *perfection* spoken of in my text. The scheme of salvation by Jesus Christ should be well understood, with all the various topics connected with it. This treasure is hid in the field of the Bible. The Bible should be the chief book of the man of God. This he should study, if possible, in its original languages, with the help of the best biblical critics and commentators, by the beams of the morning sun, and the rays of the midnight lamp, with earnest prayers to God, and

under the irradiating influence of the Spirit by whom it was inspired. If he thus aim at *official perfection*, he shall not be disappointed. God will bless his studies. He shall become wise to win souls; apt to teach; "perfect; thoroughly furnished unto all good works;" all the functions of his ministry.

Thus qualified, he will, by the blessing of God, be the happy instrument of perfecting others; and this is the grand design of the gospel, to bring erring sinners back to God, to bring fallen sinners up to God, to render miserable sinners happy in God, by making them holy, as God is holy. "Unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." From this subject, we may learn,

1. *To be thankful for the land we live in.* A land of light, and a valley of vision; on which the Sun of Righteousness shines in meridian splendour; a land of Bibles, of ministers, of means of grace, and opportunities of salvation; where we have line upon line, and precept upon precept; so that the most ignorant may be instructed—the most profligate reclaimed—and the most miserable rendered happy! O Britain, if I forget thee, let my right hand forget its cunning; and if ever I am silent in thy praises, or ungrateful to my God for thy distinguished blessings, let my tongue cleave to the roof of my mouth! "Peace be within thy walls, and prosperity within thy palaces! For my brethren and companions' sakes, I will now say, Peace be within thee; because of the house of the Lord our God, I will seek thy good!"

2. *The miserable condition of infidels.* Infidelity springs from three grand sources; the prejudices of education, an unsound mind, and the love of sin. The last, I fear, is by far the most common cause of infidelity. Men are "joined to their idols." One will not quit his unjust gain, and another refuses to abandon the criminal embraces of his Delilah; and another devotes himself to some object of ambition. Conscience remonstrates—hell terrifies—that ill-gotten money eats like a canker—pleasure's unhallowed cup poisons—the glory of ambition fades like a blasted flower—something must be done, or the man cannot enjoy the pleasure of sin even for a season. He pretends to doubt the truth of Revelation. He takes up the production of some infidel pen. He rather scans, than reads, objections which have been answered a thousand times. To his biased mind, these objections appear plausible, and he *hopes* religion is priestcraft; he peruses another book of the same class; *believes* the Bible is a fable; congratulates himself

himself on his freedom from the chains of superstition; and sins without remorse. Unhappy man! thy infidelity wears a mask which it will pull off at the door of the chamber where thou must shortly retire to die! Now it flatters; then it will torment thee. When didst thou hear of an infidel who died in peace? How many mayest thou hear of who have died in horror? It is said of the late Thomas Payne, with much probability of truth, that, in the agonies of death, he cried distractedly for help to that Jesus, whom all his life he had despised! Lately a young infidel was visited by a friend of his in the hour of death. When his friend entered the room, he exclaimed, "See, see! do not you see them? They are come for me! Save me! save me! I must go to my own place! God, save me! whither shall I go to hide myself? I am sinking—I am going! Damned, damned, for ever damned!" and while uttering the last word died, with infernal horror depicted on his face. If there be any of these unhappy people here this evening, may God give them speedy repentance!

3. *The mere nominal christian is in a worse condition, if possible, than the unbeliever.* He believes the word of God is true, but his life is one continual contradiction of his faith. He believes there is a God, but sets him at defiance. He believes there is a Saviour, but refuses to be saved. He believes there is a Holy Ghost, whom he despises and resists. He believes there is a heaven, but takes care to exclude himself. He believes there is a hell, into which he rushes with open eyes! How aggravated is his guilt! how dreadful will be his punishment! Turn ye, turn ye, for why will ye die, O house of Israel!

4. *Let us rejoice in a Methodist ministry.* It has been much the fashion of late, for visitation preachers, and writers of Reviews, to abuse the Methodist preachers: as if those authors, really aware of their own dulness, were afraid they should have no readers, if they did not season their productions with a little slander. They have laid many things to your charge, my fathers and brethren, which you know not of, but they have never ventured to accuse you of a want of zeal. Indeed they could not; because this would have been flying in the face of a fact, which is known and read of all men. No ministers on earth travel so many miles, or preach as many sermons, in a year as you do. You rush into every open door, wherever you can find a poor sinner who is willing to be saved; and, in despite of the heat by day—the cold by night—the terrors of persecution—or the infirmities of age—you are instant in season, and out of season, that you may save some. Now this is the very thing that was wanted in this country; the people in this country did not so much require to be convinced of the truths of Revelation, as to have those truths zealously brought home to their hearts and consciences. The event has proved the wisdom

wisdom of the experiment; and hundreds of thousands on earth, and hundreds of thousands in heaven, are praising God for your labours. I believe, from my heart, that you will hereafter be ranked, by impartial historians, among the best friends of your native country; and, I doubt not, but posterity will see and acknowledge that your constant, zealous application of the admitted truths of the christian religion, to the hearts of the lower orders of people especially, has been, under God, the best means of counteracting, in this country, the religious and political principles of revolutionary France. Already your country, in some measure, appreciates the utility of your labours, and spreads over you, in the time of peril, her protecting shield.* You will not be unmindful of this friendly interposition. Formerly you were subject, not for wrath, but for conscience' sake; henceforth you will serve your country, and by all means seek her good, from the double motive of conscience and of gratitude. You have done much. Much remains to be done. Be not weary in well doing; for in due time you shall reap, if you faint not. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things—and blessed be his glorious name for ever—and let the whole earth be filled with his glory. Amen, and Amen!"

THE TRUTH OF GOD DEFENDED.

A REVIEW of BOGUE and BENNETT's History of the DISSENTERS.

THIS Work, the united production of two Calvinist independent ministers, may well be supposed to contain the strongest arguments in favour of dissent from the Church of England, as well as to be imbued with the peculiar sentiments of the authors' party. Its leading features are determined opposition to Church Establishments and Arminianism. These, in the opinion of our historians, are evils of very great magnitude. On these points, however, men, no way inferior to them, think differently. On the subject of Church Government, many of the wise and good have long been divided. It is well known, that the great body of the puritan ministers had no objection to an Established Church, *as such*, but to the conditions imposed as necessary for admission into its pale. Mr. Baxter, of whom honourable mention is made in this work, says, "In the Independent way, I disliked many things. I disliked the lamentable tendency of their way to divisions and subdivisions, and the nourishing of heresies and sects. But above all I disliked, that most of them made the people, by a majority of votes, to be Church governors, in excommunications, absolutions, &c. which

* Alluding to the failure of Lord Sidmouth's Bill; a measure which, however well intended, would have infringed the privileges of the Toleration Act, and abridged the preaching of the gospel among the poor.

Christ hath made an act of office, and so they governed their governors and themselves." It may be urged, that Baxter and his non-conforming brethren were fallible: granted; but so are Messrs. Bogue and Bennett.

Confident that among all who embrace the fundamental doctrines of christianity, however they may differ in matters of lesser moment, there are some found who love the Lord Jesus Christ in sincerity, we decline entering into a controversy on the subject of Church government. It is a subject that has been handled by the ablest pens, and on which, of course, little or nothing new can be expected. Episcopalians, Presbyterians, Independents, Quakers, and Methodists, among all of whom there are found men of talents as well as piety, think differently on the subject in question. This being the case at present, and likely to continue so, it behoves them to exercise charity and Christian forbearance towards each other.

Having made these few general observations, we proceed to notice that part of the work which treats of the Methodists. Their origin at Oxford is mentioned with sufficient accuracy; but as our historians proceed, they lose no opportunity of indulging in sarcasm. In page 6, vol. 3, after mentioning the fasts, self-examination, and other devotional exercises of Mr. Wesley and his first religious associates, before they had right views of justification by faith, our authors sagely observe, "One is almost disposed to regret that there was no vacant monastery of La Trappe, into which these monkish protestants might at this time have retired for their devotions, at canonical hours." Now, this is not the sober language becoming reverend historians. Fasting and self-examination are no novelties in the Church of Christ. The former, as well as the latter, was much practised by the puritans, as well as by the primitive Christians. "At one time, Mr. Law said to John Wesley, 'You would have a philosophical religion, but there can be no such thing. Religion is the most simple thing, it is only, we love him, because he first loved us.' With an affectation of luminous simplicity, this dictatorial sentence is as ambiguous as any response which was ever delivered from the delphic tripod: for the text of Scripture, as it is here quoted, may signify two opposite sentiments; either that our only motive for loving God is, because he loved us, which is the selfishness of Arminianism; or that the true reason why we are brought to love God is, because he, in love for us, gave the disposition, which is the humble and generous acknowledgment of Calvinism." P. 8. This is the first time that we ever heard the sober and judicious observation of Law, as just now quoted, charged with ambiguity. Nothing can be more evident than that he meant, that true religion

consists of love to God, which invariably produces love to all mankind, and that the primary cause of that love, is God's love to the world, manifested in the gift of his eternal Son. And who does not know, that so much of this love as any possess, they have so much, and no more, true religion. But who told our authors, that Arminianism is of so selfish a nature, as to induce those who embrace it, to think that their "*only* motive" for loving God is, because he first loved them? Or, that they deny that the "true reason why we are brought to love God is, because he, in love to us, gave us the disposition?" Is the admission of this plain truth, dignified with the epithets "humble and generous," peculiar to Calvinists? Surely not: for all the Methodists firmly believe, and steadily maintain, that every disposition truly good, is an effect of the agency of the Holy Spirit; and that of course no man has a right to glory in himself. They as strongly maintain, as any of the Calvinists, that "by grace we are saved, through faith, and that not of ourselves, it is the gift of God." But the Methodists believe, and give sufficient reasons for doing so, that thro' Christ, the second Adam, all men are constituted moral agents, during a day of gracious visitation; and that consequently those who perish eternally, might have been saved; and that those in general who are saved, might have perished. To speak plainer still; they believe that neither the salvation of the elect, nor the damnation of the reprobate, is a necessary effect of an unchangeable decree. There is an innocent, as well as a sinful selfishness; hence the love which we bear to ourselves is made, by the Divine lawgiver, a model for that with which we are commanded to love our neighbour. A fit opportunity will occur, in the course of this article, for noticing "the humble and generous acknowledgment of Calvinism."

In page the 9th, we find the following quotation from Mr. Wesley: "In this refined way of trusting to my own works, and my own righteousness, by pursuing inward holiness, or an union of soul with God, so zealously inculcated by the mystic writers, whom I declare, in my cool judgment, and in the presence of the most high God, I believe to be one great antichrist, I dragged on heavily till the time of my leaving England." Were we to blame any thing in this passage, it would be the severity of the censure which it passes on Mysticism. But let us hear what our historians say upon the subject. "Yet, as Horace observes, that the cask long retains a smatch of the liquor with which it was first imbued; so it has been deplored that Mr. Wesley's religion was not thoroughly purged from the leaven of this great antichrist all his days." It is sufficient to say, in answer to this censure, for which not the least proof is adduced, that it is wholly unfounded. Mr. Wesley's religion

ligion was that of the Bible, equally opposed to the peculiarities of Calvinism on the one hand, and to those of Mysticism on the other.

"It may be inquired, how Mr. Wesley, who had obstinately refused his father's living of Epworth, that he might enjoy the society at Oxford, should forsake this beloved spot for a desert. William Law and the mystics had crazed him with the imagination, that he was literally to go forth into the wilderness to follow Christ." P. 10. "It may be inquired," and admit of a satisfactory answer, why Mr. Wesley went to America, after intending to continue at Oxford. He believed that he was providentially called to go to that country, and, following the best light he then enjoyed, he evinced neither obstinacy nor crazedness. That ever Mr. Wesley believed, "that he was literally to go forth into the wilderness to follow Christ," is the false comment of our injudicious and partial historians.

"Our end," says Mr. Wesley, as quoted page 10th, "in leaving our native country, was not to avoid want, God having given us plenty of temporal blessings, nor to gain the dung and dross of riches and honour, but singly this, to save our own souls, and to live wholly to the glory of God." Now, we would ask any man of sense and piety, not wrapped up in the peculiarities of his system, what can he find censurable in this passage? Is it not an end worthy of the most enlightened Christian, to live wholly to the glory of God? "The ignorance," say our authors, "of religion, betrayed in this account of their object, would lead us to augur ill of the success of their mission; and accordingly it seems to have produced no other effect than, as Mr. Wesley says, that of leading him into the desert to be tempted and humbled, and shewn what was in his heart. O that it had effectually accomplished the object! This would have made ample atonement for every other failure." Had he become a Calvinist, and exerted the powers of his capacious mind, in support of unconditional election and reprobation, we can readily believe that his doing so would, in the estimation of his opponents, "have made ample atonement for every other failure." But he was an Arminian, and his manly, scriptural opposition to the doctrine of irrespective decrees, renders him odious to those who confound Calvin's peculiarities with the essentials of christianity. This we know, many Calvinists are far from doing, while others, who rail at creeds and confessions of faith, hold in sovereign contempt all who dispute their favourite, unscriptural dogma of unconditional reprobation.

"A woman," said Mr. Wesley, on his voyage to America, "desired to receive the sacrament, but I thought it necessary to instruct her first in the nature of christianity, and therefore read to her, every day, out of Mr. Law's Christian perfection." P. 11,

"Thus he instructed her in the nature of christianity, by the lessons of one of those whom he afterwards pronounced the great antichrist." Here is a serious charge preferred against Mr. Wesley, namely, that of reading Law's Christian Perfection to a woman who desired to receive the Sacrament of the Lord's Supper. But upon what ground do our historians censure this conduct? Is it by proving that the book in question contains any doctrines opposite to christianity? No: but because Mr. Wesley *afterwards* pronounced the mystics "the great antichrist." Now, the point to be proved, in order to give any weight to their charge, was, that Law's Christian Perfection contains the mysticism which Mr. Wesley pronounced antichristian. But this is not so much as attempted. That Mr. Law, several years after he wrote his Christian perfection, became a mystic is true; but what of that? Had he become a Jew, still truth would oblige us to allow that this work abounds with sober, practical, and experimental divinity, and that it is one of the best books we know of for enforcing purity of intention, and entire devotedness to God.

"When high church principles had afterwards tortured him (Mr. Wesley) and his friends, till they were sore, he remarks, 'have I not been finely beaten with my own staff?' It seems, however, that the blows of this iron crossier, are more severe than salutary, that it is only a rod of persecution and not of correction; for he that was finely beaten for his fault, was never beaten out of it." P. 13. Mr. Wesley, like every man of good sense, and cool, discriminating judgment, relinquished, in the course of time, some tenets which he had once adopted. This he did as soon as he conceived them to be indefensible; and, with a candour becoming a man sensible he was liable to err, avowed to the world his adoption of opposite sentiments. But he was never beaten out of all attachment to the English Church establishment. True; but this is no impeachment of his talents, piety, or usefulness.

"Had Mr. Wesley's prejudices allowed him to study the work of this dissenter, (Mr. Henry,) instead of the writings of the mystical Law, how much benefit might he have derived to his own religion, and how happily might it have influenced the principles of the communion which he formed out of the Establishment!" p. 18. Mr. Wesley was well acquainted with Henry's works, and held them in high estimation, but he rejected his Calvinism, as he did Law's mysticism. That Mr. Wesley might have been a Calvinist, and at the same time eminently holy and useful, we are not inclined to dispute; but humanly speaking, if the great body of the Methodists had been Calvinists, multitudes of professors in this land would, at this day, have been immersed in the dregs of Antinomianism. By the writings of Mr. Fletcher, which our historians say, contain a caricature of Calvinism, many of the Calvinists

vinists have profited. They are works which scripturally and rationally maintain the doctrines of grace and justice. Their justly admired author, while he maintained the true, scriptural doctrine of 'free grace,' in opposition to the notion that it is *forced* upon some, by an unchangeable decree, and *withheld* from all others, was far from calling in to his aid the unchristian auxiliaries of invective and *sneer*. He distinguished betwixt men and their *opinions*, and hence, while he opposed Calvinism, embraced pious Calvinists, in the arms of Christian friendship. In pages 17, 18, 19, and 20, &c. we find a just eulogium on Mr. Whitefield's zeal, piety, and labours. Mr. Whitefield was one of those "large-souled men," who leap the boundaries of sectarian as well as high-church bigotry; and who, consequently, in the present outwardly-divided state of the church, do not expect to find uniformity in matters of opinion.

In opposition to the definition of faith, adopted by Mr. Wesley, from the Church of England, our historians give the following:—"The faith of the Gospel, which brings salvation, consists in believing that there is eternal life in Christ the Son of God," p. 28. That the belief of this proposition implies the reception of a grand gospel truth into the understanding, is undeniable; but that it is no definition of justifying faith, is indubitably certain. A man may firmly believe that there is eternal life in the Son of God, while at the same time he is destitute of every Christian grace; hence the bare belief of that truth is neither the faith by which we are justified, on being first admitted into the favour of God, nor that faith which, as an abiding grace, is possessed by every genuine Christian. Cruden, an able divine, says, "*justifying faith is a saving grace wrought in the soul by the Spirit of God, whereby we receive Christ as our Prophet, Priest and King, trust in and rely upon him and his righteousness alone for justification and salvation. This faith begets a sincere obedience in the life and conversation. The Apostle to the Hebrews calls faith the substance of things hoped for, the evidence of things not seen. It assures us of the reality and worth of eternal and invisible things, and produces a satisfaction and assured confidence, that God will infallibly perform what he has promised, whereby the believer is as confident of them, as if they were before his eyes, and in his actual possession.*" This is worthy of being termed a definition of faith, and is widely different from barely believing that "there is eternal life in the Son of God;" a truth in which the worst of men, as well as devils, may acquiesce. It is easy to carp at definitions of faith, but until our historians furnish us with one better than that which they have given their readers, they ought to be sparing of their censures on the subject.

"His Journals discover a surprising state of mind, which it is difficult to characterize; considerable attention to the sacred Scriptures,

tures, with an almost total abandonment to impressions of mind, which would go to make the Scriptures useless; some appearance of scrupulous regard to the real sense of Scripture, while an enthusiastic interpretation is put upon other passages, according as they happen first to strike the eye on opening the Bible." P. 30. Few men ever lived, who possessed greater strength of understanding, or were further removed from what may be properly termed enthusiasm, than Mr. Wesley. For his serious and deep attention to the real sense of Scripture, we refer our readers to his works in general, and his Journals in particular.

(To be concluded in the next.)

REVIEW of "*Observations on some important points in Divinity: chiefly those in controversy between the Arminians and Calvinists: with three Dialogues, in which the said points are further illustrated. Extracted from an author of the seventeenth century, by ELY BATES, Esq. Second Edition, with prefatory Remarks by the Editor: and additional extracts from Bishop Stillingfleet, and the Rev. John Howe, on the Nature and Conditionality of the GOSPEL COVENANT.*"

THE editor of this work is well known to the religious world, by his various publications, in every one of which, we discover a happy union of charity, candour, and orthodoxy. Though avowedly an advocate for the doctrine of general redemption, he does ample justice to the piety, talents, and usefulness of those men of God, who, in various ages of the church, maintained Calvin's peculiar sentiments. Meantime, he considers the doctrine of the necessity of all human actions, though denominated "Christian necessity," as of dangerous tendency. It is well known that *Hobbes* and *Priestley* were rigid necessarians, and that the latter recommended President Edwards' Treatise on Free-will as *unanswerable*. In a note which occurs at page the 12th of the preface to the first edition, the President's main argument in favour of necessity, is satisfactorily answered. "If he, (a drunkard) says that writer, chooses to refrain, then refraining is the immediate object of his *will*, and is most pleasing to him." To this the editor replies, "if he refrains, he certainly *wills* or determines to do so; but it does not therefore follow, that his refraining is more pleasing to him than quaffing his liquor; on the contrary, it may cost him a very painful exertion of his *will* against his *pleasure*: so far is it from being true, that to will or determine a thing, and to be best pleased with it, are always the same. This confusion of very distinct ideas runs through all his book, which I look upon to be one continued metaphysical quibble. If we allow an author to use the terms *willing, choosing, determining, commanding*, in the same sense with *approving, inclining to, liking best, or being best pleased with*, he may easily make out what he pleases."

The largest extract contained in this volume is taken from a scarce and bulky publication of the justly celebrated Richard Baxter, whose "practical writings, says Dr. Barrow, were never mended, and his controversial ones seldom confuted." The religious public are much indebted to the editor, for giving to the world the more essential parts of that work, "disentangled as much as possible from scholastic terms and subtilties."

Few, if any subjects, have been more involved in doubt and uncertainty, by a certain description of writers, than those of liberty and necessity. Some have even gone so far as to deny its being possible for God to create a self-determining agent; nay, as to assert, that "if a rational creature be dealt with according to *equity*, it would be equal to God himself if it did not fall." How directly opposite to such bold and unscriptural sentiments are those of Baxter! "It pleased him, (God,) he saith, p. 2, to make man perfect under a law of perfection, making innocency, or perfection, the only condition of life, and the contrary of death."

"When man had sufficient grace to have kept this law, not sufficient to ascertain the event, but sufficient power to have stood, he broke it, and sinned against that sufficient grace, before God withdrew from him any necessary assistance or support."

"From whence it is clear that the nature of man's will is such, as that it is made to use a power which doth not necessitate, and that it is no deifying of the will, nor extolling it above its nature to say, that it can act or determine itself, without God's determining pre-motion; or by that measure of help, which at another time doth not determine it."

Again, he says, p. 3, "There are few who dare say, that God is not able to make a free agent with power to choose or refuse, without God's further determining pre-motion. And if God can do it, we have no reason to debase his work, and think he did not."

This is the language of a sound original thinker, who did not suffer himself to be carried away by the popular errors of the age in which he lived.

Vanity, especially that of a spiritual nature, is extremely insinuating, and not seldom appears under the garb of humility. Some are proud of what they suppose their superior spiritual attainments, while others are equally proud of disclaiming every pretension to personal holiness. Of the latter description, many of whom existed in his time, Baxter speaks in the following terms. "It is ordinary with some writers and preachers to tell men, that no part of their righteousness is in themselves; and with others, that at least none that they are justified by in any part is in them; and that it is all in Christ only: and that nature is loth to yield to this, and thinketh it a fine thing to have some little part of the honour

to itself. This well explained may be made sound: but thus grossly delivered, it is but a popular cheat under the taking pretence of self-abasement, and giving Christ all. The devil is as willing as any one, that you should have nothing honourable or praise-worthy in you, and be as vile as he can make you. It is God who honoureth those that honour him, and praiseth saints as the excellent of the earth, adorned with his own lovely image, and partakers of the divine nature: and it is Satan and wicked men that vilify and dishonour them. And I have often lamented, that those very men that hold this kind of doctrine of self-abasement, professing themselves to have no part of righteousness, nor share at all in any good work, are yet too oft so proudly conceited of their own goodness, (even for holding that they have none for which they are praise-worthy,) that their pride is no small trouble to the churches and all about them."

The three grand reasons which are given in page 60, why the doctrine of absolute predestination should be rejected, cannot fail to have much weight with every serious attentive reader. 1. "Because, whatever vain talk is used to blind men, it maketh God the sole, total necessitating cause of all the sin that is committed in the world, or can be. 2. It unavoidably destroyeth the Christian Faith: for if God be really the determining cause of all lies and other sins in the world, then his veracity, which is the formal object of faith, is gone. 3. Because it feigneth God to damn most of the world for not conquering God, who insuperably predetermined them to the forbidden act; that is for not being gods, or greater than God; and that he sent Christ to die only for those sins which he thus pre-moved man to irresistably."

These reasons, had we never heard any others, would fully satisfy us, that the doctrine of necessity cannot possibly be reconciled to the holiness, justice, or veracity of God; and that consequently it is not a doctrine according to godliness. Militating, as it does, against several of the first principles of divinity, no arguments, however plausible, as well as puzzling, can prove it credible to those who seriously consider it in its bearings and tendencies: Nor is referring the actions of men to a concatenation of causes and effects, any recommendation of the doctrine in question; for still the *necessity* of action, from whencesoever that *necessity* may arise, equally precludes the possibility of choice, and consequently destroys that moral agency which is essential to beings in a state of probation.

"The same reasons, saith Baxter, (p. 60,) will hold good against what others say of predetermining by a chain of necessitating causes, viz. that God, by the object, necessitateth the act of the intellect, and that the intellect necessitateth the will: for it amounteth to the same if all sinful volitions be necessitated. Nor

will

will it satisfy any to be told, that the sins of men are to be resolved into the devil's temptation as a necessitating cause, till he know into what to resolve the devil's sin. And he may turn Manichee in time, that can believe that God gave the devil power to necessitate innocent man to sin, and bring all sin and misery on the world, much more he that saith, that God did all this himself."

Some who hold the doctrine of the necessary perseverance of the saints, maintain that the belief of the bare possibility of their being finally lost, would deprive them of all comfort. Now, this is confounding what they conceive to be a truth embraced by the understanding, with joy in the Holy Ghost, which ordinarily is experienced in proportion to the degree of holiness possessed, independent of admitting or rejecting the opinion in question. "I infer, says Baxter, that it is possible for christians to live in settled peace and comfort, in respect to their heavenly felicity, without a certainty of perseverance and salvation. For to think that no Papists, no Greeks, no Arminians, no Lutherans, nor any of the ancient holy doctors, nor any of all the holy martyrs or other christians who held this uncertainly, did attain to such holy peace and comfort, is unreasonable, and contrary to all church history, and to experience." P. 92. In the three dialogues contained in the work before us, the arguments of Antinomians are fully stated, and satisfactorily answered.

The extract of a letter from the Rev. John Howe to Mr. Boyle, to use the language of the editor, "discovers a calmness and comprehension of thought extremely uncommon, and may justly be considered a master-piece in its kind." Mr. Howe was unquestionably an extraordinary character, a man equally famed for manly sense, genuine piety, and moderate principles.

It is well known, that many have supposed, that the divine foreknowledge of future events, implies the doctrine of necessity; and that consequently men do not possess a power of self-determination. To prove that man possesses this power, Mr. Howe thus reasons, "Except it were affirmed impossible to God to have made such a creature, i. e. that it implied a contradiction, which certainly can never be proved, there is no imaginable pretence why it should not be admitted he hath done it: rather than so fatally expose the wisdom, goodness, and righteousness of God, by supposing him to have made laws for reasonable creatures impossible, through his own irresistible counteraction, to be observed; and afterwards to express himself displeased, and adjudge his creatures to eternal punishments, for not observing them.

"I am not altogether ignorant what attempts have been made to prove it impossible; nor again what hath been done to manifest the vanity of those attempts. But I must confess a greater dispo-

sition to wonder, that ever such a thing should be disputed, than to dispute so plain a case; and that a matter whereupon all moral government depends, both human and divine, should not have been determined at first sight.

"It is not hard for a good wit to have somewhat to say for any thing. But to dispute against the common sense of mankind, we know beforehand, is but to trifle; like the essay to prove the impossibility of local motion." P. 236. The whole of the letter, from which we have taken this quotation, is well calculated to afford pleasure and profit to such readers as have their minds sufficiently improved, to understand its contents.

The extracts from Bishop Stillingfleet's works, are taken from his replies to the Dissenters, on their appealing to him as arbitrator in their controversy occasioned by Dr. Crisp's Antinomian writings. That unhappy controversy was carried on for many years, with great virulence, to the scandal of protestantism. The Bishop's arguments upon the subject are worthy of a serious perusal.

Having briefly noticed this volume, it is proper to observe, that though we approve of its *general* contents, and believe it worthy of an extensive circulation, especially among intelligent readers, for whose use the editor principally intends it; we do not adopt *all* the opinions which it contains.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

Rev. Sir,

THE illustration of different portions of the Holy Scriptures being a prominent feature in your popular Miscellany, and as the explanation of prophecy has, recently, in an unusual way and manner, occupied the attention of inquiring minds, your intelligent readers, I doubt not, will be gratified with the subjoined remarks on the 14th chap. of Isaiah, from those eloquent commentators, Lowth and Michaelis. Their admission, when convenient, into your luminous, much admired, and widely-extended Repository of sacred intelligence, will greatly oblige, Rev. Sir,

Kettering,

Your's, most respectfully,

July 6, 1811.

W. CONSTABLE.

ILLUSTRATION OF THE 14th CHAP. OF ISAIAH.

THE deliverance of Judah from captivity, the consequence of that great revolution stated in the preceding chapter, is here declared in a few words, (ver. 1—3.) This introduces, with the greatest ease and propriety, the triumphant ode or song on that subject, (4—28.) But the various scenes, speakers, and transitions of this ode, it will be proper to point out in their order: A chorus of Jews

is first introduced, expressing their surprise and astonishment at the sudden downfall of Babylon, and its oppressive tyrant. The harassed kingdoms, or their rulers, denoted by the fir-trees and cedars of Lebanon, shout with joy, and the whole earth and its productions raise their voices along with them over the fallen tyrant, and vaunt of their security, now he is no more. The scene is then changed, (9,) and a new set of persons introduced: the regions of the dead are laid open, and Hades is represented as rousing up the shades of the departed monarchs. They rise from their thrones to meet the King of Babylon on his arrival, and insult him on his being reduced to the same abject condition with themselves. This is one of the boldest figures ever attempted in poetry, and is executed with astonishing brevity, perspicuity, and force. You are to form to yourself an idea of an immense subterraneous vault, a vast gloomy cavern, all around the sides of which there are cells (in the manner of the Jewish sepulchres) to receive the dead bodies: here the deceased monarchs lie in a distinguished sort of state, suitable to their former rank, each on his own couch, with his arms beside him, and his chiefs around him. These illustrious shades rise at once from their couches, and advance to the entrance of the cavern to meet the King of Babylon, and to insult him on his fall. The Jews now resume their speech, (12,) they address the King of Babylon as the morning star fallen from heaven, the first in splendour and dignity fallen from his high state: they introduce him as uttering the most extravagant vaunts of his power and ambitious designs in his former glory, which are strongly contrasted with the close with his present low condition. Immediately follows a different scene, happily imagined to diversify the same subject. Certain persons are introduced, who light upon the corpse of the King of Babylon, cast out, and lying naked on the bare ground; so disfigured among the common slain, that it is some time before they know him. They accost him with the severest taunts; bitterly reproach him with his destructive ambition, which brought upon him so ignominious an end, and leave him with execrating his name, race, and posterity. To complete the whole, God is introduced, (21,) declaring the fate of Babylon, the utter extirpation of the royal family, and the total desolation of the city; the deliverance of his people, and the destruction of his enemies; confirming the irreversible decree by the awful sanction of his oath.

The images of this ode are so various, so numerous, and so sublime; expressed with such force, in such elevated words, figures, and sentences, that it is impossible to conceive any thing of the kind more perfect. We hear the Jews, the cedars of Lebanon, the King of Babylon, the ghosts of departed monarchs, and those who find the king's corpse, and even God himself speaking; and

we behold each of them acting his respective part, as it were in some well cast drama. The persons are numerous, but not confused; bold, but not extravagant; a noble, sublime, and truly divine spirit glows in every sentence; nothing can be found deficient, nothing redundant. In a word, for beauty of disposition, strength of colouring, greatness of sentiment, brevity, perspicuity, and force of expression, this ode of Isaiah stands among all the monuments of antiquity unrivalled.

THE WORKS OF GOD DISPLAYED.

ON THE WATERS OF THE UNIVERSAL DELUGE.

ON this subject two questions are frequently proposed, the first of which is, From whence came that prodigious quantity of water so necessary to produce an universal inundation? And the second is, Whether the whole terrestrial globe was overwhelmed, or whether the Almighty restrained the deluge to the then inhabited parts?

To answer the first of these questions, Moses tells us, that *all the fountains of the great deep were broken up, and the windows of heaven were opened*. And in reply to the second, he observes, that *the waters prevailed exceedingly upon the earth: and all the high hills that were under the whole heaven, were covered*. If these passages do not convey to our minds a clear idea of the sources of the waters, and the universality of the deluge, it will be difficult to find words within the compass of language which can express these two ideas.

By *the fountains of the great deep*, we understand, with most interpreters, that vast collection of waters, which exists in the interior of the globe. By *the windows of heaven*, the Hebrew means the collection of waters which are shut up in the clouds, the atmosphere, or the firmament; and which in due quantities, from time to time, are so condensed, as to fall down upon the earth by their own specific gravity.

It is pretty generally believed, and with sufficient evidence, that an immense body of water lies concealed in the bowels of the earth. By what secret aqueducts the internal and external waters have a communication with each other, we know not; but several circumstances concur to confirm us in the opinion that it must be so.

The *Caspian Sea*, which receives the torrents of the *Volga*, and of upwards of a hundred large rivers besides, though reckoned in length no more than one hundred and twenty German leagues, and ninety in breadth, has no visible communication with any ocean, into which it can discharge its waters. Necessity, therefore,

compels

compels us to allow some secret subterranean passages through which the productions of these enormous rivers are carried off. This necessity will appear still more imperious, when we consider that the *Caspian Sea* neither ebbs nor flows; and that no visible increase or diminution has ever taken place in the quantity of its waters, though that which is brought to it annually by the *Volga* alone, has been deemed sufficient to cover the globe. It is to be observed, as a remarkable exception to the statement given of the stability of the waters of the *Caspian Sea*, that though it has no tides, yet once in 14 or 15 years, the waters rise several fathoms.

Nor is the case of the Mediterranean a matter of less astonishment than that of the *Caspian Sea*. The amazing tides which are bringing immense quantities of waters into it, through the Straights of Gibraltar, and those of the Marmora, or the *Black Sea*, without any visible means of a discharge, would long since have inundated that part of the world, were there not some secret channels which carry off its waters; to say nothing of the numerous rivers which empty themselves into its capacious bosom.

The vast tracts of country which the *Oranooka*, the *Ganges*, and the *Nile* rivers, when they overflow, inundate, in the short space of three or four months, will enable us to form some conception of what the tropical rains are capable of producing; and from hence we may, in a partial manner, calculate upon the effects which must follow, should rains like these descend incessantly during forty days and forty nights upon every portion of the globe.

The diminutive rains which fall in our country, will produce, in the short space of 24 hours, most surprising changes in the face of things. Rivers cannot be confined within their usual bounds; roads become impassable; and fields and gardens are completely inundated. If these effects become so visible from the rain of a few hours, what might we not expect, were these rains to continue for six weeks? But these rains will admit of no comparison with the torrents which fall in Ethiopia; as the inundations of the Nile in Egypt demonstrate. And these again retire from a comparison with the declaration of Moses, who tells us that *the windows of heaven were opened for forty days and forty nights*. Surely nothing less than a deluge, which should cover the face of the earth, could be expected from such a descent of water; even though the sea should do nothing more than refuse to receive the moving oceans which the surfeited rivers wasted to its bosom. But when to this we add the liquid mountains of the deep, declaring war against the solid ones of the land, rolling their torrents over the fairest regions of the globe, we shall have no occasion to seek for any hyperbole in the language of Moses, when he assures us that *all the high hills that were under the whole heaven, were covered*;

vered; and that the waters prevailed fifteen cubits upwards, and that all flesh died.

To conceive that the cavities of the earth were capable of producing these rolling mountains of terrestrial waters, we need only advert to the extent of the world. According to the lowest computations, the circumference of the globe is 21,000 miles; the general estimation rates it at 25,000. But, admitting it to be no more than 21,000, the diameter must be 7,000; and, consequently, from the surface to the centre must be 3,500 miles. In this enormous extent, what amazing quantities of water may not exist. The waters of the internal may, beyond any comparison, exceed those of the visible ocean; and these, acting in conjunction by the mandate of the Almighty, might have been more than sufficient to produce those effects which Moses has described, even without those rains which the windows of heaven continued to pour.

The highest mountains hitherto known in the world do not exceed *four miles* in perpendicular height; but what proportion is there between this height, and 7,000 miles, the diameter of the earth? One half of the globe is visibly a permanent abyss; and to what depths some parts extend, is a point which has hitherto baffled the means of calculation. They may hold in some places, for aught we know to the contrary, an unbroken communication with the invisible body, or may be no more than the more conspicuous branches of a world of waters which lies concealed.

That some agent, sufficiently powerful to call these waters to the region which they were destined to occupy for a season, must be supposed, can no more admit of a doubt, while we allow the fact, than we can doubt the existence of the waters by which we suppose the earth to have been inundated. This agent Moses assigns; and attributes to the power of the Almighty that work which seemed to require omnipotent aid. Whether the means made use of by him for the accomplishment of his purposes, were to be found within the laws of nature, or operated through a suspension of them, we have no means of determining with accuracy. But in either case the power was equal to the fact proposed, and to the effect produced.

Behold I, even I, do bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is on the earth shall die. Such was the declaration of God to Noah, when he first commanded him to build the ark, (Gen. vi. 17.) We learn from hence, that the agency was divine, whatever the mediums were through which it operated. These, indeed, form but a subordinate branch of inquiry. We have already seen that the waters which are connected with our terrestrial abode, were adequate to the purposes of the deluge; the fact must,

must, therefore, stand discharged from every accusation of absurdity and contradiction. The power to which the work is ascribed, being placed beyond the reach of limits, introduces us to a cause which the scepticism of man is hardly daring enough to investigate.

To the Editor of the Methodist Magazine.

Rev. Sir,

THE kindness with which you admitted my former productions upon the Seasons of the Year in succession, induces me again to trespass upon your indulgence.

The piece you now receive is a short sketch of the Seasons collectively, which is intended as a kind of supplement to the preceding communications. If you deem it suitable, the furnishing of it with a page in your valuable work, will be esteemed a favour by,

Kettering,
Jan. 31, 1811.

Rev. Sir, your's, very respectfully,
W. CONSTABLE.

THOUGHTS ON THE SEASONS.

“Observe the circling year: how unperceiv'd
Her seasons change! behold, by slow degrees,
Stern Winter, tam'd into a ruder Spring;
The ripen'd Spring a milder Summer glows;
Departing Summer sheds Pomona's store;
And aged Autumn brews the Winter's storm.”

ARMSTRONG.

WITH pleasure we behold the varied appearances of nature; whether Spring arrays herself in her spotted robe; or Summer scorches with sultry beams; or Autumn pours forth her exuberant stores; or Winter, with howling tempests, drives us to our habitations. Still we are admirers of nature, and disposed,

———“To mark the mighty hand
That, ever busy, wheels the silent spheres;
Feeds every creature; hurls the tempest forth;
And on the earth the grateful change revolves.”

The diversity of seasons is occasioned by the earth's annual motion in her orbit. The most easy method of acquiring a right idea of the variety of the seasons, will be by the following experiment. Let two large circular hoops, nearly of equal size, be procured: let one of these be fixed in an horizontal position, and let the other be fixed within it in such a manner as to cross it in an angle of $23\frac{1}{2}$ degrees, having one above the horizontal hoop, and the other half below. When night is arrived, the flame of a candle must be fixed exactly in the centre of the hoops, and a small terrestrial globe must be taken from its appendages, having
a string

a string tied to its north pole, from which string the globe may be suspended. In this experiment, the candle flame must be supposed to represent the sun, and the inclined hoop the earth's orbit: just on the inside of this hoop, the globe suspended from the string must be carried gently round in a direction from west to east; then its axis will always be parallel to itself, and the various seasons will be represented in the different parts of the path.

Whether the sun flames in the solstice, or pours his mild effulgence from the equator, should we not rejoice in his presence, and adore that omnipotent Being who gave him his appointed course, and prescribed the bounds which he can never pass.

Several of the British poets have presented us with a variety of descriptions of the seasons. But the obvious similarity between infancy, youth, manhood, and old age of human life; and Spring, Summer, Autumn, and Winter of the year, suggests a subject for the most sublime reflections, a specimen of which I here exhibit from no common genius, and with which I conclude this paper.

—————“Behold, fond man!

See here thy pictur'd life; pass some few years,
Thy flowery Spring, thy Summer's ardent strength,
Thy sober Autumn fading into age,
And pale concluding Winter comes at last
And shuts the scene.”

But be of good comfort,

“The storms of wintry time will quickly pass,
And one unbounded Spring encircle all.”

THOMSON'S WINTER.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

Sir,

If you judge the following account worthy of a place in your useful Magazine, your inserting it as soon as you can conveniently, will oblige,

Your's, &c. J. B.

IN December, 1802, I went with some of our friends to visit a woman in Wiltshire, who lay on her death-bed. On my asking her the state of her mind, she answered that she cursed God. I endeavoured to persuade her that she did not curse God, and that her thinking she did, arose from the suggestions of Satan. I then proposed to go to prayer with her; she answered that we might, but added, it will be to no purpose. In prayer we found some confidence and comfort in praying for ourselves, but none for the unhappy sufferer. A friend and I, a few days after, visited her again,

again, and found her in a most deplorable state both of body and mind. I reasoned much with her concerning the necessity of believing that Jesus Christ was both able and willing to save sinners of the worst description. But all I said had no such effect as to afford her the least hope of mercy; for she still, in a manner not to be described, insisted that she cursed the Lord her Maker, and that intercession for her would be altogether in vain. Unwilling to despair of her salvation, I called upon her once more, in company with some Christian friends, when, at the first sight of us, she exclaimed aloud, "Do not come here, for I have committed three murders." She then told me that, in her youthful days, in order to avoid the shame consequent on being the mother of an illegitimate child, she had, when far gone in a state of pregnancy, used a sort of poisonous drug, which caused the premature birth, and consequent death of her infant twins. She then cried out, "I have murdered myself." I expressed my grief on hearing the horrid account which she gave; but informed her at the same time, that if she would lift up her heart in faith to God, he would have mercy upon her. But I laboured in vain, for not a gleam of hope found its way into her despairing soul. I kneeled down, and endeavoured to pray with her, but during the whole time that I prayed, my voice was drowned by the dismal noises which she made, together with her repeatedly screaming and crying out, "There he is! There he is! he is coming to make me curse God again!" I could find no liberty to pray for her, and it appeared to me that God would not be entreated in her behalf. My friend, who was with me, attempted to pray, but the noise which she made so confused him that he could scarcely utter a word. Being about to depart, we exhorted her to look up to him who was able to save even at the latest hour; but she still continued to maintain that her case was quite hopeless. In this state of extreme anguish and remorse she lived almost two days longer, and then expired in the greatest agonies of horror and remorse.

THE GRACE OF GOD MANIFESTED,
IN A MEMOIR OF MR. CHRISTOPHER MUSGRAVE.

To the Editor of the Methodist Magazine,

Dear Sir,

YOUR inserting, as soon as you can conveniently, the following Memoir in your useful Miscellany, will oblige,

Armley, near Leeds,

Your's affectionately,

April 16, 1809.

ROBERT BROWN.

MY dear father-in-law, Mr. Christopher Musgrave, late of
VOL. XXXV. APRIL, 1812. Darlington,

Darlington, the subject of the following memoir, was born in the city of York, Dec. 23, 1736. He served his apprenticeship at Malton to a currier, after which he wrought at Whitby as a journeyman for many years. He lived according to the course of this world, sinning against God with a high hand, and utterly neglecting the concerns of his soul, until the year 1758. In this state, being invited by a Christian friend, he went to Robinhood's-bay, a few miles from Whitby, to hear Mr. E. Brown, a preacher, in connection with the Rev. John Wesley. Under the sermon, he was struck with amazement, and felt the power of divine truth; he trembled, deeply sensible of the danger to which his sins had exposed him; and was so powerfully convinced of his sinful state, that he immediately resolved to seek the Lord. He was made sensible that delay in the important business of salvation was exceedingly dangerous. I think I may venture to say, that I never read or heard of any whose convictions were stronger.

I cannot give you a better account of the distress of mind he laboured under, and the deliverance he experienced, than that which I have found among his papers, in a copy of a letter addressed to the above-mentioned Mr. E. Brown, dated 10th Feb. 1783. "My beloved friend, at present I am fully persuaded that I shall be a diamond in your crown of rejoicing in the day of the Lord. Jesus is this moment precious. I see him an Almighty Saviour, who can save in the greatest trials, and the strongest temptations. Glory be to God for Jesus Christ; for when I am tried from within, and from without, from the world, and from the devil, yea, and from God himself; my soul breaks out, 'tho' thou slay me, yet will I put my trust in thee.' And blessed be his name, he never failed me yet. I am determined, through grace, to press forward, looking unto Jesus; and though death, the world, and the devil oppose, my God is stronger than they all, and will, I trust, give me the victory through the blood of the Lamb. What abundant reason have I to praise God for what he has done for my soul! When I consider where he found me, and in what danger of eternal damnation; what pain and travail, and bitterness of soul he has delivered me from; I can truly say, I am the man who have seen affliction by the stroke of his rod, both in body* and soul. But glory be to God, he, out of love to my soul, corrected me for my sin, to bring me to himself.

"In Aug. 1758, God convinced me of sin in a moment; he darted a ray of divine light into my soul, which discovered a horrible darkness, yea, a darkness that might be felt. I saw myself upon the brink of hell, and expected every hour to be thrown into it, as a just punishment of my sin. I looked and cried, undone!

* He was lame, in consequence of a rheumatic complaint in both his knees, and walked with crutches for, I suppose, near 40 years.

ruined for ever ! I looked inward, but no refuge there, for my inward parts were very wickedness, and my conscience was like a burning fire. I at last looked upwards ; but who can describe the terrors I felt from an angry God, whose threatening looks drank up my very spirits. The wrath of God now darted down upon me like the fiery rays of the sun, while at the same time, Satan was filling me with the most horrid blasphemies against God. I could have cursed the day that I was born, and I secretly wished I was in hell, that I might know the worst. Were I to tell you what I felt when I began to read the word of God, and found how all things therein made against me, I should fill a volume.

“ Having told you a little of the dark side, now I must tell you of the support that I had under the anger of God. One day, when I was in the utmost distress, labouring beneath a load of guilt, and a sense of the wrath of God, tempted to self-murder, and filled with horrible blasphemies, being unable to walk, I left my work, and crept on my hands and knees to bed, and there vented my grief to the Lord, and looked up ; when in a moment I thought that I beheld Jesus, with one hand pointing to his Father, and with the other to me, and heard him saying, ‘ Father ! spare that sinner ; I died for him ! ’ I experienced much comfort from the consideration, that I had an advocate before the throne above ! I then loved Jesus better than my own life, and would have rejoiced to have suffered any kind of death, to be with him. But my sin was not pardoned ; for my soul was still loaded with guilt, with a sense of the anger of God, with the fear of hell, and was full of horrible blasphemies against the Holy Ghost, with that dreadful sentence sounding in my heart, No forgiveness in this world, nor that which is to come ! Who can describe the terror which I felt !

“ The Lord always appeared to me as man, until the moment I was justified ; but then he opened the kingdom of heaven to my soul, and I beheld him on a great white throne encircled round with glory : then my soul cried out, thou art my Lord, my God, my all, and there is no God besides thee ! Then all my guilt and tormenting fear were removed, and the graces of the Spirit were imparted to me. Then could I sing, from experience, that blessed anthem in the 12th chapter of Isaiah : ‘ O Lord, I will praise thee, for though thou wast angry with me, thine anger is turned away, and thou comfortest me,’ &c.

“ I shall conclude with my hearty prayer to God for his blessing on you, and your endeavours to win souls to Jesus. You mention the trials you meet with, but never mind ; look up, grace is sufficient, our troubles shall soon have an end, and then we shall eternally rest from our labours.”

Although my dear father was a man who enjoyed much of the

divine presence, yet he knew and felt the truth of the declaration, "Through much tribulation we must enter the kingdom;" for the spirit of persecution raged so mightily in those days, that many who espoused the cause of Christ, might be said to take their life in their hands.

He was a man of strict integrity with respect to both spiritual and temporal things. As a servant, he was faithful to the trust reposed in him; as a member of civil society, we may say in few words he was unblamable and upright: As a Leader of a class, he was particularly acceptable and useful. He was very punctual in respect to leading his class; he made it a rule to be at the place appointed at the time, and generally begun and ended within the hour. As a member of religious society, he strictly adhered to that command, "Buy the truth, and sell it not;" from this he was not to be moved; no mistaken friend nor inveterate foe could move him from the truth as it is in Jesus. He was zealously affected in the cause of God, it was his study day and night to be found that faithful and wise servant, whom, when his Lord cometh, he shall find ready. He gave all diligence that he might be found of him in peace. Such was his thirst for spiritual good, that he once walked from Whitby to Leeds, to a Love-feast, which is, I suppose, upwards of 60 miles; and when he got to the old chapel door, our friends asked him for his ticket, but he, in the simplicity of his heart, told them he had not got one. They then asked him if he had not got any other business at Leeds than that of coming so far to a Love-feast; he told them he had not, so they thought it was a pity to turn him back, and therefore admitted him. He was a real lover of Methodist doctrines and discipline. He loved the preachers, and regularly received them into his house for many years. His love for souls was great, but more especially for those who were bone of his bone, and flesh of his flesh, as will appear from a copy of a letter which he sent to my dear wife and me, dated, Darlington, 27th July, 1802.

"Praise the Lord for the prosperity he gives you in this world, to nourish a numerous family.* The charge is great, but seek for grace, to nurse them up for God, who has given them to you for that purpose; that when he requires them at your hands, he may receive his own, well freighted with grace, and made meet for his kingdom. What heart can conceive the joy which they shall experience, whom God makes the happy instruments of bringing their offspring to glory! We see, and often lament to see, those, who profess real godliness, training up their children in the full fashion of this world, which is enmity to God. O may he give you always to see your part, and real interest in the Lord Jesus

* Meaning nine children.

Christ; that keeping your eyes steadfastly fixed upon the great recompence of reward, you may be enabled to bear the cross, and follow our Lord, in prosperity and in adversity, through life and death, until you arrive in his heavenly kingdom.

"As to ourselves,* the Lord is very gracious unto us: he is still with us in the wilderness, keeping our faces Zionward, and, as our souls thirst for God, he never fails to give us to drink of the brook by the way, which keeps us from fainting in the day of adversity. He gives us tokens and foretastes of the joys to come, in hope of which, we take up, and bear, the cross cheerfully, and pursue the way to the kingdom of our Father. May the Lord make us all fit subjects for receiving that exceeding great and eternal weight of glory. That we may obtain this, let us follow on to know the Lord; lie humbly at his feet; and he will teach us all the lessons of his grace. When we look back, and call to remembrance the goodness of the Lord to us, our hearts should be filled with constant love and gratitude to Him, whose goodness and mercy have followed us all our days; and he has given us a good hope through grace, that we shall dwell in his house for ever.

"We had a Love-feast here a month ago; it was a good one to many. One reflection of my mind upon this occasion was, what wondrous things do I behold! I suppose there were 300 people present. O the great difference between the present time and that when there were only six in the society: and yet the Lord kept us then as well as now, and I trust he will keep us evermore. We are now two of the oldest (meaning himself and his wife,) in the Society, yet we can still get to the preaching and to our class. I have now received my 73d class paper. O God, make me ready to give a good account of my stewardship. We still wander to and fro in the earth, with many infirmities, and great weaknesses, which sometimes make us ready to bow the head, and long for the happy day, the day of eternity. Lord, hasten the meetness, and the time, that we may see thy face, and sing thy praise, who hast loved us, and hast washed us from our sins in thine own blood."

His last sickness was very short. He was taken ill on Sunday morning, 29th Jan. 1809. He was visited by his old friend Brother Henry Smith, but his affliction was so very great, that he was barely able, on being spoken to, to answer as follows. "You are going home;" he replied, "Yes." "All is broad day light with you," "Yes." "You have no doubt, no fear," "No," said he, and was heard to speak no more. He lived until eleven o'clock at night, and then sweetly fell asleep in Jesus, aged 73 years, about 50 of which he spent in the service of his God.

* Meaning his wife and himself.

TO THE EDITOR OF THE METHODIST MAGAZINE.

Dear Sir,

The following unadorned narrative of the Conversion and Religious Experience of Richard Hall, late of Bury, Lancashire, was chiefly written at my request, by the good old man himself, during his last illness. He was poor in this world, but rich in faith, and an heir of the kingdom of God. He had been for many years an highly esteemed member of our Society, and the remembrance of him is still cherished with affection.

The style and composition are his own. They were too simple, too original, for me to attempt any alteration. It is a narrative which will form a contrast with the flowery and laboured efforts of many modern biographers, and add another to many former proofs, that the memoirs of good men produce the greatest effect when written by themselves.

I have added a few circumstances respecting his last sickness and death. His end was more than *peaceful*, it was *triumphant*; and more than once, when sitting by his bed-side, in the low chamber of his mean thatched cottage, whilst the wind was blowing on him through the shattered windows and walls, I have viewed him as an object of envy to royalty itself. May my last end be like his!

I am,

Northwich,

Yours in the Gospel,

May 14, 1811.

JAMES TOWNLEY.

MEMOIR OF RICHARD HALL, OF BURY, LANCASHIRE.

I was born at Burrage, near Bury, in Lancashire, in the year 1745, of honest and industrious parents. We were twelve children; I was the eleventh. My parents were of the Church of England. With regard to myself, I found the Lord begin to work on my mind at a very early period of my life; I believe I may say at seven or eight years of age. As I grew up, my propensity to sin increased; but notwithstanding this, I proposed, in my mind, not to be void of religion; I therefore purchased a prayer-book, went regularly to church, said "Amen," and put my prayers in my pocket till next Sunday. My father, too, kept up his form: he had purchased some books which were then esteemed, such as Sherlock, and Drelincourt upon Death, the Whole Duty of Man, the Week's Preparation, &c. But, summing up all our religion, we did not experience the religion of the heart:

When I was in my 17th year, I was fully bent on the follies of the age, such as horse-races, fairs, wakes, &c.; yet the Lord did not withdraw the influence of his Holy Spirit from me.

In the 20th year of my age, the Manchester races coming on, I set out for Kerfal-Moor. As I was going up Prestwich Clough, I espied an old woman leaning on a staff. I cast a look of pity and compassion

compassion upon *her*, whilst I considered her *decrepid* state, and yet I who was in health, with blooming cheeks, and active limbs, could not make myself easy. However, to the Moor I went. The course was prepared; the horses were preparing; the crowd setting themselves in readiness for their sport. All on a sudden they started for the prize. The shouting of the people, and the shaking of the Moor came upon me with such force, that I believed we were all going to hell together; and I made this resolution, that if I could get safely off the place, I would never come there again on the like occasion.

When I got home, I had a fixed determination to break off from my old companions in sin. I shunned their company. One came, and another, and a third, but I made them this reply, that if they would not go with me to heaven, I would not go with them to hell for company. I unbosomed my mind to one Edward Leach, of Starwood Fields: he invited me to a class-meeting. I went and liked it much the first time. Several other young persons also took these things into consideration; we were invited to join, which we did. There were then only seven in society. In those days the word of God was precious, but whenever I heard the Word, my convictions increased. I had not yet learned to receive Christ by simple faith, for I had not been long among my experienced friends, and was very ignorant of the plan of salvation. I thought I must bring something to recommend me to the mercy of God; and that as I had not been a drunkard, a swearer, an adulterer, or a profane wretch, that I must not be saved as a scandalous sinner. But it pleased the Lord at last to convince me to the contrary, and to shew me that I must come, as a poor, lost, helpless sinner; a poor, condemned, forlorn soul; a condemned malefactor. I could, and yet can bless God for such a discovery, for I now began to be sensible that I had a hard heart, and could not pray; that I had eyes, but could not weep. Heaven seemed to frown upon me, and I cried with the poet,

Dear Saviour! steep this rock of mine
In thine own crimson sea:
None but a bath of blood divine,
Can melt this flint away.

One night, when the family were gone to bed, it came into my mind not to go to rest till I had found pardon. I fell down on the floor, determined not to rise any more till the blessing had been obtained. I lay for some time, but not finding deliverance, I arose and went to bed; but the time of my deliverance drew near. One morning when I awoke, being burdened in my mind, I rose and went into my workshop, and fell down on my knees before the Lord; but I could not pray. That day, I thought I was wil-

ling

ling to go to heaven or hell. Burdened with guilt, I groaned before the Lord, and I believe fell on my knees ten times; but man's extremity was God's opportunity; for that very evening, at my clafs, the Lord fet my foul at liberty! That hard heart that lay before as ice, was changed into a heart of flefh; thofe eyes that could not weep one tear, now gushed with tears of joy! If all the wicked men on earth, and all the devils in hell had combined to perfuade me that there was no fuch thing as knowing my fins to be forgiven, I fhould have given them all the lie. Now I could fay with the poet,

I rode on the fky, freely juftified I,
Nor envy'd Elijah his feat:
My foul mounted higher, in a chariot of fire,
And the world—it was under my feet.

I could add, with one of old, “*Now letteft thou thy fervant depart in peace, for mine eyes have feen thy falvation.*” I could blefs God that ever I was born. My foul was happy: my mind was compofed: my heart and flefh could rejoice in the living God!

Two of the family, my youngeft brother, and youngeft fifter, had already joined us, and *now* my aged mother alfo caft in her lot amongft us, fo that we were four in the family joined to ferve God. My father complied fo far as to let the preachers come to our houfe, and I have fometimes feen him, whilft the great truths of the Gofpel have been opened, with tears of joy running down his face. As to my own ftate, I was happy in the Lord, and could fay, “Whom have I in heaven but thee, and there is none upon earth that I defire befide thee!”

As the Society increafed, and the houfes became too fmall for preaching in, we began to think of building a houfe for the Word of God to be preached in, but met with great oppofition. We purchafed fome ground near the town (Bury), but our defigns were blafed. I had a brother who had a piece of freehold land, about half a mile out of the town, we therefore bought land of him, and built a fmall convenient place, which ferved the congregation till we had an opening into the town; and notwithstanding the perfecution we met with, the Lord carried on his good work among us. This is the firft ftage of my experience.

My father and mother were by this time ftricken in years; and the leafe of the land which they farmed being out, my brother and I took it. My brother had been married fome years, and I now married his wife's fifter, being about the 33d year of my age.

As there had formerly been a pottery on the farm we had taken, my brother was perfuaded to carry on that bufinefs, by fome of the old hands who had been employed there aforetime. It feemed

to begin well, but after some time there was a change for the worse. I thought, however, that as my youngest brother and I were both joined with the Methodists, it would be well for me to enter into partnership with him, hoping that both of us might be able to manage the business; but not having a proper knowledge of it, some of the old hands proved treacherous. However, we went on for some years, but finding our new trade embarrasses us, we determined to give it up. I computed, that in the three years I was engaged in this business, what with loss of cattle, and loss in trade, and loss from a corn-field just ripe for the sickle, destroyed by a storm of hail, I was 70% or 80% worse than nothing. My family increasing, and the creditors coming upon me, I purposed to let my farm, and sell my cattle, and pay as far as I could, and endeavour to pay twenty shillings in the pound to those who would not wait patiently till I could pay them all. I did so, and many of my old friends were satisfied;—some, however, would not wait; but I prayed to the Lord, and many a time he shewed me favour in the fight of the Egyptians. Two instances especially, are worthy of notice; and if I were to omit them, I should be base indeed. With regard to the first, I had given my word with a friend, who had bought a cow at a sale, to the value of eight pounds. The day of payment coming on, I found I was not, by any lawful means, able to raise the sum. The creditor came, and demanded the money. I besought him to give me a little more time; but as he was a wicked man, and violent, he would not grant more time. He made application to a *Law-man* in our town. The law was put in force:—this came upon me with double weight. I was at the loom, and, calling to my wife, told her, that this was one of the darkest days, as to our temporal affairs, we had ever seen; but that the Lord was able to make a way for us, though at present I saw no means of deliverance. But, to the praise of my adorable Redeemer I record it, a person was sent 13 miles to my help! He was a schoolmaster that resided at Straton-Norris, that came over to see his parents. I suppose his mother had told him of the trouble I was in; for he came, and contrary to my expectations, said that if ten pounds would do me any service, they were at my disposal. This was amazing indeed! Then I could say, Bless the Lord, O my soul! and all that is within me, bless his holy name! Let the atheist or infidel mock at this: I will ascribe it to my glorious Redeemer. Amen.

Before I mention the other instance, I would observe, that I had now a large family of small children, and was reduced in my worldly affairs, and had many small debts not yet paid. But my wife and I joined heart and hand, were diligent in our business, and used great economy in the house; and when we could spare a

few shillings, made our debts smaller, which was matter of thankfulness to us. But the other instance I mean to notice is this:—One day I had some business to do about a mile out of town; as I returned back, I espied something lying on the foot-path. I found it to be a purse. I took it in my hand and saw plenty of silver. I had seen two men pass that way, one of whom I thought had dropped it. There was a struggle in my mind; I thought if I followed the men towards the town, if it was theirs, they would be coming back the same way in search of it; but the enemy of my soul told me, if I would go a back way home to my wife and children, I might take a little out at a time, as our embarrassments and distresses called for it; but blessed be my God! his vicegerent in my breast, would not admit of it. I then called at E. F.'s, whose house was near, delivered him the purse, and desired him to count the money, which he did, and found the amount to be in silver and gold, 17*l.* 4*s.* 6*d.* I left it with him, and requested him to inform either the men whom I had seen, or any other whom he might hear had lost the money, that I had found it. About one o'clock the same day, there came a well-dressed man, inquiring for "Richard Hall." I told him I was the person, and he then informed me that his master wished to see me. I went with him, and when I saw his master, I knew him to be one of the two before-mentioned men. He fixed his eyes upon me, and said, "I understand you are the man who has found the purse." I replied, "I was." He then said he had got it, but wanted to know what I demanded for the safety of it. I told him that a shilling in the pound was a common demand. He gave me seventeen shillings, and seemed to be well pleased, and asked me if I had a family? I replied "I had, and in as low circumstances as any about the town." He then told me he would give me some old clothes, if I would accept them. I answered, "I would, and be very thankful for them." He then gave me to the value of twenty shillings, and said, that when I wanted, if I would come again, he would give me more. Now, had I given way to the temptation, to keep the purse, I might have been tormented with the never-dying worm to all eternity. This I consider the second stage of my experience.

I had now arrived at, or near, the 53d year of my age, and had never, to my knowledge, experienced what was meant by acute pain of body. I had heard from the pulpit, of the consolations afforded to those who were afflicted, and sometimes thought it very mysterious, that a man could have ease in the midst of pain; comfort in the midst of sorrow; and consolation in the midst of hurry and bustle. At other times, when I heard of the sufferings of the children of God, I was tempted to believe I was "a bastard and not a son." But the Lord's ways are not as our ways! The method he took

with *me* was as follows:—In the month of January, 1801, as I was one day at my work, I felt as though somebody had run a needle into or near my ankle-bone. I looked at it, but could see nothing amiss; but in a few hours the pain struck up to my knee; afterwards I perceived a vein in my leg, of a purple colour, from the ankle to the knee, which was attended with much pain; it then rose into a small boil, then to the size of a small apple, and whilst I was looking at it with surprise, it seemed to have a fresh commission, and struck into my body. It then became much inflamed, and was attended with considerable pain, and the swelling increased rapidly. I then applied to a man who had some knowledge of sores and boils; he came, and thought it would be best to cut it in two or three places, but I desired him to wave doing so another night. I went to bed, and with such pain of body as I had never before been acquainted with. I laid me down, turned my face to the wall, and prayed to the Lord that he would give me patience to endure this painful dispensation of his providence. The enemy of my soul suggested, that I had made a profession of religion for many years, but that my patience was now almost gone. I looked to the strong for strength, and it pleased the Lord to give me a few minutes sleep. I dreamed that I saw the Lord Jesus in the garden of Gethsemane. He seemed as if standing almost double. I went near, and stooping, saw that he appeared pressed almost to death. I thought he had the sins of the whole world upon him, but that *mine* came upon him with most weight. I took a nearer view of him, and saw drops of blood and water trickling down his face; but, in an instant, came the Roman soldiers, and suddenly took him up Calvary's rugged hill. I followed after, much pained in mind; but when I came to the place of execution, such a number of horse-guards were set round, that there appeared no possibility of beholding the scene of his sufferings; but to my surprise, I heard the sound of the hammer; every stroke gave such an alarming sound, as sunk into my heart, and my spirit within me was troubled. In a little time they lifted him,—I raised my eyes, and had a full view of him; and of all the sights my eyes ever beheld, this was the most dreadful!—He appeared to be covered all over with blood and gore!—*That moment I awoke*, and found myself in deep sorrow, weeping aloud, and with David, “watering my couch with my tears.” My wife was alarmed, and asked “what was to do with me?” I told her what I had seen, and that when I had viewed the sufferings of my dear Saviour, mine would bear no comparison. I then thought, that whatever I suffered, I would never complain, never murmur, since I had seen the sufferings of him who had suffered for my redemption. In a moment I found my soul humbled in the dust; and as to my body, the consolations of God were so powerful, that my pain was much

abated; and in a few days the swelling got a vent at three different places, so that in two or three weeks I was out of doors again. I took my staff in my hand, and went to my neighbours, and told them the danger that their souls were in, and what amazing sufferings the Son of God had undergone to purchase their redemption. My mind too, was now so happy, that I thought if all the riches both of the East and West had been at my disposal, I would not have missed this dispensation of Providence for them all.

At another time, all my family had the fever. My wife and eldest daughter were for some days apparently very near death, but the Lord brought us all safely through. Twice also I have been visited with a fever, but the Lord (blessed be his name) delivered me. Three times, beside, my life has been in imminent danger: 1st. When a schoolboy, I very narrowly escaped being drowned. 2d. I was riding betwixt Oldham and Ashton, when the horse took fright, ran backward down a small precipice, and fell over on his back, with me under him; but just as I seemed near being crushed to death, I gave a sudden spring, and laid hold of the horse's neck, and kept it down, whilst with my right hand, I loosed my feet from the stirrups. I got up quickly, and found myself safe and sound. 3d. As I was coming on the road with my cart from Manchester to Bury, on a sudden 4 or 5 carts, all loaded, came on the canter. I slipped to my horses to make way for the carts to pass, but something in the stretcher of the first horse caught my clothes, and dragged me down, and that moment the wheel ran over my body. I was struck sick, but rose on to my knees, and I then saw my deliverance; for though my ribs were sore shaken, so that I could not turn myself in bed for some time after, yet, blessed be God, not a bone was broken! This I ascribed to the same kind hand which had conducted me so far in my pilgrimage; —May he have the glory to all eternity! Amen.

With regard to my parents, I think I am bound in gratitude to God, to say something of their death. My father was only three days sick. He died in his eighty-third year. My mother died six weeks afterwards, in her eighty-first year. The Lord had shewn them both tokens for good, and we had reason to believe they both died in peace. Mr. Eels preached a sermon on the occasion.

And now I enter upon my last sickness. I have had for some years, at times, a slight pain in my breast, but about May last it increased, and was attended with a sickly stomach and a weakly appetite. I made application to a doctor, but in vain. My sleep, that used to be as a cordial to me, hath been removed from me, so that by sickness, a weak appetite, and vomiting, I am almost reduced to a skeleton. I have found much of the goodness

of my God in this dispensation of his providence. I think I can truly say, that from the beginning to this moment, I have found a submissive will to the will of my God; and that I can say "It is the Lord, let him do what seemeth him good." The Lord hath raised me up many friends, and many have been the prayers put up for me and my family. I am now arrived to February 1810. I find myself very weak and feeble, but find a will to wait till my change come, not doubting but the same God that hath been my deliverer to this present moment, will conduct me to the end.

Thus far had this good old man written, at intervals, during a long and tedious sickness, when increasing debility rendered him incapable of proceeding. But the decays of nature could not destroy the happiness of his soul. In health, or in sickness, in the vigour of life, or in the grasp of death, his confidence in his Redeemer was unshaken. He was at all times the modest, humble, unassuming, simple, cheerful Christian. He aimed not at high things, sufficient for him that he had fellowship with the Father and the Son Christ Jesus. And whilst many others, like meteors, rose, and blazed, and sunk, in darkness, he held on "the noiseless tenor of his way," calmly diligent in the ways of righteousness, and shining more and more unto the perfect day.

During his protracted illness, I was favoured with frequent opportunities of conversing with him, and was always edified and comforted. On one of these occasions, soon after he was seized with his final sickness, which from its violence, we all judged would speedily terminate his pilgrimage on earth, he cheerfully said to me: "I have been looking out for some time, for a safe place to run my little bark into, and I think I see a little creek where I can land safely." Nov. 27, 1809, I called upon him again: he appeared very weak, having had but little sleep, through violent sickness. He then said to me, "The night before last, I had but a poor night; in one sense a poor night, and yet in another not, for though I had a deal of pain, yet the Lord was taking another little pin out of the tabernacle; and I thought the next morning, I would not change situations with Bonaparte, and have all the empire for which he has fought." A little while afterwards, he remarked, that his legs swelled very much, and that he thought this a proof that his *departure* was at hand: to which I replied, "It is a mercy, that you do not fear your *departure*."—"Fear!" said he, with emphasis, "Fear! implies something criminal, for a child is not afraid of its father, unless it has done wrong; and though I have come short in many things, yet we have a Day-man;—I have an advocate above, a friend before the Throne of Love. If my Intercessor fails me, I am lost; but this he will not do." His wife
 remarking,

remarking, that he appeared so willing to go, that it almost seemed as if he wished to leave them; I replied, that after a long journey, a man was glad to see his father's house appear in view. "Yes," said he, with animation. "when we see the towers, we shall soon be at the city."

Speaking of the doctrines of the Methodists, he observed, "I have never altered my sentiments of the doctrines of the gospel, since I first knew any thing of religion. When I first went to the Methodist chapel, and heard the Methodists preach salvation for all, I thought this most consistent with the nature of God; and then, to tell them to watch and pray, and that if they do not, they will fall, is so consistent! They need not fall, though it is possible they may. I think sometimes, that if a drop of the ocean of love bids a man to love all mankind so much, what must the ocean be! When I first tasted that love, I not only could forgive every one, but I was ready to think I had no enemies."

During the whole of his sickness, he was not only resigned, but cheerful and thankful. Frequently would he say, "*I have fine times of it now. I never had such times in my life, for I have every thing I want, and some of God's children are coming to see me every day.*" And when a friend observed to him, "that it was a mercy he did not murmur," he replied, "I have nothing to murmur about; if I were to murmur, I should be one of the wickedest wretches living."

The last Love-feast before his death, he with difficulty got to the chapel, and many who were present, will long recollect with what impressive effect, the pale, emaciated, dying old man rose, and assured his brethren, that "God had fully supported him;" told them he had given the necessary orders for his funeral; and, pointing to the spot, where his body was afterwards placed, whilst his funeral sermon was preached, said, that the next time he entered the chapel, would be to be placed in that situation.

Gratitude was a constant inmate in his breast, and there mingled with those pious feelings which are possessed by none but the children of God. When a kind friend had sent him a small token of Christian regard, "Tell her," said he, 'I am going

‘To clap my glad wings, and tow’r away,
And mingle with the blaze of day.’

and then I shall meet her."

On the Thursday evening preceding his decease, I called upon him and said, "Well! Richard, you are still toiling in the wilderness!" "Yes," said he, "but I think it is almost at a conclusion now." "I feel I am founded upon the rock of ages. I know nothing of dying work yet; (meaning the pangs of death) but

Christ

Christ will bring me through every storm. I have to-day been thinking upon that verse of the poet,

‘Through waves, and clouds, and storms

He gently clears thy way;

Wait thou his time, so shall this night

Soon end in joyous day.”

He afterwards blessed God for his freedom from temptation during his sickness, and then observed, “I have good anchorage. My anchor is strong, and it has deep hold.” I then quoted that passage from the Epistle to the Hebrews, “Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.” He replied, “Yes!” In farther conversation with him, I said, “You can cry, O Death! where is thy sting?” “The monster,” he replied, “has lost his sting; and what is a monster in fight, without a sting. I have never, since his sting was drawn, been so much afraid of death as some; and why should they be afraid?”

‘O ye of fearless hearts be strong,

Your downcast eyes and hands lift up;

Ye shall not be forgotten long.’

“Since I first received *the truth*, I have never wavered; before *that*, I used to go to the church, and carry my prayers in my pocket; but when I heard Christ preached with power, I could withstand no longer.” “You then found,” said I, “that though the preaching of Christ crucified, was to the Jews a stumbling block, and to the Greeks foolishness, that it is to them that are called and believe, Christ the power of God, and the wisdom of God?” “O yes!” answered he, “I felt his power was able to save me:

‘My Jesus to know, and feel his blood flow,

’Tis life everlasting, ’tis heaven below.”

And then with grateful astonishment, exclaimed, “O wonderful Redemption!—O wonderful Salvation!—And for whom? for ruffians!—for rebels!—for—I know not what to call them—that they might have an interest in Him!”

The Saturday following, I called again upon him. Life was ebbing out apace, but he was still triumphant in the Lord. On my saying to him, “Well Richard, you are still struggling in the vale of tears!” he replied, “Yes, but I have almost done with it. I have now got near my journey’s end;” and added, “Bless the Lord, O my soul, and all that is within me, bless his holy name! Bless the Lord, O my soul, and forget not all his benefits!”

Some time previous to this, he had told me that he did not wish any sermon to be preached on the occasion of his death, but that if I thought him worthy, and did preach on the occasion, he wished me to address the people from Joshua, chap. xxiii. ver. 14. I therefore now asked him, “Can you still adopt Joshua’s dying declaration?”

declaration?" He immediately answered with a feeble, but animated voice, "O yes! *Not one thing hath failed of all the good things which the Lord hath spoken*; and he has done it all like a God;" I then asked him if he still wished me to speak from those words at his funeral; he said, "Yes! but take care to say little about me. Extol the Saviour. He is all and in all; and I feel as much need of him now as ever I did."

He continued to linger till the Tuesday following, and then towards evening, asked those about him, "Whether it was growing dark?" and being answered, "That it was not," he said, "Then I am going." His family were then called around him, and shaking them by the hand, he bade them "Farewel;" and soon after, entered into that rest that remains for the children of God. Thus lived, thus died a saint of God. Mark the perfect man, and behold the upright, for the end of that man is peace. He died Tuesday, May 22, 1810.

MISCELLANEOUS.

OF MR. WESLEY'S WORKS.

To the Editor of the Methodist Magazine.

Sir,

YOUR long intimacy with, and friendship for, the late Rev. John Wesley, induce me to address you on the subject of his Life and Writings. Many years ago, his works, including extracts from various authors, were published in thirty two volumes duodecimo, and numerous editions of his sermons, journals, and other parts of his writings, have been in continual circulation since their first appearance. In proportion to their being known, their great worth has been generally acknowledged. It is certain, that he never wrote a page unworthy of public regard, and that all his works are admirably calculated to mend the heart and improve the understanding. He wrote, as well as lived and preached, for eternity. Such being the unexaggerated character of his original works, the lovers of sacred literature will be highly gratified, to learn that you are publishing a complete edition of them, in octavo; that the paper and print are excellent; that eleven volumes are already published, and that a volume will appear regularly once a quarter, till the whole be completed.

Several Lives of Mr. Wesley, the venerable founder of Methodism, have been long before the public, and, though not all written with equal impartiality, each of them contains such an account of his native talents, learning, piety, labours, and usefulness, as tends to make him stand very high in the estimation of men of reason and religion. But allowing the lives of him which have ap-
peared. 1

peared their due worth, his Journals, from their commencement to their close, are abundantly the best and most satisfactory account of him that could possibly be written. In them we have the particulars of a chain of uncommon, and unforeseen providences, by which he was led into the most extensive field of usefulness. They contain a particular account of his conviction and sorrow for sin; his deliverance from its guilt and dominion; the formidable difficulties which he had for many years to encounter; how he was enabled to surmount them; and with what success God crowned his labours, and those of his early associates in the ministry. In perusing them, the present race of Methodists will see much cause for gratitude to God, who alone can still the madness of the people; that they are not exposed, as the first Methodists were, to the lawless outrage, and brutal fury of the rabble. They will admire that grace, which enabled thousands bearing their name, to rejoice in the face of danger and death; and, while they bless God for their present tranquillity, will not fail to pray that that Spirit, which comforted and supported their fore-runners, may never depart from the Methodist body.

But, notwithstanding Mr. Wesley's Journals contain, in substance, the best life of him, the purchasers of the present edition will find themselves much obliged by the account of his life and labours, previous to the commencement of those Journals, which account is the first article in these volumes of his works. This narrative preceding his Journals, and that of his last illness, death, and character, which follows them, in addition to the Journals themselves, form such a mass of entertaining, instructive, and interesting biography, as, I have no hesitation in asserting, is no where else to be met with, in the English language, respecting any other individual.

Strength of intellect, learning, and general knowledge, though highly desirable for a minister of Christ, in addition to exemplary godliness, are seldom found to be the lot of an individual. Some possess the first of these, strength of intellect, without the advantage of learning; others possess learning, without native strength of understanding; and some again, possess general knowledge, without either one or the other. Pure religion being designed for the mass of mankind, is attainable by all, under whatever disadvantages they may labour, in point of intellectual strength or acquired abilities. But though religion, another word for wisdom, is the principal thing, and though without it, the greatest talents are injurious to their possessors; yet, suitable talents are not only useful, but necessary for those who would be public instructors of mankind. These Mr. Wesley possessed in an eminent degree. He was remarkable for strength of understanding, was justly famed for

for an accurate, as well as a deep and comprehensive knowledge of literature; and, with respect to general knowledge, few men ever possessed it to an equal extent. In addition to these excellencies, he possessed a large portion of holiness. Of his possessing this essential requisite for the ministry, he gave demonstrative proofs, by unexampled labours of various kinds, for more than half a century. Had he never been the author of a single volume, his ministerial labours, joined to the extensive correspondence which he maintained with persons in various countries, as well as walks in life, would appear truly astonishing. But when to these we add his "labours of the pen," taking a view of how much he wrote, and how well, we cannot avoid pronouncing him a most extraordinary character.

In his sermons, consisting of several volumes, written in a style remarkable for perspicuity, strength, and purity, there is scarcely a single branch of divinity, which we do not find either briefly explained, or amply discussed, and aptly applied. When I first formed the resolution of addressing you on the subject of his writings, I intended to set down, in order, the principal parts of the science of divinity, and to prove, by quotations from his works, that he maintained them all in their purity, and with perfect consistency. But finding, upon reflection, that such a view of his works would swell my letter into a volume, I relinquished my first plan, and shall substitute for it various quotations, accompanied by such remarks as, I trust, you will approve.

In the preface to his first four volumes of Sermons, Mr. Wesley says, "I design plain truth, for plain people: therefore, of set purpose, I abstain from all nice and philosophical speculations: from all perplexed and intricate reasonings; and, as far as possible, from even the shew of learning, unless in sometimes quoting the original Scriptures. I labour to avoid all words which are not easy to be understood, all which are not used in common life: and in particular those kinds of technical terms, that so frequently occur in bodies of divinity, those modes of speaking, which men of reading are intimately acquainted with, but which to common people are an unknown tongue." This is the language of a man possessed of a truly apostolic spirit, who, in order to be useful to the poor and illiterate, that is, the bulk of mankind, wrote in a style which he himself pronounced to be neither "elaborate, elegant, nor oratorical." That his style is neither elaborate nor oratorical, is evident; and if it be not what is generally understood by elegant, it is so much the better: for such is the strong vein of manly sense which runs through all his compositions, expressed in the most appropriate language that, without the ornaments of style, of which they are professedly destitute, they need only to be read by men of sense and candour, to be admired.

The sermon on Salvation by Faith, which begins the 7th volume of the present edition, contains a clear and scriptural view of that important doctrine. After describing that faith through which we are saved, and the salvation immediately consequent on our possessing it, the writer proceeds to answer some objections to the doctrine of "Salvation or Justification by Faith only." To the objection, that to preach Salvation by Faith, is to preach against Holiness and good works, he answers, "It would be so, if we spake as some do, of a faith which was separate from these: but we speak of a faith which is not so, but necessarily productive of all good works and all holiness." But do we not make void the law through Faith? "We answer, We establish the law, both by shewing its full extent and spiritual meaning; and by calling all to that living way whereby 'the righteousness of the law may be fulfilled in them.' These, while they trust in the blood of Christ alone, use all the ordinances which he hath appointed, do all the 'good works which he had before prepared that they should walk therein,' and enjoy and manifest all holy and heavenly tempers, even the same mind that was in Christ Jesus." It is evident from this single passage, that Mr. Wesley was in doctrine, as we well know he was in practice, equally removed from Pharisaism on the one hand, and Antinomianism on the other. Few, if any, since the apostolic age, ever excelled him, in laying the foundation, and in rearing the superstructure of Christian holiness.

That mere moral preaching is never instrumental of producing even morality, is a truth of which matter of fact affords undeniable proof: for where the *Gospel* is not preached, but a meagre system of morals is substituted for it, immorality is almost universally prevalent. Mr. Wesley's sentiments on this subject deserve the greatest publicity. "Can you, says he, empty the great deep, drop by drop? Then you may reform us by persuasives from particular vices. But let the 'righteousness which is of God, by faith,' be brought in, and so shall its proud waves be stayed. Nothing but this can stop the mouths of those who 'glory in their shame, and openly deny the Lord that bought them.'" So early as the year 1738, Mr. Wesley delivered these salutary truths before the University of Oxford.

The sermon, termed Scriptural Christianity, preached before the University, in 1744, proves, in every page, that its author was not only a *scribe well-instructed*, but a faithful minister of Christ, who, unmoved by fear of consequences, faithfully delivered his message. What dignity of character, as well as Christian fortitude, must he have possessed, to enable him thus to address his superiors! "In the fear then, and in the presence of the great God, before whom both you and I shall shortly appear, I pray you that are in authority over us, whom I reverence for your office"

fake, to consider, (and not after the manner of dissemblers with God) are you "filled with the Holy Ghost?"—"Are the thoughts of your heart, all your tempers and desires, suitable to your high calling?"—"Ye venerable men, who are more especially called to form the tender minds of youth, to dispel thence the shades of ignorance and error, and train them up to be wise unto salvation, are you 'filled with the Holy Ghost?' With all these 'fruits of the Spirit,' which your important office so indispensably requires? Is your heart whole with God? Full of love and zeal to set up his kingdom on earth?"—When Mr. Wesley delivered these sentiments before the University of Oxford, he was forty-one years of age, one year older than Baxter was, when he published his "Reformed Pastor." How would the latter of these great men have rejoiced, had he lived at the period when he would have seen the substance of his plan for personal instruction and discipline, put in execution, by the formation and order of numerous societies in the Methodist connexion!

The sermon on Justification by Faith, and that on the Righteousness of Faith, are replete with evangelical truth. Those who would have clear and consistent views of both the Law and the Gospel, should read them with care and attention. As a specimen of their contents, I quote the following passage: "How weak are they who desire to be tried at the bar, where no *flesh living can be justified*; none of the offspring of Adam? For, suppose, we now kept every commandment with all our strength: yet one single breach which ever was, utterly destroys our claim to life. If we have ever offended in any one point, this righteousness is at an end. For the Law condemns all who do not perform uninterrupted as well as perfect obedience. So that, according to the sentence of this, for him who hath once sinned, in any degree, 'there remaineth only a fearful looking for of fiery indignation, which shall devour the adversaries of God.'" You will, Sir, no doubt, acknowledge with me, that arguments more decisive than are contained in this paragraph, never were offered in proof of the scriptural doctrine, that none of Adam's posterity can possibly be justified by the deeds of the law. But while your venerable friend maintains this fundamental truth, he carefully avoids the deadly error, which too many professors connect with it, namely, that because men cannot be *justified* by the deeds of the law, therefore *obedience* to the precepts of the Gospel is not *necessary* to salvation. This Antinomian inference he combats in his wonted happy manner. "What," he observes, "saith the covenant of forgiveness, of unmerited love, of pardoning mercy? 'Believe in the Lord Jesus Christ, and thou shalt be saved.' In the day thou believest, thou shalt surely live. Thou shalt be restored to the favour of God. Thou shalt be quickened from the death of sin, into

into the life of righteousness. And *if* thou endure to the end, believing in Jesus, thou shalt never taste the second death; but having suffered with thy Lord, shalt also live and reign with him for ever and ever."

The two Discourses on "The Witness of the Spirit," contain one of the best defences of that very important doctrine that ever issued from the press. It is well known that Mr. Wesley was a master of logic, and that he considered his knowledge of that art, as of the utmost service to him in the management of the numerous controversies into which he was frequently forced. But in none of his works, except, perhaps, his "Predestination calmly considered," and that in answer to Dr. Taylor on "Original Sin," does he discover stronger proofs of his logical skill, than in his sermons on "The Witness of the Spirit."

In the Discourse on "The Witness of our own Spirit," a distinction occurs between simplicity and sincerity. "The difference between simplicity and sincerity, seems to be chiefly this: simplicity regards the intention itself, sincerity the execution of it. And this sincerity relates not barely to our words, but to our whole conversation. It implies that, in our whole lives, we are moving straight towards God, and that continually; walking steadily on in the highway of holiness, in the paths of justice, mercy, and truth."

An able, as well as faithful minister of Christ, knows how to improve, to the most useful of all purposes, every striking event. None, in their causes, progress, and consequences, are more of that description, than the trial of prisoners, in open court, before a judge of assize. The unbending nature of the law, the supposed integrity of the judge, the decisive nature of evidence, and the dreadful consequences of being capitally convicted; render such an event peculiarly awful. Improving one of that description, Mr. Wesley preached, in 1758, in St. Paul's Church, Bedford, his excellent sermon, entitled "The Great Assize." "In this court," said he, "it is possible some, who are guilty, may escape for want of evidence. But there is no want of evidence in that court. All men, with whom you had the most secret intercourse, who were privy to all your designs and actions, are ready before your face. So are all the spirits of darkness, who inspired evil designs, and assisted in the execution of them.—So is your own conscience, a thousand witnesses in one, no more capable of being either blinded or silenced, but constrained to know and to speak the naked truth; touching all your thoughts, and words, and actions." Such sentiments as these, couched in the most plain as well as proper language, are well calculated to produce the best effects.

You know, Sir, that many professing Christians have, in different ages of the church, fallen into, and acted upon, opposite erroneous

neous sentiments. Hence some, idolizing the means of grace, have confounded them with the *end* for which they were instituted; while others, making an extraordinary profession of inward religion, have rejected the means, as worse than useless. The latter of these, mixing truth with error, reason thus: "The means of grace are not instituted for their own sake, but in order to some end, which can be no other than that of worshipping God in the Spirit. But in proportion to this end being answered, we stand in the less need of the means, and when we become eminently spiritual, they rather hinder than help our devotion." This sounds plausibly in the ears of those, who, with all their professions of spirituality, attempt to be wise above what is written, and, in direct opposition to many positive scriptural injunctions, throw contempt upon the ordinances of God.

In the sermon on the Means of Grace, we find the most subtle arguments of such characters, in favour of unscriptural *stillness*, ably answered. "However, say they, 'Leave them (the means) off for a short time, to see whether you trusted in them or not.' So I am to disobey God, in order to know whether I trust in obeying him! And do you avow this advice? Do you deliberately teach, to 'do evil, that good may come?' O tremble at the sentence of God against such teachers! 'Their *damnation is just*.'

"Nay, if you are troubled, when you leave them off, it is plain, you trusted in them.' By no means. If I am troubled when I wilfully disobey God, it is plain, his Spirit is still striving with me. But if I am not troubled at wilful sin, it is plain I am given up to a reprobate mind."

So early as the year 1733, when Mr. Wesley preached on "The circumcision of the heart," before the University of Oxford, he gave the fullest proof of his knowledge of the plan of salvation. After describing this circumcision as implying holiness, in all its branches, he shews, in language the most impressive, that it is consequent on believing with the heart unto righteousness. *All things*, he says, *are possible to him that* (thus) *believeth*; he sees what is his calling, even to *glorify God*, who hath *bought him with so high a price*, in his body and in his Spirit, which now are God's by redemption, as well as creation. He feels *what is the exceeding greatness of his power*, who, as he raised up Christ from the dead, so is able to quicken us, *dead in sin*, by his Spirit which dwelleth in us. Feelingly alive to the importance of practical, as well as experimental religion; well knowing that all pretensions to the latter without the former, are founded in delusion, Mr. Wesley thus speaks of the man whose heart God hath circumcised: "The experience he already has in the Christian warfare, as it assures him, his labour is not in vain, if whatever his hand find to do, he do it with his might; so it forbids his entertaining so vain a thought,

as that he can otherwise gain any advantage, as that any virtue can be shewn, any praise attained, by *faint hearts* and *feeble hands*: or, indeed, by any but those who preserve the same course with the great apostle of the Gentiles: "I (says he) so run, not as uncertainly, so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection; lest by any means when I have preached to others, I myself should be a cast-away."

In the sermon on "The Marks of the New-birth," and that on "The great privilege of those that are born of God," we find inward and outward religion maintained with equal clearness and consistency. The discourse "On original Sin," abounds with arguments the most conclusive, drawn from Scripture and matter of fact, in proof of that fundamental doctrine. I wonder how any man of sense, after reading it, can have the face to call Mr. Wesley a pelagian. His thirteen discourses on our Lord's Sermon upon the Mount, contain such a fund of scriptural divinity, as has seldom, if ever, appeared in so small a compass. They are as gold to brass, when compared to the bulk of sermons confessedly evangelical. An intimate acquaintance with their contents, for upwards of thirty years, has raised, instead of lessened, them in my estimation.

A competent knowledge of law and gospel is far from universal among the truly pious; the consequence of which is, that some think more highly of themselves than they ought, and others labour under groundless discouragements. The former do not sufficiently know, that notwithstanding their obedience is sincere and universal, it is so far from answering the demands of the law, that it cannot possibly be accepted in any other way, than through the merits and intercession of the great High Priest of their profession. And the latter, poring upon their defects, "negligences and ignorances," without sufficiently availing themselves of the mercy held forth in the covenant of grace, labour under unnecessary and unprofitable depression of mind. How much advantage would characters of both these descriptions receive from a thorough acquaintance with the discourse on the "original, nature, properties, and use of the Law," and with the two which follow it, shewing how the Law is established through Faith. These most excellent sermons have a direct and powerful tendency, to humble the most mature believer, and to comfort and encourage the weakest.

You know, Sir, that in this professing age, many, equally ignorant of both law and gospel, censure, as legal, every discourse upon practical divinity. They demand, what they term the gospel, and affirm that they can find no food for their souls in the best discourses which have any of the divine commands, save *believe* and *love*, for their subjects. Professors of this stamp cannot consistently

ently believe that either Christ, or his Apostles, preached the gospel; for he and they particularly and strongly inculcated every branch of inward and outward holiness. But let us hear Mr. Wesley upon this point. "I cannot, he says, spare the law one moment, any more than I can spare Christ: seeing I now want it as much to keep me to Christ, as ever I wanted it to bring me to him. Indeed each is continually sending me to the other, the law to Christ, and Christ to the law. On the one hand, the height and depth of the law, constrain me to fly to the love of God in Christ. On the other, the love of God in Christ, endears the law to me, 'above gold and precious stones;' seeing I know every part of it is a gracious promise, which my Lord will fulfil in its season." Some urging, what they conceive to be matter of fact, as an argument against practical preaching, ask, "Does not the greatest blessing attend those discourses wherein we peculiarly preach the merits and sufferings of Christ?" To this Mr. Wesley replies, "Probably, when we preach to a congregation of mourners or believers, these will be attended with the greatest blessing: because such discourses are peculiarly suited to their state. At least, these will usually convey the most comfort. But this is not always the greatest blessing. I may sometimes receive a far greater, by a discourse that cuts me to the heart, and humbles me to the dust."

One reason why the work of God, by the instrumentality of the Methodists, has had so wide a spread, and sunk so deep, has been their general freedom from bigotry. From their pious, learned, and venerable founder, they imbibed liberal principles, and a truly catholic spirit. Though, as a body, they always received the doctrine of general redemption, and were friendly to the Established Church, they never scrupled to give the right hand of fellowship to pious Calvinists, nor to acknowledge for brethren, the lovers of the Lord Jesus Christ, to whatever denomination they might belong. The grounds for their acting such a truly Christian part, are well described in the sermon styled, "A Caution against Bigotry." In that discourse, several ways are pointed out, in which one Christian may be said to forbid another to cast out devils. "You, says the author of it, indirectly forbid him, when you discourage him in his work, by drawing him into disputes concerning it, by raising objections against it, or frightening him with consequences, which very possibly will never be. You forbid him, when you shew any unkindness towards him, either in language or behaviour: and much more when you speak of him to others, either in an unkind, or contemptuous manner." This is language directly opposed to that of a bigotted, narrow, sectarian spirit.

[To be concluded in the next.]

An Historical Account of the Sufferings and Death of M. Isaac Le Fevre, a French Protestant, who, after Eighteen Years Imprisonment, died a Slave in the French King's Gallies.

(Concluded from p. 232.)

IN a letter to Mademoiselle R., we find M. Isaac le Fevre speaking as follows: "I enter into the 10th year of my sufferings, (this was in 1695) and by God's grace, I have neither lost patience nor faith, at least not totally. Ah, my dear kinswoman, the Lord has heard your prayers, and those of the Moseses and of the Samuels, that intercede for me: He has pitied my frailty, and he will finish what concerns me. If I was but disburthened from the weight of my sins, if I could disengage myself from the thoughts of the world, I should be too happy, I should be incomparably more happy, than I was in the world, though when I left it, I had almost what I could reasonably desire in it. But I confess with grief, and confusion, that I am a man of little faith, and a sinner. I have desired my visible and temporal liberty with too much fervency."

All his prayers and meditations were accompanied with trust in God. "I expect all," said he, "from the grace of my God: I hope all from my Saviour Jesus Christ, who will subject my flesh to himself, and who will heal the diseases of my soul. I have often said with a father for whom I have a veneration, that I should despair, if I had not a great physician. My comfort is, that this great physician has undertaken my cure; and that he will never forsake me; he sought me, when I did not seek him. He has engaged me in the defence of his truth, in spite of my resistance and my fear: will he forsake me then, when I seek him, and when I am afraid of nothing more than that I should fear something else more than him? No, because that seeking after him, that desire, and that filial fear, are earnestness of his love, and assurances of his protection. What has he not done, and what does he not do for me; and where can I find one like him in heaven, or in earth? He opens the ears of my mind to make me hear his voice, he takes me by the hand when I stagger, he raises me up when I am fallen, he supports me in my weaknesses, and defeats all the strength of those wild beasts that would devour me. His design is to lead me into that city whereof honourable things are spoken."

"As for the rest," added he, "God is always in my heart, though he does not always make himself to be equally felt there. I will act with confidence, provided he assists me, for without his assistance I fall away like water that runs apace. God is stronger than all, and nobody can take me out of his hand; I depend upon his goodness, whereof he has given me so many proofs. The ten-

der care that his adorable Providence has been pleased to take of me, strengthens me in the midst of my fears; he declared himself my protector from the time that the judges seated themselves on their tribunal to judge me. They pressed me on my trial, and told me I had yet that moment to avoid a condemnation to the galleys. I answered the court that I could not betray the dictates of my conscience: I was condemned by men, and justified before God. I have comprehended in all this, that the life of my soul, its repose, its true happiness consists in following the will of God, in depending solely upon his wise councils, and in keeping myself wholly devoted to his service."

Several considerable persons testified their desire of procuring for him and his companions, some alleviation in their sufferings, and among the rest the Swiss Cantons, who have signalized their zeal upon that account, and particularly the illustrious M. Escher, Burgomaster of Zurich, and his family.

Having received a copy of the letter that Monf. the Burgomaster Escher, wrote to those dear sufferers on that subject, I insert it as follows:

"Gentlemen, and most dear Brethren,

"I have laboured on your deliverance, I have employed my friends about it; and having had occasion to go the last week to Soleure, I have repeated my instances to Monf. the ambassador Amleot. But as they give me no positive answer, and always sent me away with the same compliment to remain satisfied that things would be done sooner than I thought, and therefore finding myself, to my great regret, frustrated of the hope I had conceived hitherto, I cannot remain silent any longer. But I return you, gentlemen, and most dear brethren, my most humble thanks, for the goodness you have had to think on a person that assuredly shares in your afflictions, and who, till this time, has employed all his endeavours to ease you in the hard slavery which is so unjustly laid upon you. I am willing, and find myself obliged, as a christian and a brother, to continue to endeavour the procuring of your deliverance; but I desire you to be persuaded, that though I have the honour to be invested with the chief post in the Helvetick body, yet nevertheless I acknowledge myself a poor sinner, who ought not to seek for comfort in worldly vanities, but in humility of mind. Dear brethren, I have read your letters, and they have afforded me much edification. Persevere, since you see that God does such great things for you, and that he has called you to suffer for his holy name, in those wretched places, that are commonly the receptacles of the villains of the world, and who doubtless, by their wickednesses add a torment to your righteous souls. But be of good heart, my dear brethren, since you know that God has so disposed of things, that all shall work together for good to his children;

dren; and that as all human things have their end, the good God has also ordered an end to your labours. Gentlemen, I recommend myself, and my numerous family to your prayers, knowing that they will surely be heard. I shall always remember your sufferings in my prayers, though they may be accompanied with many infirmities.

"I have sent 40 pistoles to Monf. M——, at Bern, to distribute amongst you as he has opportunity; be pleased to accept of that small sum, which comes from me and three of my sons, and be assured that it comes from free hearts, that wish you the continuance of the divine comforts, and a speedy deliverance, with all opportunities of doing you service, and particularly this is my wish, who am sincerely,

Gentlemen,

"Your most humble and most obedient servant,

"HENRY ESCHER.

The sollicitations of other great persons in the world, who concerned themselves in this affair, as well as those praise-worthy evangelical cantons, were ineffectual.

The Sieur Peter Mauru, who died also a martyr, and who triumphed gloriously in his life, and by his death, over all the efforts and rage of men and devils, was one of I. Le Fevre's intimate friends. That happy martyr going out of the kingdom, was stopped in Burgundy. He was joined to our martyr in the prisons of Besançon, and condemned very near the same time to the gallies for ever. "I was," says M. le Fevre, "a witness how little he valued the money that was taken from him, and of the joy which he felt when he was condemned to the gallies. He run his race with the same courage and zeal, which he had begun in the prisons of Besançon. Before he came to the gallies, he was coupled in the way with Philip le Boucher. And because that poor man could not carry his chain, which he was forced to do, or suffer for it, Mauru raised the collar with his hands, above his head; and he, who was stronger, bore it on his head and shoulders: And taking a forked stick of a tree, he supported it in such a manner, that his companion was as it were wholly discharged of the burden, carrying in that manner all the burden, even in the heat of the dog days."

Though I have no other design than to write the life and martyrdom of Monsieur le Fevre, yet nevertheless I have said something of the condition of his friends; neither do I believe that I ought to omit certain particular facts that happened in those times, whereof he, or his correspondents, have informed us by their letters. "I have been afflicted, but yet more rejoiced," says the person from whom we have this history, "for what happened some days past at Marseilles to a handsome young maiden, whom God took to himself by sickness. As she was at the point of death,

death, a priest came to take her confession. But she would not hear him, or to say better, she made quite another confession to that seducer, than he expected to hear from her, when he charged her with denying her heavenly Jesus. What, said he, to her, you do not believe that God is in the host; dare you revile such a great mystery thus? No, said she, I do not believe any thing of it, my Saviour is spiritually every where, but heaven is the place where he dwells, and I adore him there, and not in that which is nothing without him; this is my faith, wherein I will die. So lifting up her eyes towards heaven, she gave up her soul to her faithful Creator in that blessed disposition. The priest called witnesses to attest this; upon this her body was carried to the court, from whence it was drawn by the executioner on a dung cart, through the city, and then cast on a dunghill. They cut off the back part of her head, and it is said they cut out her tongue also, for having glorified her God. Thus men dishonourably exercised their cruelty and inhumanity on the body, while angels carried the soul triumphantly into Abraham's bosom. How honourable that sepulchre, and how glorious art thou, O daughter of heaven! They refused the poor corpse the earth it required, and she was buried under a heap of stones, which her persecutors had discharged upon her."

The beginning of the massacres, (by the *bastinado*) is noted to us from about the end of the year 1699, which have continued above a year, not having ceased until the month of July, 1701. The storm was great on board of all the galleys that were in harbour, except that wherein the old men and the invalids were. Those that were at sea were exempted from it. Some of the officers who presided at those executions, exhorted the Protestants to take off their caps by way of civility, and not to give any scandal; and that they did not desire them to change their religion: "Take off your cap, look towards the stern," said the major, to any whom he had a mind to lash, "and afterwards pray to God, Calvin, or whom thou wilt."

Here is the extract of a note from Marseilles.

"They have unmercifully butchered our brethren on board the galleys that were not at sea, for refusing to put off their bonnets during the service, and they have been so exasperated against those that shewed an unshaken constancy, that they have put them in such a condition as would make the rocks to tremble if they were capable of any sense. After that barbarous usage, they carried divers of them who were constant, to the hospital. The first time they gave that cruel *bastinado* to Mons. Serre the elder, he had almost expired under the burthen of that punishment, as you will see by one of his letters which I annex to this. I leave you to think,

think in what a pitiful condition they put him the next morning, when they gave it him in such a cruel manner, that the blood gushed, or at least spurted out upon the great gun. From thence he was carried to the hospital; from whence after God had miraculously recovered him, he was transferred to the castle of J. F. and there he is left without so much as an old straw bed to lie on. God be praised, we have heard from him. His almost broken bones make him feel great pains all over his body. The two Messieurs Carrieres, that underwent the same inhumanities, are transferred also to the same place. Poor Mons. Elias Maurin, who was twice put upon the rack, is shut up in the hospital with bread and water. Alexander, of the Magnanimous galley, has been tortured four times with a tarred rope dipped in the sea, which makes it almost as hard as an iron bar.

“Before all things, Mons. my most dear ally, and most honoured pastor” (it is Mons. le Fevre that speaks here, and who sends those extracts) “I invite you to come and see what may be called a man more than *vir prodigij*, who like a true soldier, is never more ardent than in the midst of danger. The ruder the shock is, the more his heart is inflamed; notwithstanding all the sores he is covered with, he is yet preparing for greater combats.”

An extract of a letter that Mons. de Serre the elder wrote the 8th of October 1700, with a bloody and torn body, and manacles on his hands, with this inscription,

“To the dear faithful, that have not been ashamed of me in my chains, peace, love and grace of our Lord be communicated and multiplied unto you to the end.

“I write to you with manacles on my hands, and the marks of my divine Jesus, printed on my back. — C —, and another that went before me, having obeyed after four blows with the cudgel, the Major came to me. He told me a parcel of idle stories, to which I answered in few, but sedate words, that he might do his office. My resolution animated him against me, so that he gave me the cruelest blows, and my soul was almost expiring. He would have had me to comply, but seeing me to persist in my resolution, he was enraged. My constancy, which was an example to others, gave them courage; but I am deceived, it was celestial Grace. What thanks do I owe to my God, for the inestimable favour he has done me to suffer for the interests of his glory! let all christian people praise him with me! To which I invite you dearly beloved of the Lord: but above all, faithful souls, pray him to give me perseverance, that I may hold out to the end, without which all the rest would be in vain, and I should be covered with eternal confusion. As the Major was yet treating our brethren ill, and by his order they were putting manacles on me, a man came hither from Mons. the Intendant, whose name is Mr. Regis, who whispered

whispered the Major in the ear, and shewed him a memoir. Presently I was asked for, and the Major said to him with a threatening tone, Oh, it is Mr. Serre, I have lashed him severely; but this evening, I will lash his back so that he shall feel it is long as he lives. So that my dear friends, I am preparing myself for death. It is thought that I shall be this evening or to-morrow at the castle of J. F. after they have put me to the torture. May it please the Father of mercy, that I do not degenerate! Accompany me with your prayers in my dungeon, if I am carried thither: I shall not lose sight of you, but shall for ever preserve the remembrance of your bounties, and tenderness. I embrace and honour you with all my heart, and am, and ever shall be, brethren, and sisters in our Lord Jesus Christ,

Your most humble and
most obedient servant,

The 18th of October, 1700;

SERRE."

on board the Fortune galley.

One lady had leave to see Monf. Le Fevre sometimes, in the presence of witnesses. She found him always like St. Stephen, that is, full of faith and of the Holy Ghost, and all zeal and charity for his persecutors. The last time when she saw him was two days before his death; he seemed to her very weak. She went away very much edified from him, recommending him to the grace of God, and to those who looked after him, with a promise that he should be put into the ground after his death, which happened the second day following; during which he had with respect to his soul, only the presence of his God, and the consolations of his Spirit for assistance.

Besides what the Lady Salicroffe, who had seen him two days before his death, wrote of him to her acquaintance at Paris, other persons have taken care to write to us two or three days after his death.

"Finally," says M. J. to us, "that blessed champion of the Lord Jesus, the most illustrious, and the most generous of my companions in sufferings, past, at eleven o'clock of night from the bitterness of the conflict, to the ineffable sweets of the blessed martyrs of the Lord Jesus Christ. See, I say, that holy martyr passed from his prison, into the perfect liberty of the children of God; from that dark dwelling that had served for a stable, and wherein there is yet a manger, into the palace of the King of kings.

"He adds in another letter, that all our society is afflicted at that loss. The death of our most precious friend will particularly pierce my dear brethren his associates with grief. The Lord comfort us all. Finally he informs us, that they were told, that the commander seeing him after his death carried before the prison, said to those that were with him, See! the mortification that this

poor

poor man suffered sixteen years and two months in that prison, is something wonderful. This he repeated divers times.

“ We learn by another letter from Messieurs B. that he retained his senses to the last ; for a man that saw him take some broth a little before night, told us that he spoke freely, and that he believed he should die that night, as it also happened about eleven of the clock. His lungs were touched some time before, and the three or four last days he was taken with a looseness and vomiting, that weakened him quite. We were exceedingly afflicted at it, and being only able to assist him with our wishes, we recommended our brethren to redouble their prayers. As for his corpse, Madam Salicruffe caused it to be wrapped in linen, and laid in a coffin, and he was buried by four of our brethren. We are sorry that we could not collect what he might have said in his sickness. He is dead, that is to say, he has conquered by the grace of God. There remains nothing more for him than to triumph with his Saviour, and to possess that eternal kingdom and crown, which he purchased for his confessors and martyrs.”

An Extract of a Memoir concerning Mons. le Fevre from Marseilles, the 21st of August, 1702.

“ Monsieur le Fevre having been condemned to the galleys by the parliament of Besancon, came sick to Marseilles, the 20th of August, 1686. He was presently looked upon as a person fit to support and strengthen his brethren and companions at the chain, by his exhortations and consolations. He was shut up about the month of February, 1687, in fort St. John, which is at the entrance of the harbour of Marseilles, in a dungeon which had formerly served for a stable, the windows whereof were so close shut up, that there was but little light in it. He was exposed there to a mournful solitude, and a great number of hardships. And though he paid a considerable sum, besides the five sols that the king allows the prisoners, he was sufficiently abused in his provision and his drink ; for every body is sensible that it is not good to be in the hands of a covetous and inhuman gaoler. He was not suffered to have any fire in the severest season of the winter, to go out to take the air, nor to write to his relations, nor to have any conversation with the living, as he notes in a letter which he wrote to one of his friends. But in spite of the vigilance wherewith he was kept, his brethren of the galleys had found the means to communicate with him by writing, which they did for some years ; and in the year 1696, a serjeant that delivered the letters, and who was well paid for it, was discovered, and was condemned to be hanged for it. He confessed that he had carried letters from one part to the other, but that he believed he had done a good work. After that time the door of Mons. le Fevre's dungeon was guarded

in fight; the soldier who stood sentry before the gate of the Governor's house, guarded the dungeon at the same time. The serjeant of the guard, attended by two or three musketeers, brought him his provision every day; and when they went the rounds, they always asked him what he was doing, so much care they took of guarding him. Notwithstanding all this his brethren had yet some correspondence with him, according as they found soldiers fit for it; but that correspondence was quite broken off, when there was most occasion for it, seeing it was at the time when that blessed man began to be in a consumption. They could no longer know how he did but by the soldiers who brought him food, who told us that he was well, seeing that he did eat and drink as those commonly do that are touched in the lungs. His distemper increasing daily, he kept his bed altogether in the month of June, and he had a vomiting and looseness that quite spent him. He had his perfect senses until the last day, for a soldier told us that the evening of the 13th of June he saw him take some broth, and in taking it he said with a settled mind, and with submission to the will of God, that he should not live that night over, which was true; for the gaoler's daughter carrying some wine to him about eleven o'clock in the night found him dead. The commander had ordered the gaoler to leave a man with him in his dungeon to assist him that night, seeing he drew to an end, but the gaoler did not do it. He was wrapped in a winding sheet and put into a coffin. Orders were sent on board the galley to send four Turks to bury him; but four of our brethren obtained leave to go in their stead, to do their last duty to the faithful martyr of Jesus. He was buried in a corner of that fort, near the ditch. The Governor seeing him dead, said aloud, it is wonderful that this man could live so long in a penance of sixteen years, and two months, that he has been in this prison. It is great pity that we could not collect his last words; but God did not suffer it for reasons he has in his profound wisdom. He did not continue idle in his solitude, he read, or wrote continually. He had made a translation of the Psalms, and turned the book of the *Imitation of Jesus Christ*, that the almoners had sent him, into French verses. About eighteen months past, that faithful servant of Jesus Christ, wishing to obtain some victory over himself, desired us to pray to God for him in an extraordinary manner, and to join our prayers with his; he appointed us the hour of nine in the evening, when we should hear the gun fire, when it is most quiet, having no labour to do on board the galleys, and most of the slaves being laid down. God heard him; but he did not tell us in what it consisted. When we asked the soldiers concerning him they said he was a saint; not knowing how to express themselves otherways. He was not a saint as their ignorance commonly understands of others; a fabulous miracle saint, but he

was a man in whom they might have seen a great miracle if they had given attention to him; for it is no small matter, that a person of such a weak and delicate constitution, should remain so many years in such a captivity as our martyr was, and yet was always found so joyful and contented in it, that he triumphed over what the world has of sweets and rigours, and triumphed over himself also. Happy are they in whom the Lord works those wonders of grace and mercy. God grant, that we may live the life, and die the death of the righteous, and enter into the rest of the ever blessed. The brethren who sign here for witnesses of the truth of the above-mentioned, recommend themselves, and their fellow-sufferers to your prayers."

Marseilles, August 21, 1702.

Signed,

A DIALOGUE BETWEEN A BELIEVER AND AN INFIDEL.

To the Editor of the Methodist Magazine.

Dear Sir,

IN the month of October, 1810, I travelled a whole day in company with five gentlemen, in the Liverpool and London heavy coach, when the following conversation took place between one of them, who was an avowed infidel, and myself. As the company were all strangers to me, and as the subjects of conversation were such in general as I felt little or no interest in, I remained nearly silent during the former part of the day; which silence would probably have continued to the end, had it not been for the many undisguised attacks which were made by the disciple of Voltaire and Paine, on the revelation of God. Several friends to whom I have repeated the conversation, have expressed an earnest wish for its publication. Should you, Sir, think that its appearance in your Miscellany will, in any way, promote the interests of Christianity, it is entirely at your service. That the speakers may be distinguished, I have prefixed the letters *I.* & *B.*—the former for *Infidel*, the latter for *Believer*.

Dudley, I am, Sir, your's affectionately,
OCT. 22, 1811. J. S.

The Infidel having repeatedly sneered at the Bible, I resolved that should he again attack that Sacred Book, I would immediately attack him. The resolution had scarcely been formed when an opportunity offered itself, and I thus began:

B. Sir, I profess myself to be a believer in Divine Revelation, not because the *Parsons*, as you call them, have taught me to believe therein, but because I have read the Bible, and studied the Christian and Deistical controversy, the result of the whole of which is a deep-rooted conviction of the truth and excellence of

the Scriptures. *I.* (*much agitated*) Can any man of common understanding, believe such absurdities as there are in the Bible? Impossible! For instance, the ridiculous account which Moses gives of the Creation.

B. Sir, we shall not have time to discuss every passage to which you may feel disposed to object, a thing which would afford me peculiar gratification; we must therefore consider the question in a more general way. I think, Sir, that the Bible may be proved true, and infidelity false, from their general tendency. That which is good in its tendency, must be good in its nature, and must therefore be of God, who is the fountain of all goodness; and that which is bad in its tendency, must be bad in its nature, and consequently at variance both with goodness and truth. *I.* Very well. How do you prove that infidelity is bad in its tendency?

B. I prove it by referring you to the lives of Infidels—to the lives of Voltaire, Rousseau, Volney, Paine, and the great body of the French revolutionists, who were almost all of your school, and a viler set of men never existed under God's heavens. *I.* Ha! look at your own Book of Martyrs, and then talk about tendencies. There you see Christians fining, imprisoning, beating, hanging, and burning each other. Now, Sir, what think you of tendencies?

B. Give me leave, Sir, to ask you one question. Does christianity—I do not speak of christianity as it is in the church of Rome, in the Greek church, or in any other church, but I ask—Does christianity, as it is in the New Testament, either encourage, or tolerate persecution, in any form whatever? *I.* Why no, christianity, as it is in the New Testament, is a meek inoffensive thing.

B. How then, Sir, in the name of candour, can you ascribe that to christianity which you admit it does not possess? *I.* Well, I admit it is not fair. But I deny that infidelity has any bad tendency. Pray, Sir, what bad tendency has your deism?

B. My deism, Sir, has no bad tendency. *I.* Well, Sir, you know what I mean. What bad tendency has deism?

B. Before we can properly discuss this question, it will be necessary for you to explain what you mean by deism: for there are several shades in deism, and several classes of Deists.* Now, unless I know which of these shades you have embraced, and to which of these classes you belong, we shall dispute in the dark. *I.* Well, my deism consists in doing to others as, in similar circumstances, I should wish others to do to me; and to imitate the Divine Being in all things.

B. I suppose, Sir, you will admit, that in order to the imitation

* See Clarke on the Evidences of Natural and Revealed Religion, from p. 15 to 29.
of

of any character, it is necessary that we should have some previous knowledge of that character; for, to speak of imitating a character which we do not know, is certainly to speak a language which we do not understand. Now, Sir, what do you know of the Divine Being, whom, to imitate, is at least one half of your deism? *I.* What do I know of him? Why, I know him to be a Being of infinite benevolence.

B. And pray, Sir, how do you know that? *I.* How do I know that! I know it because his benevolence extends towards all his creatures.

B. Indeed! you utterly astonish me. Don't you know that thousands of his rational creatures are miserable? Can you read the benevolence of God in the miseries of his creatures? *I.* I can easily obviate that difficulty. When man came out of the hands of the great Creator, he was a happy creature; but, since he became wicked, he is miserable.

B. So then you think that personal suffering is a consequence of personal guilt. *I.* I do.

B. Very well. But don't you know that thousands of infants, who never personally sinned, suffer much? Can you infer from their sufferings, the infinite benevolence of Him who afflicts them? *I.* I confess, Sir, that I never perceived this difficulty before.

B. I suppose not, for I never imagined that you had so thoroughly examined your system as to perceive all the difficulties which belong to it. Without a Divine Revelation it would be eternally impossible to harmonize the sufferings of infants with the infinite benevolence of the Deity. *I.* Yet I cannot believe in your Divine Revelation. Who, for instance, can credit such an absurd tale as that a Virgin was with child?

B. Will you undertake to prove an absolute impossibility in the case? *I.* No, I shall not do that, for if the Divine Being thought fit to do such a thing, He certainly could do it.

B. I thank you for conceding so much to the power of God. Had this been an insulated fact—a fact totally unconnected with any object of importance, you might have cavilled; but as it stands in connection with the most important of all important events, the redemption of a ruined world, I feel no more difficulty in believing it, than I do in believing the creation of the first man, or of the first grasshopper. *I.* Well, I never will believe it.

B. Perhaps not. I think you are one of those gentlemen who profess to believe nothing which they cannot comprehend. *I.* I never will believe any thing which I cannot comprehend.

B. I thought so from some observations you made in your dispute with the gentleman in the corner, about the toad.* At that time I thought of proposing one or two questions on the subject of

* A living toad which had been found in the middle of a large stone.

incomprehensibles, but they slipped out of my mind. However, as the subject is again reverted to, I shall now, with your permission, propose them. (At that time we were riding past a most beautiful meadow, in which were grazing horses, oxen, and sheep.) I suppose, Sir, you will admit that these different animals are supported by the same kind of aliment. *I.* Most assuredly.

B. You will admit likewise, that *that* aliment, by a certain process, is transmuted into the several substances of those different animals. *I.* Undoubtedly. None will deny that.

B. Then, Sir, I wish to know how it is that grafs becomes hair on the back of one of those animals, and wool upon the back of another. *I.* Why, you ask one questions which nobody can answer.

B. Nay, but *you* perfectly comprehend it. *I.* No, nor any one else.

B. Then you don't believe it? *I.* Yes I do.

B. Then you have given up your point; for you said you would believe nothing which you could not comprehend; but you now say—that neither you nor any one else can comprehend this, yet you believe it.

He had manifested much chagrin in different stages of the conversation; but here shame and confusion completely overpowered him. He was silent, while I exhorted him to the serious examination of the Christian and Deistical controversy, and expressed a hope that even *he*, if he sincerely wished to know the truth, would be made acquainted with it, and live and die in the faith of Christ. When we came to the place where I had to leave the coach, he slunk away in silence; but the rest of the passengers, who had been all attention, expressed much regret at our parting from each other so soon, and thanked me most heartily for putting the Infidel to silence.

To the Editor of the Methodist Magazine.

Dear Sir,

THE following judicious remarks upon a much controverted subject, are copied from Dr. Sherlock's Discourse upon Providence, and sent for insertion in your Monthly Miscellany.

Redruth,
Dec. 17, 1811.

From your's, respectfully,

A. B. SECKERSON.

GOD'S FORE-KNOWLEDGE CONSISTENT WITH THE LIBERTY OF HUMAN ACTIONS.

"ONE, and that the most plausible pretence to destroy the liberty of human actions, and to charge the sins of men upon God, is his Prescience or Fore-knowledge of all future events. That God does foreknow things to come, is generally acknowledged by Hea-

thens, Jews, and Christians; and prophecy is a plain demonstration of it; for he that can foretel things to come, must foreknow them.

“Now, from hence they thus argue: What is certainly foreknown, must certainly be; and what is thus certain, is necessary. And, therefore, if all future events are certain, as being certainly foreknown, then all things, even all the sins of men, are owing to necessity or fate: And then God, who is the author of this necessity or fate, must be the cause and author of men's sins too.

“Now, in answer to this, I readily grant, that nothing can be certainly foreknown, but what will certainly be; but then I deny that nothing will certainly be, but what has a necessary cause: For we see ten thousand effects of free or contingent causes, which certainly are, though they might never have been; for whatever *is*, certainly *is*; and whatever certainly is now, was certainly, though not necessarily, future a thousand years ago. That man understands very little, who knows not the difference between the necessity, and the certainty of an event. No event is necessary, but that which has a necessary cause, as the rising and setting of the sun; but every event is certain, which will certainly be, though it be produced by a cause which acts freely; and might do otherwise, if it pleased, as all the free actions of men are; some of which, though done with the greatest freedom, may be as certain, and as certainly known, as the rising of the sun. Now, if that which is done freely, may be certain; and that which is certain, may be certainly known; then the certainty of God's Fore-knowledge only proves the certainty, but not the necessity of the event: and then God may foreknow all events, and yet lay no necessity on mankind to do any thing that is wicked.

“In the nature of the thing, Fore-knowledge lays no greater necessity upon that which is foreknown, than knowledge does upon that which is known; for fore-knowledge is nothing but knowledge, and knowledge is not the cause of the thing which is known, much less the necessary cause of it. We certainly know at what time the sun will rise and set every day in the year; but our knowledge is not the cause of the sun's rising or setting: Nay, in many cases, in proportion to our knowledge of men, we may with great certainty foretel what they will do, and how they will behave themselves in such or such circumstances; and did we perfectly know them, we should rarely, if ever, mistake. For though men act freely, they do not act arbitrarily; but there is always some bias upon their minds, which inclines and draws them, and the more confirmed habits men have of virtue or vice, the more certainly and steadily they act, and the more certainly we may know them, without making them either virtuous or vicious.

“Now could we certainly know what all men would do, before they do it, yet it is evident, that this would neither make, nor
 7. prove

prove them to be necessary agents. And therefore, though the perfection of the Divine knowledge is such, as to know our thoughts afar off, before we think them, yet this does not make us think such thoughts, nor do such actions.

“How God can foreknow things to come, even such events as depend upon the most free and contingent causes, we cannot tell; but it is not incredible that infinite knowledge should do this, when wise men, whose knowledge is so very imperfect, can, with such great probability, almost to the degree of certainty, foresee many events, which depend also upon free and contingent causes; and if we will allow, that God’s Prescience is owing to the perfection of his knowledge, then it is certain, that it neither makes nor proves any fatal necessity of events. If we say indeed, as some men do, that God foreknows all things, because he has absolutely decreed whatsoever shall come to pass, this I grant does infer a fatal necessity; and yet in this case, it is not God’s fore-knowledge, but his decree, which creates the necessity. All things, upon this supposition, are necessary, not because God foreknows them, but because by his unalterable decrees, he has made them necessary: He foreknows because they are necessary, but he does not make them necessary by fore-knowing them. But if this were the truth of the case, God’s Prescience considered only as foreknowing, would be no greater perfection of knowledge, than men have, who can certainly foreknow what they certainly intend to do; and it seems, on this hypothesis, God can do no more. But thus much we learn from these men’s confession, that fore-knowledge, in its own nature, lays no necessity upon human actions; that if God can foreknow what he has not absolutely and peremptorily decreed, how certain soever such events may be, his fore-knowledge does not make them necessary. And therefore we cannot prove the necessity of all events from God’s fore-knowledge, till we have first proved, that God can foreknow nothing but what is necessary. That is, in truth, that there is no such perfection as Prescience belonging to the Divine Nature; for to foreknow things in a decree, or only in necessary causes, is no more that perfection of knowledge which we call Prescience, than it is Prescience in us to know what we intend to do to-morrow, or that the sun will rise to-morrow. But that God’s fore-knowledge is not owing to a necessity of the event, and therefore cannot prove any such necessity, is evident from hence; that the Scripture, which attributes this fore-knowledge to God, does also assert the liberty of human actions, charges men’s sins and final ruin on themselves, sets “before them life and death, blessing and cursing.” Now, how difficult soever it may be, to reconcile Prescience and Liberty, it is certain, that Necessity and Liberty can never be reconciled; and therefore if men act freely, they do not act necessarily; and if God does foreknow what men will do, and yet men act freely, then it is certain, that God fore-
knows

knows what men will freely do: That is, that fore-knowledge is not owing to the necessity, but to the perfection of knowledge. And this is enough to satisfy all Christians, who cannot reason nicely about these matters, that this argument from Prescience, to prove the necessity of human actions, and consequently to charge men's sins upon God, must be fallacious and deceitful; because the Scripture teaches the fore-knowledge of God, and yet charges the guilt of men's sins upon themselves: And if we believe the Scripture, we must believe both these; and then we must confess, that Prescience does not destroy Liberty."

ORIGINAL LETTERS FROM MR. WESLEY TO LADY MAXWELL.

WILL it be agreeable to my dear Lady Maxwell, that I trouble her with a letter so soon? And that I write with so little ceremony? That I use no compliment, but all plainness of speech? If it be not, you must tell me so, and I shall know better how to speak for the time to come. Indeed it would be displeasing to me to use reserve: the regard I feel for you, strongly inclines me to "think aloud," to tell you every thought which rises in my heart. I think God has taken unusual pains, so to speak, to make you a Christian: a Christian indeed, not in name, worshipping God in spirit and in truth: having in you the mind that was in Christ, and walking as Christ also walked. He has given you affliction upon affliction: he has used every possible means to unhinge your soul from things of earth, that it might fix on him alone. How far the design of his love has succeeded, I could not well judge from a short conversation. Your ladyship will therefore give me leave to inquire, Is the heaviness you frequently feel, merely owing to weakness of body, and the loss of near relations? I will hope it is not. It might indeed, at first spring from these outward pressures. But did not the gracious Spirit of God strike in, and take occasion from these, to convince you of sin, of unbelief, of the want of Christ? And is not the sense of this, one great cause, if not the greatest, of your present distress. If so, the greatest danger is, either that you should stifle that conviction, not suffering yourself to be convinced, that you are *all sin*, the chief of sinners: or, that you should heal the wound slightly, that you should rest before you *know* Christ is your's, before his Spirit witnesses with your spirit, that you are a child of God. My dear lady, be not afraid to know yourself: yea, to know yourself, as you are known. How soon then will you know your Advocate with the Father, Jesus Christ the Righteous? And why not this day? Why not this hour? If you feel your want, I beseech the God and Father of our Lord Jesus Christ, to look upon you now! O give thy servant power to believe! To see and feel how thou hast loved her! Now let her

sink down into the arms of thy love, and say unto her soul, "I am thy salvation."

With regard to particular advices, I know not how far your ladyship would have me to proceed. I would not be backward to do any thing in my power: and yet I would not obtrude. But in any respect you may command,

Newcastle-upon-Tyne, 20th June, 1764. My dear Lady,
Your Ladyship's affectionate Servant,
JOHN WESLEY.

My dear Lady,

TILL I had the pleasure of receiving your's, I was almost in doubt, whether you would think it worth your while to write or not. So much the more I rejoiced, when that doubt was removed, and removed in so agreeable a manner. I cannot but think of you often: I seem to see you just by me, panting after God, under the heavy pressure of bodily weakness and faintness, bereaved of your dearest relatives, convinced that you are a sinner, a debtor that has nothing to pay, and just ready to cry out,

"Jesu, now I have lost my all,

Let me upon thy bosom fall."

Amen, Lord Jesus! Speak, for thy servant heareth! Speak thyself into her heart! Lift up the hands that hang down, and the feeble knees. Let her see thee full of grace and truth, and make her glad with the light of thy countenance!

Do not stop, my dear lady, one moment, "because you have not felt sorrow enough." Your friend above has felt enough of it for you:

"O Lamb of God, was ever pain,
Was ever love like thine."

Look, look unto him, and be thou saved! He is not a God afar off! He is now hovering over you with eyes of tenderness and love. Only believe! Then He turns your heaviness into joy. Do not think you are not humble enough, not contrite enough, not earnest enough. You are nothing: but Christ is all. And he is your's! The Lord God write it upon your heart, and take you for an habitation of God through the Spirit.

O that you may be ever as dead to the world, as you are now. I apprehend the greatest danger from that quarter. If you should be induced to seek happiness out of Christ, how soon would your good desires vanish! Especially, if you should give way to the temptation, to which your person, your youth, and your fortune, will not fail to expose you. If you escape this snare, I trust you will be a real Christian, having the power, as well as the form, of religion. I expect you will then have likewise better health and spirits: perhaps to-morrow. But, O! take Christ to-day! I long to have you happy in him! Surely few have a more earnest desire of your happiness, than,

My very dear Lady,

Manchester, July 10, 1764. Your Ladyship's most affectionate Servant,
JOHN WESLEY,
OBITUARY.

OBITUARY.

DIED, August 2, 1811, THOMAS WILLEY. He was born at Mullion, in the county of Cornwall, Sept. 9, 1758. He was one among those few who have had the great advantage of a good example; being brought up in a neighbourhood where preaching had been some years established, and where it had been made a very great blessing. Several of the leading characters in the Methodist Society at Mullion, have eminently adorned, (and to this day continue to adorn,) the doctrine of God our Saviour in all things. They have been generally noticed, and justly esteemed for their prudence, piety, zeal, usefulness, and liberality. Their good conversation in Christ has ministered reproof, conviction, and encouragement, to their neighbours. They have shone as lights; they have been as the salt of the earth, as far as their sphere extended. Betide, living in such a place, where he beheld

"How Christians live and love," he attended the preaching, generally with his father, who was a Methodist, and it appears, was eminently devoted to the service of God. He enumerated among those mercies for which he gave praise to the Father of Lights, the reproofs, restraints, instructions, warnings, and prayers of his father. Under these circumstances, he often stood smitten by his conscience, and almost resolved to be a Christian indeed. He felt the evil of sin, saw its destructive tendency, and wished to be one finally confessed by Jesus Christ. But the flesh strove against the spirit; the pleasures of sin were presented to his youthful mind, and Satan stood ready to tempt, or fright him from every thing spiritual and holy. The sermons which he heard affected him much, the Spirit strove powerfully, and he was greatly alarmed by dreams, visions, &c. One time, when in deep pain of mind, approving what is right, and doing wrong, or not giving himself up into the hands of the Redeemer, as he knew he ought to do, he opened the Bible on these words, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Alarmed very much at the thought of death, he was seized by affliction, and only saw the burning gulf before him. Thus circumstanced, he earnestly solicited his father to pray for him, and resolved; if spared, to lead a new life.

Notwithstanding what he felt and feared, as yet, he did not close in heartily with Christ. Many times, after being deeply affected under searching sermons, he felt it hard work to go away, and leave the Society. He frequently returned to the door, or stood at a distance to hear their singing; and concluded it like that of angelic beings. Company, and a lively spirit, were the great hinderances which prevented his joining the people, and giving his heart to God, which he had seen for a considerable time to be his bounden duty.

About the 25th year of his age, the Lord gave him to see more into his fallen condition through sin, and the great necessity of a change of heart. Then the enemy suggested it was too late, for though a young man, he was an old sinner. It was again impressed on his mind that this might be his last call. It was with him now, as with all who enter in at the straight gate, a time of sore conflict. The important affair was brought to its crisis; he renounced the world; condemned and mortified his own carnal nature; and resisted Satan in the name of the Lord Jesus, and overcame by the blood of the Lamb. He took Christ for his present and everlasting Saviour, and soon felt, He that believeth on the Son of God, is passed from death unto life. His own words, in relation to this, are, "I resolved to cry for mercy as long as I lived, and many times in the day did I retire to pour out my soul to God; and the Lord, whom I sought, suddenly came to his temple."

Possessed of indubitable proof of the love of God to him, and finding his heart warm with love to the Lord Jesus, he had no doubt of being accepted in the Beloved. The change which he felt was, in many respects, its own witness; his conscience sprinkled by the blood of the Son of God, testified in the Holy Ghost that he was born again, and lived a new creature in Christ Jesus. He that is born of God, has the witness in himself. This knowledge of salvation, supported by reason, Scripture, and experience, he held fast as a precious treasure which the world cannot give nor take away. This knowledge he held fast, enduring hardness as a good soldier of Christ Jesus.

His progress in holiness, while it had nothing in it out of the ordinary way,

was

was what might be rationally expected from such a beginning. Diligent in the use of all the means of grace, he grew in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. Fed perpetually by the bread of God that gives life to the world, he became strong in the Lord, and in the power of his might. Through good report, and evil report, he pressed forward to reach the mark for the prize of his high calling. Like all who follow that which is good, he had his conflicts, deliverances, visitations, prospects, and ecstasies. In point of religious, as well as moral character, he had a good report of all candid men, and of the truth itself.

As his religion consisted in the knowledge and love of God and man, it stimulated him to do all the good in his power. The condition of some of his friends, and others who knew not God, very greatly affected him. He pitied them from his heart, and carrying their case to the divine throne, prayed to Him who alone can save, *that they might find mercy in that day.* In exhorting, and intreating them to be reconciled to God, he spared no pains, but strove, night and day, for their eternal welfare. He used every method in his power, to bring them to hear a crucified Saviour declared to the perishing race of Adam. By the constraining love of Christ, he extended his efforts for the divine honour, and the good of souls. For ten years he was employed in conjunction with the Local Preachers, and was received in that office as one sent by the chief Shepherd and Bishop of souls. If his talents and discourses were not of the first rate description, they were calculated to be of service in the most important of all concerns. To gratify the curious, please the fanciful, and delight the critical, may be desirable, and, indeed, is so, when their good is taken into the account. But how frequently is the church of God profited, while such as these would only complain. By stating and enforcing the great things of the cross, all men may be profited, and all who love the truth will be profited. I do not thus remark from having ever heard that any man questioned the propriety of our Brother using his talents in a public way. In this office he was diligent, filling up his place in the Spirit of his Master, always leaving a good favour behind. Thus he proceeded from time to time that he knew the Lord,

“To glorify his God below,
And find his way to heaven.”

In the latter part of his life he had to do this, more by suffering than by active measures. For seven years and upwards, he was called to abide in the furnace of affliction, to maintain the passive graces, and glorify God in the fires. His affliction was the palsy, which continued to reduce him gradually. In his patience he always possessed his soul. The Preachers visited him frequently, as well as other Christian friends, who never left him without profit; considering, that they had conversed and prayed with a good man, full of faith and of the Holy Ghost. His general companion in his affliction was the HOLY BIBLE, accompanied with Dr. Coke's Notes. While able, he searched the Scriptures, that he might increasingly know, experience, and perform the great things contained therein. He was eminently patient and thankful under what he suffered; resigned to the divine will in all things; and ever dependent on the Omnipotent arm.

His end, like that of the perfect man, was peace. How could it be otherwise with one who had, for twenty-six years, walked with God, in the uninterrupted enjoyment of pure and undefiled religion. He wrote, June 6, 1809, in his Journal, which breathes throughout, the same spirit of submission and devotion, “This day, and for some days past, I have felt much of the divine presence, and likewise eternal things impressed on my mind. I believe the Lord is preparing me for glory. My strength of body is failing fast. This world appears a bubble to me. Glory be to God; for the love I feel to him, and his faithful followers. This day I cast my soul on the merits of my Saviour: on him is my only hope for salvation.” The last words which he left on record are, “I find my evidence very clear for heaven, and the prospect more bright than ever. I have been wonderfully blest under this long affliction, with an application of the promises of grace and glory.”

In dying circumstances, he enjoyed living hopes, and came rich in the grace of our Lord Jesus Christ, to have an abundant entrance ministered to him, into the everlasting kingdom of glory. About a week before his death, his brother, who slept in the room with him, heard him singing aloud, which was the more astonishing, as he was not heard to sing before for a long time; nor was it thought by any who knew his situation, that he was capable of it. He awoke his brother with the sound of his voice; and observed

in the morning, that it appeared as tho' the heavenly host was around his bed. All the day he was so transported with joy, that he sent for his friends to tell them of the joyful tidings! He retained this to the end, often saying, he had "nothing to fear," that he was in "good hands," &c. His brother observed to him, that he would soon be landed in the desired haven, when he seemed desirous of expressing *Glory*, but was unable to utter it plainly, and soon after he slept in Jesus.

His character, from all I can learn from those best able to form an accurate judgment, may be seen in the following paper, which he wrote for the use of his dearest relatives. His religious character supported and sanctioned his excellent advices, while it shews at once that his consolation had been as becometh the gospel of Christ among them.

"My dear mother,* brother, sisters, and friends, I hope, while you are reading these lines, my spirit will be worshipping before the throne of God! It grieves me that I have not glorified God more, and set you a better example, though I have been praying for your salvation daily, for twenty-four years. And this day it has been my longing desire and earnest prayer, that I may meet you and your families at God's right-hand. May the Lord give you to see the value of your never-dying souls. O what a bubble does this world appear to me now! and what a very solemn thing to enter the eternal world! My dear friends, do not delay for a moment to return to the Lord. Remember, that without an entire change of heart, you cannot see God. I beg you, I charge you, pray much to him in secret; and you that have not joined the Methodists, forsake all sin, and join them immediately. I thank God that ever I did join the Society, and for the many refreshing seasons my soul has enjoyed in worshipping with them. I charge you that have children, to teach them to know, fear, and love God. Let them not be witnesses against you in the great day."

"It is a great mercy, that we, as a family, have been so united in love; be sure to continue united. O! the thought of being parted for ever! who can bear it? My dear friends, never rest till you know that you have an interest in Christ, by feeling his precious love shed abroad in

* His mother, who was living at the time this paper was dated, died before him.

your hearts. This is of more value to me now than ten thousand worlds.

"O what is this world to me, who shall so soon leave it? May the Lord grant that I may welcome your happy spirits to the Paradise of God. I have prayed and wept for you, and invited you to come to the Friend of Sinners. And I hope you will consider this, as the last serious advice of a friend, speaking to you from the eternal world, where all is solemn indeed! Get that hymn by heart, which begins, 'And am I only born to die?' and daily meditate upon it. Beware of the love of this world. Take care of evil speaking; read Mr. Wesley's sermon on that subject often: Read the Scriptures often, with much prayer. Be sure to keep up the spiritual worship of God in your families. You will see these cautions to be of importance when death meets you. May the Lord grant that we may all meet at his right-hand. Glory be to God, I daily feel, and this day in a glorious manner,

'The earnest of heaven

'Is love in the heart.'

"Your sincere friend,

June 8, 1809. "THOS. WILLEY."

RELIGIOUS INTELLIGENCE.

An Extract of a Letter from Mr. Asbury to the Rev. Dr. Coke.

Charlestown, Jan. 9, 1811.

My venerable and dear Brother,

LAST October I wrote to you from Lexington in the West, by the way of this City. The epitome of our annual history, the printed Minutes, and my scraps of letters, will afford but a very imperfect account of our work.

I venerate the Europeans for their exertions in spreading the Bible far and wide, and likewise for their missionary spirit. I am surprised at the increase of men of great talents in the European connection: they have almost as many commentators among them, as appeared in the whole of the last century. In almost every little town with us we have a house of God. The Gospel spreads in word and in power: O that all who receive it may manifest the truth of their profession by an universal practice of godliness! Our prospects in this city exceed all former calculation. I still entertain a good opinion of the Presbyterians. An Elder among them said, some time ago, that were it not for system and salary, they and we might unite.

I am your unchangeable friend,

FRANCIS ASBURY.

An Extract of another letter from Mr. Asbury to the Rev. Dr. Coke.

Pittsburg, Sept. 2, 1811.

My dearly beloved in the Lord,

MAY great grace rest upon us and the church of God, and the ministry in which we are engaged. Next month, by divine permission, I shall close my fortieth year in America. When I came hither in 1771, we had 500 in society, who were more nominal than real members, and now we number 185,000. Our former circuits are become districts, and our present ones are like little parishes! Our Camp-meetings, I think, amount to between four and five hundred annually, some of which continue for the space of six or eight days. It is supposed that it is not uncommon for ten thousand persons, including all who come at different periods, to be present at one of those meetings. On such occasions, many become subjects of a work of grace; and many experience much of the sanctifying influences of the Holy Spirit; backsliders are restored, and the union of both preachers and people is greatly increased.

I never felt as I do now, for Upper Canada. I visited that part at the hazard of my life; having rode 800 miles, with my feet in a high state of inflammation. Our prospects are great in the provinces; and I must, if possible, extend my labours. An overseer among us ought to be, as it were, all eye, all ear, that he may rightly discharge the various and important duties of his office. He ought to ride 6000 miles annually, attend, and preside in eight or nine Conferences, and, in addition to preaching about 200 sermons, help to make arrangements for 700 preachers. It is a serious matter, for a man, aged sixty-six, to ride thirty miles unshaded, through such burning heat as has been seldom known, and then to preach at night."

Extract of a third letter from Mr. Asbury to the Rev. Dr. Coke.

Nov. 27, 1811.

I set up my Ebenezer, hitherto hath God helped me. The 20th of October last was the anniversary of my arrival in our new world. O how short, on review, does all the time appear since I landed in America! And, oh! how great have been my unfaithfulness and unfruitfulness! Greatly as the Lord hath multiplied us as a people in this part of the world, the most junior state can boast

of more citizens than we have members in our whole union. In our populous cities, the whole population of which is supposed to be upwards of five millions, perhaps between six and ten thousand sit weekly under our ministry. Many of our meetings are attended by men of all descriptions, such as Governors, Senators, Representatives, &c. with the single exception of the President. Great and gracious signs follow our meetings at our annual Conferences, our Quarterly Meetings, and Encampments. Never before did I witness such scaffolding for the divine building among us as there is at present.

Should my life be spared a few years, I shall push to preach the Gospel in all the world of America, though I should find it three thousand miles in length and as many in breadth. I long to preach the Gospel to all the British, Spanish, and the United States of America. I hope the Lord will open an effectual door for thousands in your happy isle, by village missionaries, or other ways and means. My dear brother, I hope you excel me in every thing that is good. O let us preach inward and outward holiness in all its branches. We have revived weekly fasting, and recommended two general fasts annually. Were I to suffer my mind to wander into the state of other churches, I should say they are orthodox, they have gracious ministers and members, and praying societies. Our local preachers, who are more numerous than ministers of other denominations, fill up vacancies, and preach in new places. The camp-meetings prove a general blessing to both preachers and people.

I am, as ever, your's,

F. ASBURY.

MISSIONARY INTELLIGENCE.

Helstone, Feb. 10, 1812.

Dear Sir,

Presuming that it will be very agreeable to yourself and thousands of your readers, I send you an extract of a letter from Mr. George Warren, our Missionary at Sierra Leone in Africa.

Your's, &c.

F. COLLIER.

Mr. GEORGE WARREN to Mr. FRANCIS COLLIER.

Sierra Leone, Dec. 6, 1811.

Very dear Brother,

We landed at Sierra Leone on the 12th of November, at 5 o'clock in the afternoon, having been out from Liverpool—

pool 52 days, without touching at any place in our way from that port to this settlement. In the first four weeks of this time, we had frequently to contend with severe storms, while the winds were generally ahead of us, owing to which we were for a week beating about in the Irish Channel. On the 18th of October, meridian had only decreased our latitude to 38 deg. 29 min. N. We had, however, at this time done well in respect of longitude, being then 19 deg. 34 min. W. The winds now began to be in our favour, and proved very much so for 10 days, in which time, we got to be in 14 deg. 39 min. N. latitude. and 19 deg. 51 W. longitude. After this we were frequently becalmed, but not so much so, as sometimes happens to vessels sailing on this part of the African coast. We were, perhaps, at one time, in the course of our voyage, in danger of being taken by a French Privateer. An extract from our Journal will help you in judging of our situation. "Oct. 3d, being in 44 deg. N. Lat. and 19 deg. 51 min. W. long. at 10 A.M. we observed a sail on our lee beam, distant from us about three leagues. At 12 meridian, she had gained considerably on us, so that we could see her hull with the naked eye. From the first appearance of this vessel, Captain C. suspected that she was a French Privateer. This he inferred from her being a Schooner, with her making for us with all possible celerity. Oct. 4, 1 P.M. The Schooner continues to gain on us. At half past 3 P.M. the Schooner was nearly in our wake or track. Just before this, we had taken an opportunity, the Captain being with us in the cabin, to read a chapter, and to commend ourselves by solemn prayer to the Divine protection. At 4 P.M. a storm of wind, attended with rain, came on from the south. After its commencement we sailed at a great rate for two hours, in one-fourth of which time we completely lost sight of our supposed enemy.

On our landing at Sierra Leone, we were met by Mr. Nyaner, the Chaplain of this settlement. Being introduced to his notice by Captain C., he received us in a very friendly manner, and has since shewn several marks of kindness and respect. Before we proceeded to call on any other person in this place, we waited, in company with our Captain, on Governor Maxwell, by whom we were received in a very affable manner. I have twice since had to wait on his Excellency; once, in company with my

colleagues, and once, attended by two of our local preachers. I was much pleased at each time with the treatment of myself, and the persons that accompanied me. He appears to be free from religious bigotry, and is much respected by the Colonists. On our leaving the Governor's house, we were led by Captain C. to Mr. Nicholl's, a respectable merchant in this settlement. Mr. N. was not at home, but Mrs. N. received us in a very friendly manner, and had immediately set before us wine and water. The water was extremely good. Prior to our leaving this friendly house, Mr. Gordon, one of our Local Preachers, and who has for some years been the presiding Elder of our society in this place, came in. On learning our mission, his heart seemed to overflow with joy. "This," says he, "is what we have been long praying for, and now the Lord has answered our prayer!" From Mr. N.'s we proceeded to Mr. Smith's, the late judge of Sierra Leone. Mr. Smith received us with the greatest appearance of good-will, said that he was truly glad of our arrival, and that he wished us great success. After this, having called on Mr. Brown, one of our Local Preachers, with several other persons, we should have returned on board for the evening, had not Mrs. N. sent us a kind invitation to tea, and to lodge at her house. Here we found every thing that was necessary to make us comfortable; and we were invited by Mrs. N. to make her house our home, till we could get situated. Thus did the Lord provide for us. It was on a Tuesday evening that we landed at Sierra Leone, and on the Thursday following, the Society met together to hear Dr. Coke's letter read to them. They appeared to be highly pleased with its contents, and professed the greatest readiness to comply with his wishes.

The Society, at our arrival, amounted to 110; a great proportion of these profess to enjoy a sense of the Divine Favour; and the Society, in general, as far as I can learn, conduct themselves with considerable propriety. I found among them at my coming, three Local Preachers, two of which meet classes, and six class leaders besides. Since this, one brother, who had been in the country for his health, has returned. Seven have been admitted on trial, while several more appear to be under serious impressions.

The population of Sierra Leone and its environs,

environs, cannot, I think, be less than 4000 persons. The Europeans bear a very small proportion to the Black and Coloured Inhabitants. Perhaps less than one to forty of the latter. The Building used by the Establishment in this place will probably accommodate 600 persons, ours 400. There are three chapels besides. One of these is occupied by the —(Intercidias) Another by the Baptists, and the remaining one, by persons who separated from the society, which we have at present under our care, about four years since. The latter call themselves Methodists. Their number is but small. Mr. Henry Warren, their minister, offers to relinquish Preaching in this chapel, and to return with the people under his care, to us. We have had one meeting with him on the subject, and it is likely that an union will soon be effected, to the mutual satisfaction of both parties.

Within a week after our arrival in this Settlement, we got settled in a house, which is well situated for receiving the Sea-breeze; a thing of no small consequence in this place, especially in the days which are now setting in.

I bless God, I do not at all regret the sacrifices which I have made; nor have I ever been more satisfied in my own mind, with respect to being in the way of Providence, than I now am. I am, however, more sensible than ever of my great need of being constantly endued with wisdom and power from on high, in order to my comfortably and safely passing the varied scenes of life. Surely, I need not, in this respect, fail of receiving what is necessary for me, since God has said, "Ask, and it shall be given you." I shall be glad to hear that your Colleagues continue to be well received, and that the Lord is crowning your united labours with great success. You will not fail to remember me. The Lord bless you and yours continually.

I am, as ever, in the best of bonds; respectfully and affectionately, Your's,

GEORGE WARREN.

Copy of a Letter from His Excellency Sir GEORGE BECKWITH, K. B. Governor of the Island of Barbadoes, to Mr. HALLETT, resident Missionary; with Mr. HALLETT's Reply.

Barbadoes, Nov. 22, 1811.

Reverend Sir,

You will oblige me by communicating the number of your Congregation in and about Bridge Town, or in any other part

of the Island, distinguishing white persons from those of colour, and free persons from slaves, that I may be enabled to carry into execution the recent commands of His Royal Highness the Prince Regent; with any other information respecting your Society, or religious Establishment in this Colony, which may appear to you to throw light on this subject.

I remain, with great regard, Reverend Sir, Your most obedient, humble servant,
GEORGE BECKWITH.

Mr. Hallett's Reply.

Barbadoes, Nov. 25, 1811.

Sir,

In obedience to your Excellency's command of the 22d instant, I take this early opportunity of informing your Excellency, that the Wesleyan Methodist Society in this Island is composed of thirty persons, eleven of whom are Whites, thirteen are free persons, and six are slaves. Two of the former reside in the Country, the remainder are inhabitants of Bridge Town. The Mission in this Colony is almost entirely supported by our Mission Fund at Home, and the support of the missionaries in the West Indies consists of food and raiment.

I sincerely regret to add, that deep-rooted prejudice impedes the progress of the Mission in this Island; a Mission, which, however it may be represented, has for its object the best interests of mankind.

Hoping that your Excellency's merits may continue to be appreciated by the Parent State, and praying that a crown of Glory may be your eternal reward, I have the honour to be, with the greatest deference, your Excellency's dutiful servant,

FRANCIS HALLETT, Missionary.
To His Excellency
Sir GEORGE BECKWITH, K. B.
Governor, &c. &c. &c.

Extract of a Letter from Mrs. Claxton, of St. Vincent.

"I was much with Mr. Isham the last week of his illness, and I do most assuredly believe he died happy."

Miss Claxton adds, "Mr. Isham died the 20th of October, after a very lingering and distressing illness, which called for all our attention, as neighbours, both day and night. I can assure you he died in peace and comfort, and had the perfect use of his reason to the last moment. The last words he spake, were to request Miss Nancy Wilson, (one of our leaders)

to pray with him, and while she was thus engaged, he died."

Extract of a Letter from Brother Johnston.

"I am sorry to inform you of the death of Mr. Pattison, which took place the 29th of September. He was in his ordinary health on the evening of the 28th, and next morning, I saw him in the agonies of death. His dying pangs were the most excruciating I ever beheld, but he was delivered from them by death in the course of an hour."

Extract of a Letter from Mr. M'Dermid, to the Secretary of the Missionary Committee.

Antigua, Jan. 3, 1812.

Dear Sir,

I received your's, dated June 19th, which revived my spirit, and I trust, made me a little wiser. In it you cautioned me against exposing myself too much, lest disease should come upon me like an armed man, when I least expected. August 23d, I vomited a large quantity of blood, in a fit of coughing; the vomiting continued for four days, and then stopped, but I continued to spit blood for a week longer. After this, I recovered so fast, that I was enabled to preach, after being laid up for three weeks, but my cough still remained, though it did not prevent me from attending to every part of my duty. I continued thus to labour for six weeks, when my spitting of blood returned; and since that time, I have so fallen away, that I am now reduced to a skeleton. The Doctors all advised me to try a change of climate, and America was that which they recommended; but as I could not reconcile myself to the idea of leaving sixteen hundred people as sheep having no shepherd, I made up my mind, at that time, to stay and do what little I could: and, blessed be God, the Society has not only been kept together, but has increased.

I hope the Preacher from England appointed for this island, is on his way; there is a want of him at present, as I have only preached four times these seven weeks past, the Doctors having forbidden me from the first, to speak in public.

The chapel at English Harbour is nearly finished, and I trust it will be completed, without troubling the Committee for any assistance.

The whole number we have in society in the island, is 1718, including near 200 invalids, persons who are not able to attend preaching, through old age, or

bodily infirmities. There is great want of a chapel to the windward quarter of the Island, where we have 700 in Society, and not a place which we can call our own to preach in; this I mentioned in a former letter. You see, from my extreme debility, that I have been obliged to employ a person to write this letter.

I am, yours, in Gospel love,

DERMID M'DERMID.

From Mr. TALBOYS Missionary, to Mr. BLANSHARD.

Trinidad, Dec. 19, 1811.

I write to advise you of my having drawn upon the Committee for the enormous sum of 120l. sterling, to defray our expenses here, and for our sea-stores and passage-money to our appointed stations. Mr. Dowson left this place for the Bahamas on Friday last, on account of an opportunity offering itself for his sailing to those islands, and because such opportunities seldom occur; sometimes not once in a year: I therefore deemed it proper he should embrace it. Altho' we have not added many to the society for some months past, yet I believe the members have been and are increasing in piety. Many of them have to wade thro' deep waters; for here is little trade and less money in circulation: so that they can hardly get bread to eat, much less, raiment to wear. And this is the sole reason of my having to draw for so much upon the Committee. I am really sorry that there is only one Missionary appointed for this island, for the ensuing year; seeing we have work sufficient for three, if we had them; for we have seven or eight estates open to us, and we have free liberty to preach in any part of the Colony; and prejudice is daily falling, and poor and rich appear to be sorry at the thought of my going away: yea, many of those who, some time ago, were crying out, "Away with him." This is the Lord's doings, and it is marvellous in our eyes. I hope you will do what you can to get another preacher sent to this island, seeing so many poor sons of Africa are perishing for lack of spiritual knowledge.

We are still lying under the restrictions as specified in the Minutes of Council, and this is very detrimental to our prosperity. I have made two applications to the present Governor, to get them removed, but to no effect. It is true we have got liberty to preach in the country, which we were deprived of before.—Adieu.

POETRY.

*Lines on the Passion of Christ; translated from
a Latin Poem, in the Works of Lactantius.*

By MILES MARTINDALE.

YE who approach this venerable place,
Deeply survey that victim on the tree;
Jehovah dying for the human race,
From heaven he comes to set the captives
free.

This ponder in a pure and faithful breast,
The complicated woes for you he bore,
To ransom and prepare for endless rest,
High in the climes of Canaan's peaceful
shore.

On the dark world he pours a flood of day,
His purple merit shall reverse your doom;
Ensign, he stands, of life, the shining way,
For you, he nor despis'd the Virgin's womb.

I wore, *he cries*, the semblance of a slave,
Nor met with happiness, or trusty friend;
E'en in this earth I made, they dug my grave,
And countless sorrows did my path attend.

Only a stable could this world afford,
Me on the straw they in the manger laid!
No more could mortals give th' Almighty Lord,
To me the lowing oxen homage paid.

Soon from my natal shore compell'd to fly,
T' elude the bloody persecutor's aim,
In Egypt's guilty land a stranger I,
Passing my days in poverty extreme.

These hands oft indurated with hard toil,
To earn support e'en from my tender youth;
Nor did the rays of human science smile
On me, innate my knowledge of fair truth.

My lore in artless style I ever dress'd,
While shining miracles their influence lent,
Infernal madness fir'd each Jewish breast,
On my destruction they were madly bent.

Weeping survey th' attendants on my death,
My livid wounds, the cause of all your bliss!
The scourge, the pointed nails, the thorny
wreath,

The base denial, and the treach'rous kiss.

The calumnies, the deeply perjur'd tongue,
And Pilate's cowardly, base, nefarious deed;
The robe, the bandage, with the legion throng,
The spitting, mocking knee, and cruel reed.

Blaspheming lips, the cross, opprobrious load,
The' insulting crowd, my late associates fled,
To Calvary, the steep and craggy road,

• Beneath th' o'erwhelming weight I bow'd
my head.

My weeping mother saw with sad surprise
My shining locks clotted with sacred blood,
My lacerated face, and languid eyes,
In agonizing death on the dire wood.

My parched tongue, the keen envenom'd gall,
My hands transfix'd, my deeply wounded side,
Of woes a peerless spectacle to all,
And every pleading wound expanded wide.

The golden sun the tragic scene survey'd
Ah! no, trembling he veil'd his blushing face
Nature aghast, in sackcloth deep array'd,
And to Chaotic Erebus gave place.

Sinner, approach, and bend the stubborn knee
Low to the earth, now humid with his gore
The cure of all thy dreadful evils see,
With gratitude his bleeding love adore.

High from the cross attend his gracious words
See in his death the purchase of thy peace
The bright example of thy dying Lord
In all thy various conduct sweetly trace.

The cross, with me, *he cries*, delight to bear
And through affliction's school to glory run
The smiles of earthly bliss who constant be
Must never shine among the greatly wise.

The cross in darkness yields a sacred light,
And gives to tread on life's tempestuous waves
Forces infernal warring hosts to flight,
And gives full triumph o'er the yawning
grave.

This is thy anchor-hold, thy moveless rock
While earth and hell in fierce confusion
When nature feels her last convulsive shock
Then shalt thou rise to heav'n's triumphant
shore.

Should golden mountains round thy dwelling
stand,

And beaming honours court thy feeble hand
Yet fix thy moveless faith on Canaan's land
Nor from the narrow path of life depart.

Hope not for happiness in length of days,
The rapid stream of time too swiftly flows
Eternal things pursue in all thy ways,
The sovereign cure of earth's unnum-
bered woes.

So when life's visionary thread is spun,
And death relentless rends thy bleeding
breast;

Thy shining round of pious labours done,
Angels shall bear thee swift to endless

There high in bliss among the sons of light
Who once on earth obey'd the sacred
Firm they persisted in the dreadful fight,
To die, or conquer in my righteous cause.

Calm they in amaranthine bowers repose
Nor hear the sound of distant battle roar
Secure of pleasure which no period knows
Pale hunger, thirst, and death, they find
more.

Rise, then my soul, with sacred ardour
Leave this dark scene of unsubstantial
Secure in heaven the bright unfading prize
Bought for the righteous with red-
dened blood.

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THE METHODIST MAGAZINE,

FOR MAY, 1812.

BIOGRAPHY.

A MEMOIR OF MR. WILLIAM SAUNDERSON.

CHIEFLY COMPILED FROM HIS OWN PAPERS.

WILLIAM SAUNDERSON was born at Birstal, in Yorkshire, June 14th, 1748. His parents were brought up Dissenters. For several years his mother resided with the late amiable and learned Dr. Doddridge, for whom, and the people under his care, she entertained a very high respect. Sensible of the great importance of a religious education, she, in addition to giving her children suitable instruction, laid them under such restraints as were well calculated to promote their temporal and eternal welfare. For many years before her death, she was a steady, upright member of the Methodist Society; and having lived many years the life of the righteous, her last end was peaceable, safe, and blessed.

“ I often, (says Mr. Saunderson), when very young, had many convictions for sin, but my love of singing and company prevailed over them. Many times while singing, “ My soul doth magnify the Lord, &c.” and other pieces of Church music, the Spirit of God wrought so powerfully upon my heart, as to render me unable to proceed. I was often convinced that there was something among the Methodists, that we Church people did not enjoy. I frequently thought of seeking that internal religion expressed in the Liturgy, but delayed from time to time; hoping that, at some future period, I should attend to the *one thing needful*.

“ After I entered into the married state, I hoped that I should attend to things of a spiritual and eternal nature; but still one thing or another so occupied my mind, as to leave me little leisure or inclination for the great work of religion. It pleased the Lord to take away our first child, by the small pox, just when it had begun to walk and speak.—This visitation alarmed me much for some time; but the shock occasioned by it was of short duration. One time, being from home on business, my mind was much exercised

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exercised in reflecting on my past life. I saw that I had been eagerly pursuing happiness, but felt, at the same time, that I was very far from having it in my possession. My mind was then forcibly struck with this conviction, that should I die in my present state, I must surely perish. Whilst ruminating on these things, my sins stared me in the face, and the Divine threatnings came to my mind with so much force as affected all my bodily powers. I sunk beneath the weight of a guilty conscience, and was very apprehensive that I should not live to finish my journey. On my return home, all my former convictions, and the resolutions which I had made under them, came to my remembrance; and I had such a view of the great sin of trifling with convictions, and of breaking so many resolutions, as overwhelmed my mind with sorrow, and filled me with confusion. While thus affected, I thought I heard, as if one spoke and said, 'thy present convictions and resolutions will prove as heretofore, and thy last state will be worse than the first.' The language of my heart then was, 'a wounded spirit who can bear!' I then began to pray, and I resolved, in the strength of the Lord, to lead a new life. The Sunday following I asked my wife to go with me to the Methodist Chapel; she readily complied, and we heard Mr. Thomas Mitchel preach from, 'The ax is laid to the root of the tree,' &c. Under the sermon my fears were greatly increased; I saw my danger to be great beyond expression, and felt the dreadful terrors of a guilty conscience. I then (in 1772) joined the Methodist Society. Often did I beseech the Lord to try the ground of my heart, to deepen my convictions, and to lay the ax to the root of my every sin. I was afraid of healing my hurt slightly, and dreaded the thought of having my load of guilt removed in any other way, than by a lively faith in the Lord Jesus Christ. In this state I continued for six weeks, deploring the depravity of my nature, and the sins of which I had been guilty. Sometimes I was ready to envy the beasts of the field, considering that they answered the end of their creation, while I rebelled against my Creator, Preserver, and bountiful Benefactor. Many times I feared that I had sinned beyond the reach of mercy: but during this night of terror and distress, the Lord preserved me from utter despair, by occasionally affording me a comfortable hope, that he would blot out my transgressions. I read 'Allein's Alarm,' and found the directions which it contains to the unconverted, to be of great use to me. One day, being more than ordinarily tempted to believe that I had outlived my day of grace, I intreated the Lord to undertake my cause; but the heavens seemed to be as brass to my prayers. I read a few verses of Scripture, and then prayed again, but received no answer. Almost overwhelmed with despair, conceiving myself to be upon the very brink of destruction, I cried in an agony for mercy.

mercy. While thus engaged, these words came with power to my mind, 'Whosoever will, let him take of the water of life freely.' I was enabled to believe, and immediately my doubts and fears were removed, and my soul was filled with joy and peace in believing. Thus did the Lord make the time of my extremity, that of his opportunity of manifesting his power in plucking me from the jaws of despair. Then could I say, from happy experience, 'Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.'"

About three weeks before the happy period of his deliverance from a worse than Egyptian bondage, Mr. Saunderson had joined the Methodist Society. With joy he embraced the first opportunity that offered of telling the members of the Class in which he met, what great things the Lord had done for his soul. Having entered into the glorious liberty of the children of God, he was soon called to assist at prayer meetings, and occasionally to meet classes. Waiting diligently upon the Lord, in the appointed means of grace, private as well as public, his views of divine things became brighter day by day, and his comforts abounded. The following is the account which he gives of the steps by which he was led to engage in the work of the ministry.

"One day as I was walking a little from home, these words came to my mind with uncommon power, 'Comfort ye, comfort ye my people, saith your God.' Some time after, as I was meditating on this passage of Scripture, from which I had derived much comfort, it forcibly occurred to my mind, that it implied a command; but I thought surely the Lord will never command such an ignorant unworthy creature as I am, to comfort his people. Thus I reasoned, and consequently refused to speak in his name, till I was convinced that if I did not make an attempt, for the satisfaction of my own mind, I should lose the peace and happiness which I enjoyed. During the time of my being exercised in this way, my comforts were on the decline. At length, after much painful reasoning, I ventured to give a word of exhortation at a prayer meeting; and God deigned so to accompany the truths which I then delivered, as to make them instrumental in quickening some, and in awakening others. Not long after this, I repeatedly visited a village at no great distance, where several of the inhabitants had greatly opposed both preaching and prayer meetings. There, blessed be God, my labours were not in vain; for some were brought to the knowledge of the truth, a society was formed, and preaching established in the village. I soon began to visit other places, until I had work enough for every Lord's day; and thus I proceeded, till I was requested by Messrs. Hopper and Walton, to preach occasionally in the Birstal, Huddersfield, and

Dewsbury Circuits. For seven years before my being appointed to a circuit, I had regular appointments as a local preacher; but still I preached in villages as often as possible, and had the happiness of seeing many turned from the evil of their doings."

In 1789, Mr. Saunderson was admitted on trial as an itinerant preacher, and received at the Leeds Conference, in 1793, into full connexion. But before the year 1789, he laboured with considerable success for some time in Bradford and Cornwall circuits. Epworth was the first circuit to which he was appointed by Conference; and he observes, that there he found the people, as well as his colleagues, very affectionate, and saw some fruit of his labours. In the Gainborough circuit, his next appointment, he had many blessed seasons among the people, and witnessed an ingathering of souls to our Shiloh. His next removal was to Colne in Lancashire. During his stay in that circuit, he devoted a considerable portion of his time to missionary labours; carrying the Gospel of peace into several obscure neighbourhoods and villages. Some to whom, in those parts, he brought the good tidings of salvation, received the truth as it is in Jesus. After labouring in the Shrewsbury and Wolverhampton circuits, he was removed to that of Horncastle, in a part of which, by sleeping in a damp bed, he caught an intermitting fever. From this complaint he suffered much, but was enabled to possess his soul in patience. "I have," said he, "much reason to bless the Lord, that amidst all my sufferings I experienced much peace and joy, and that I could say, as my tribulation abounds, my consolations much more abound. Even when the fever was at such a height as to cause a temporary delirium, my soul was kept in peace, and perfectly resigned to the will of him who doth all things well. What abundant cause have I to praise the Lord for past mercies, and to trust him for future favours! 'Bless the Lord, O my soul, and forget not all his benefits.'"

In the Grimsby circuit, Mr. Saunderson's labours, and those of his colleagues, were blest to the conversion of many souls. It is evident, from the affectionate manner in which he frequently mentions his fellow-labourers, that he was a man of a peaceable and loving spirit. Those who *truly* delight in the saints, whether private or public characters in the church of God, feel a peculiar pleasure in representing them as persons who endeavour to excel in every thing that is lovely and of good report.

Mr. Saunderson observes, that it was in the Grimsby circuit, by riding through a river much swollen by late rains, that a foundation was laid in his constitution for a very tedious disorder. "In riding through," he says, "I got my boots filled with water, and the roads being very bad, I could ride but very slowly the rest of my journey. The effects of the injury which I received by
this

this journey, began to appear in the following Spring. But though considerably afflicted from that time till Conference, by a complaint of an intermitting kind, I continued to labour as usual. My next appointment was for the Aberdeen circuit. Hoping that a sea voyage would be of use to me, I took my passage from Newcastle for Aberdeen; but my complaint increased more and more. A continual fever, without perspiration, deprived me, in a great degree, of sleep; but I still continued to preach to the people five or six times a week, until my strength was so exhausted, that, after preaching one Sunday morning, I told the congregation, that I would preach, if possible, in the evening. But when the time came, finding myself very weak, I took a local preacher with me into the pulpit, that he might take my place, should I be unable to finish my discourse. But the Lord so strengthened me, that I needed no human assistance. This was a solemn affecting season; many wept, and the whole congregation was deeply attentive while hearing a man who was apparently delivering his last sermon."

About this time, Mr. Saunderson's brother from Dundee came and assisted him for nearly a month in his ministerial labours. In the following spring, at his brother's invitation, he went to Dundee, for the purpose of receiving medical advice. The physician to whom he applied, gave it as his opinion, that a voyage to London, or some other part of England, would probably be of more service to him than any medicine which he could prescribe. Mr. Saunderson, referring to this information, says, "Blessed be the Lord, I was still resigned, and could say from the ground of my heart, 'it is the Lord, and let him do as it seemeth good in his sight.'"

He returned to his kind friends at Aberdeen, and continued to labour among them till the approach of Conference. They earnestly solicited him to spend a second year with them, but he preferred going to a circuit in which he should have exercise on horseback, and hence, at his own request, was sent to Barrow in Lincolnshire. At the end of his year there, his complaint still continuing, he was appointed for Rippon, that he might have an opportunity of trying the use of the Harrowgate waters. In that circuit, he says, that he found many kind friends, among whom his soul was often abundantly comforted, and that he saw some fruit of his labours. After travelling in a few more circuits, his complaint, under which he had laboured so long, becoming more violent, he was appointed supernumerary for the Otley circuit. He resided, while in that part, in a place called Pateley; where he preached often, though much afflicted. "Here," he says, "we had a good chapel, and the pleasure of seeing an increasing congregation, that paid great attention to the word delivered. The

many refreshing seasons which I and my wife had among the loving people of Pateley, have often excited unfeigned gratitude to the wise Disposer of all events, for bringing us to such a comfortable asylum." Feeling himself a little better, he wished, if possible, to take a circuit, and hence in 1809, was sent to Brechin in Scotland, which was his last appointment. It appears from a letter of Mrs. Saunderson to Mr. Benson, giving an account of her husband's last illness and death, that he continued his usual labours until January 24, 1810. "That night," says Mrs. Saunderson, "he began, after going to bed, to be very unwell, from a great difficulty in breathing. Medical assistance was called in, and all means for his recovery used which a skilful doctor could devise. He requested me to present to you his best respects and dying love. With perfect patience and resignation he bore his heavy afflictions. He spoke much of the goodness of God to him for above thirty years. One Sunday, Mr. Lowry, his colleague, coming into the room, he said, 'O brother Lowry, preach for the good of souls; it is the only thing we should attend unto. My heart is a fountain full of love to the cause of God and my brethren in the ministry.' Many other things of great importance he said to Mr. Lowry respecting doctrine and discipline.

"To all who visited him, he bore a noble testimony of the grace of God, and spoke to, and prayed for them individually as their cases required. When most affected by spasms in his breast, from which he suffered very much, he said, 'This is a painful struggle, and death is a dark valley; but a bright scene opens on the other side.' He quoted frequently several passages of Scripture, expressive of the love and faithfulness of God in Christ Jesus. 'I know,' said he, 'that my Redeemer liveth;' and again, 'Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

"One night, my dear husband being so ill, that he thought he should not live till morning, he sent for Mr. Lyon: many of our friends were present upon the occasion. He then called for the Bible, but a friend seeing his great weakness, said, 'My husband will read for you;' he answered, 'I will try to read for myself: hold the candle near.' He then looked out for the 23d Psalm, and read it distinctly. Immediately after, he attempted to rise from his chair, when, perceiving his weakness, I said, 'My dear, you had better sit.' 'No,' replied he, 'I will bow to the Lord.' Being helped to his knees, he prayed for himself and all present, for the Society in this place, and for the prosperity of the work of God throughout the world. He then praised the Lord for past mercies, and for the glorious prospect which he then had of being for ever with the Lord. This was a very blessed season to all present, a season which will be long remembered.

"One

“ One day he said to Mr. Lyon, ‘ I have endeavoured for more than thirty years to keep the hour of death in view, that it might be as easy for me to die as to go out of one room into another; and, blessed be God, I find it as easy now as to go out of this sitting room into that bed room.’ Conversing with me, he mentioned the great happiness which he had enjoyed in preaching the Gospel. ‘ The Lord,’ said he, ‘ has been to me a good master, and I loved his work, and entered upon it with an upright intention.’—He was graciously preserved through the whole of his last illness from the assaults of the adversary, except in one or two instances, when it was suggested to him that he was upon the point of being deprived of his reason, and that in his last hours, he should dishonour the cause of God. But he thought thus: ‘ in case of my loss of reason, I shall not be accountable for what may be the consequences; I have given my body, soul, and spirit unto the Lord, and should he permit that calamity to befall me, his will be done. One time when I was giving him some cordial, his heart filled, and his eyes overflowed, while he said, ‘ this is not the way in which my Saviour died.’ Unto me he spoke most affectionately, endeavouring to mitigate my sorrow, and to commit me to Him who hath said, ‘ I will never leave thee nor forsake thee.’ Blessedly supported under all his sufferings, he continued to exert all his remaining strength in the service of his Divine Master, till Feb. 17, 1810, when he departed this life in the full triumph of faith.”

DIVINITY.

The Substance of a SERMON preached at Sheffield, Aug. 1, 1811, before the General Conference. By JOSEPH ENTWISLE.

“ Having obtained eternal Redemption for us,” HEBREWS IX. 12.

THE doctrines of Christianity, all of which are infinitely interesting to every human being, form a complete system; and a comprehensive view of *that system* is at once highly gratifying and useful. Each part of the system ought to be distinctly considered, and the harmony of the whole understood. Then we shall say as the Lord said, when he saw all which he had made, “ Behold, it was very good:” good in regard to God, a display of his glory: and good for *man*; providing for and offering to him whatever is essential to his present and everlasting well-being.

Our subject this evening, according to the arrangement made by our late President, is, REDEMPTION. It presupposes other fundamental truths which have been already discussed, viz. “ *The Being and Perfections of God, and man’s accountableness to him as his Lawgiver*”

Lawgiver and Judge," and "*The original and fallen state of man,*" as represented in the *Holy Scriptures*,—the truth and importance of which have been proved and illustrated. Man came out of the hands of his Maker perfectly holy and perfectly happy: there was no darkness in his understanding; no perverseness or obstinacy in his will; no irregularity or disorder in his affections; no guilt nor deceit in his conscience; in a word, man was consecrated to God, and enjoyed delightful communion with him. But, how is the mighty fallen! How is man, who was made only a little lower than the angels, and crowned with glory and honour, become earthly, sensual, and devilish: he is ignorant, wicked, miserable, and helpless. Hence arises his need of a Redeemer; and one is raised up who "has obtained eternal redemption for us."

If objects grand and sublime ought to interest the human mind, the glorious work of redemption by Christ, claims our fixed attention. "Of which salvation the prophets inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that preach the Gospel unto you with the Holy Ghost sent down from heaven: which things the angels desire to look into," 1 Pet. i. 10—12.

The time allowed on these occasions will not admit of an elaborate and copious discourse. We shall be limited to a few brief observations,

I. ON THE NATURE OF REDEMPTION BY CHRIST JESUS.

II. ITS EXTENT; and,

III. THE IMPROVEMENT WE OUGHT TO MAKE OF THE SUBJECT.

I. THE NATURE OF REDEMPTION. To redeem is either to relieve from forfeiture, or captivity, or slavery, by a *ransom*; or to rescue or recover by some other means. In allusion to the former, divines speak of *redemption by price*; and to the latter, of *redemption by power*. These distinctions are scriptural, as we shall perceive in the discussion of the subject.

Let us *first* endeavour to form a distinct idea of *redemption by price*. It may be illustrated by ancient customs. Under the law, estates sold or mortgaged, and bond-servants might be redeemed. "And in all the land of your possession, ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother had sold," Lev. xxv. 24, 25. "If a sojourner or stranger wax rich by thee, and
thy

thy brother that dwelleth by him waxeth poor, and sell himself to the stranger. After that he is sold, he may be redeemed again; one of his brethren may redeem him," Lev. xxv. 47, 48.

The custom of redeeming, or ransoming prisoners of war, property taken in war, and of purchasing the freedom of slaves, is well known. So Christ has redeemed us. We had forfeited our inheritance, and all claim to spiritual blessings. We had waxen poor—were insolvent debtors to Divine Justice; we were arrested by the Law.—But, Jesus, our *near kinsman*, is become our Redeemer. "We were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ." "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." He gave himself for us—"He gave his body for our body; his soul for our soul; his life for our life. We were shut up in prison; by the blood of the covenant he hath set us free," Zech. ix. 11. "He bought us with a price." O what a price!—

"The ransom was paid down: the fund of heav'n.
Heav'n's inexhaustible, exhausted fund,
Amazing and amaz'd, pour'd forth the price,
All price beyond: tho' curious to compute,
Archangels fail to cast the mighty sum,
It's value vast ungrasp'd by minds create
For ever hides, and glows in the Supreme."

Reflect, my brethren, on the dignity of our Redeemer. "He is the brightness of the Father's glory, the express image of his person, upholding all things by the word of his power," Heb. i. 3. He is styled by Isaiah, "The Mighty God, the Everlasting Father." "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him. And he is before all things, and by him all things consist," Col. i. 16, 17.

Consider the greatness of his *condescension*, "who being in the form of God, thought it no robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," Phil. ii. 4, &c. "He became in all things like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, and make reconciliation for the sins of the people."

The perfection of his obedience. He fulfilled all righteousness in the human nature: all the righteousness of the moral law, as

man; and all the righteousness of the ceremonial law as a child of Abraham, from whom he descended, according to the flesh.

The extremity of his sufferings, both in body and mind: particularly in the garden and on the cross. His mental sufferings were heightened by the astonishing powers of the human intellect which he possessed, by his views of the infinite demerit of sin, and the infinite punishment due to the crimes of a guilty world, which the humanity of the Redeemer was strengthened to bear by its union with the Divinity. What did he endure in his human nature in the garden, when he said to a few select disciples, "My soul is exceedingly sorrowful even unto death." "He was in an agony, and his sweat was as it were great drops of blood falling down to the ground." And on the cross, in the extremity of his sufferings, when the human nature appeared to be left to bear the sins, or the punishment due, to the sins of the world—he cried with a loud voice, "My God, my God, why hast thou forsaken me?" The sun was darkened at mid-day—the vail of the temple was rent from the top to the bottom, and the graves were opened. Circumstances these, symbolical of the great work in which he was engaged. How grand, how awful, and to man how interesting the scene! I shall be excused, if I quote Dr. Young on this occasion—

"And was the ransom paid? it was: and paid
(What can exalt the bounty more?) for *you*.
The sun beheld it—no—the shocking scene
Drove back his chariot; midnight veil'd his face.
—————Not such as nature makes—

A midnight nature shudders to behold;
A midnight new! a dread eclipse, without
Opposing spheres, from her Creator's frown.
Sun! didst thou fly thy Maker's pain! or start
At that enormous load of human guilt
Which bow'd his blessed head, o'erwhelm'd his cross;
Made groan the centre, burst earth's marble womb!
With pangs, strange pangs! deliver'd of her dead!
Hell howl'd; and heav'n that hour let fall a tear,
Heav'n wept that men might smile, heav'n bled that man
Might never die."——

Let me call your attention to the other view of REDEMPTION, *i. e.* Redemption by power. "I am the Lord," said God to his ancient people, "I will bring you out from under the burdens of the Egyptians, and will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to be a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you

you out from under the burdens of the Egyptians," Exod. vi. 6, 7. "Thus the Lord *redeemed* Israel out of Babylon," Mic. iv. 10. So Abram *rescued* and *recovered* his nephew Lot from the hands of those who had taken him captive, Gen. xiv. And Jesus Christ *redeems* or *delivers* us by the power of his Spirit, from the hands of Sin and Satan. He hath obtained, in this sense, REDEMPTION FOR US. He has conquered our enemies, *triumphed over them, and made a shew of them openly*, Col. ii. 15. like the ancient conquerors who led forth in triumph their captives and the spoils of war; and he has procured for us those aids and operations of the Holy Spirit, by which we are saved. "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Zacharias, the father of John the Baptist, filled with the Holy Ghost, spoke of this *redemption*. "Blessed be the Lord God of Israel; for he hath visited and *redeemed* his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets since the world began: that we should be saved from our enemies, and from the hand of all that hate us, to perform the mercy promised to our fathers, and to remember his holy covenant. The oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life," Luke i. 68, &c.

Let us consider,

SECONDLY. THE EXTENT OF REDEMPTION.

On this point, there has existed for several centuries a difference of opinion, even amongst good men. According to *our* views of the Holy Scriptures,—*Redemption by price is general*. Let us, however, understand this aright. Jesus Christ died not for fallen angels. "Verily he took not on him the nature of angels; but he took on him the seed of Abraham," Heb. ii. 16. At the Liverpool Conference, a young Welch brother, who was admitted into full connexion with us, was examined, by an interpreter, respecting his knowledge of the doctrines of the Gospel. When interrogated concerning the duration of the torments of hell, he was asked, *why he thought those torments would be endless*; "BECAUSE," said he, "THERE IS NO REDEEMER." Many of the brethren were much affected on the occasion, by his appropriate reply. No, there is *no Redeemer*, and therefore no *redemption* for devils. We read much in the Sacred Writings of God's love to man; but not of his love to the apostate angels: nor do we read any thing concerning the redemption of human souls from that state of misery. All our knowledge of a future world is derived from Revelation; but that Revelation says nothing of repentance, faith, and conse-

quent salvation in the regions of darkness. The last transaction, of which we are informed will conclude with, "These shall go away into everlasting punishment, but the righteous into life eternal," Mat. xxv. 46.

Jesus Christ, however, "by the grace of God tasted death for EVERY MAN," Heb. ii. 9. "He gave himself a RANSOM FOR ALL," 1 Tim. ii. 6. "He is the propitiation for our sins, and not for our's only; but also for the sins of the *whole world*," 1 John ii. 2. It is not enough to say, *that there is sufficient merit for all in his death*; we must say, that he *actually and designedly* died for all, and for *every man*; "The Just for the unjust, that he might bring us to God:" so that no human creature shall perish purely for the sin of Adam. On no other principle can we account for the apostle's declaration, "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men to Justification of life," Rom. v. 18. In one place indeed, it is said, that Christ gave his life a ransom for many: but that cannot, by any rules of just criticism, be construed to mean that he did not die for all; since it is unequivocally asserted that he tasted death for every man. If Christ did not die for all, there is no provision made for many; no possibility of salvation. The Gospel to them brings not glad tidings of great joy. And if they be damned for unbelief, they suffer eternally for not believing what is untrue, viz. that "God so loved the WORLD (and consequently them), that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." A great man once said, "If Christ did not die for all, perhaps he did not die for me." But how animating, how transporting the idea of the possibility of eternal redemption to all! Not only yourselves, but also your wives, your little ones, your relatives—all mankind are so far interested in the work of Redemption, that not one of them is under the dire necessity of perishing for ever. "Glory to God in the highest; on earth peace, good will towards men." "Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains;" for the Lord hath raised up an Almighty Saviour, who saith, "Look unto me, and be ye saved, all ye ends of the earth!"

Redemption by power is particular; i. e. it shall be limited to certain individuals: to those only who by the grace of God believe and obey the gospel. "He is able to save them unto the uttermost that come unto God by Him," Heb. vii. 25. He is "the author of eternal salvation unto all them that obey Him." To them only is the arm of the Lord revealed, who believe the report of the gospel. Let it be observed, however, that Redemption by power, is so far general, that a degree of power through Christ is imparted to every man; so that he may choose or refuse the blessings of

of the gospel when proposed to him. I do not affirm that the power of choosing or refusing is *always present*; but that every man has a day of visitation—an offer of eternal life—and a power to accept or reject the salvation of God when tendered to him. Is not this implied in the commission of the apostles, after the resurrection of Jesus Christ? “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; and he that believeth not shall be damned,” Mark xvi. 15, 16. We should be careful how we speak of man’s inability to repent and believe. We know, *if left to ourselves*, we can do nothing good. But let us take for our models the Holy Scriptures, and the primitive preachers of the gospel. Men are addressed as men, rational beings and moral agents; and as sinners who *may* repent and believe. “God hath commanded all men every where to repent,” Acts xvii. 30. “The kingdom of heaven is at hand; repent ye, and believe the gospel,” Mark i. xv. A direct address to the consciences of sinners, unaccompanied by metaphysical disquisitions on moral liberty or inability, is sanctioned by the highest authority, on which St. Paul constantly “testified repentance towards God, and faith toward our Lord Jesus Christ.” Acts xx. 21.

REDEMPTION BY POWER HAS ITS DEGREES. Let us mark its beginning, progress, and consummation.

It implies the removal of conscious guilt, by an application of the blood of Jesus. “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 7.—Col. i. 14, “Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” This blessedness is enjoyed by all that believe with their hearts unto righteousness. They are “justified by faith, and have peace with God, through our Lord Jesus Christ.”

All who experience redemption in his blood, the forgiveness of their sins, are also delivered from the power and dominion of sin. Their “old man is crucified with Christ, that the body of sin may be destroyed, that henceforth they may not serve sin.” They were “servants of sin, but having obeyed, from the heart, the form of doctrine delivered unto them, they are become free from sin, and have their fruit unto holiness.”

The present state of those who are redeemed from their vain conversation, forms a contrast to their state before that change took place in them. “We ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice, and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour appeared: not by works of righteousness which we have done, but according to his mercy he

saved

saved us, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour," Tit. iii. 3, 4, 5. Did the Israelites rejoice when they had crossed the Red Sea, and perceived that their enemies had sunk to the bottom like a stone? And shall not they rejoice who are rescued from worse than Egyptian bondage, and are brought into the glorious liberty of the sons of God? Now they are "ready to every good work." They are taught of God, and understand his good, acceptable, and perfect will. They love his law, and delight in it in the inner man; and they have ability to serve God acceptably with reverence and godly fear: They walk in the light of his countenance, and enjoy friendly intercourse and communion with him. They find the service of the Lord perfect freedom, his yoke to them is easy, and his burden light.

Here, my brethren, let me call your attention to the doctrine of *full redemption* from moral evil, which we constantly affirm is attainable in this present evil world; and which we denominate, in the language of St. John, "*Perfect love*," and sometimes, "*Entire sanctification*." The latter phrase, though not found in the Bible, is warranted by the prayer of the apostle for the Thessalonians. "*The very God of peace sanctify you WHOLLY; (or entirely) and I pray God your whole spirit, and soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ. Faithful is he who hath called you, who also will do it,*" 1 Thess. v. 23, &c. The believing Thessalonians were already sanctified in a good degree, and were made partakers of the divine nature. This is evident from what the apostle says to them—"Our gospel came to you, not in word only, but also in power, and in the Holy Ghost, and in much assurance; and ye became followers of us, and of the Lord, &c. so that ye *were ensamples* to all that believe in Macedonia and Achaia," 1 Thess. i. 5, &c. For this holy people he prays, "*The very God of peace sanctify you WHOLLY.*" How desirable to be saved from every evil principle, every unholy temper, and every foolish and hurtful desire! "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "He will redeem Israel from all his iniquities." Christians! aspire after this holy state of mind. Rise, (for you may,) to the standard of adult believers. Then shall "Christ dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and know the love of Christ which passeth knowledge, and be filled with all the fulness of God." "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present unto himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should

should be holy and without blemish," Eph. v. 25, &c. To promote this great and holy purpose, the great Head of the church has endued his ministers with various gifts, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," Eph. iv. 12, &c.

Redemption, when completed, includes a happy deliverance from all the effects and consequences of sin. In the present world, indeed, the holiest of men must have tribulation. The natural and moral world are in disorder. All men must suffer more or less: nor will the highest attainments in religion, or the most extensive usefulness, exempt a man from affliction, pain, and death. However, if we be redeemed from the guilt and the power of sin, and walk before God in newness of life, we are *saved from the evil of present evils*; and not only the pleasing, but also the painful, occurrences of our lives are parts of God's great plan for our advantage: and under his direction and management, shall "work together for our good:" they shall promote our present spiritual improvement, and increase our future glory and felicity. "Now no chastening, for the present seems to be joyous, but grievous, but afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby," Heb. xii. 9. "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," 2 Cor. iv. 17. "In all these things we are more than conquerors through Him that hath loved us." "Let the redeemed say so, whom he hath redeemed from the hand of the enemy."

Finally—The Redemption of the Body, shall complete the great work of our Redeemer. "He must reign till all his enemies become his footstool. The last enemy that shall be destroyed is Death." He will "change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Curious philosophical speculations on the resurrection of the body are unnecessary, and frequently serve only to perplex the mind. God has revealed to us the important truth; and with him nothing is impossible. "We look," therefore, "for the resurrection of the dead, and the life of the world to come." When we believe his word, all difficulties vanish. "Now is Christ risen from the dead, and become the first fruits of them that slept: for since by man came death, by man came also, the resurrection of the dead. But every man in his own order. Christ the first fruits: afterwards they that are Christ's at his coming." The burial of the body is like the sowing of seed. "That which thou sowest is not quickened, except it die," &c. The body of the saint "is sown

in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body: So when this corruptible shall have put on incorruption; and this mortal shall have put on immortality; then shall be brought to pass that which is written, death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? The sting of death is sin, and the strength of sin is the law: but thanks be to God who giveth us the victory through our Lord Jesus Christ." O glorious day! Then will Christ be glorified in his saints, and be admired in all them that believe. Thrice happy day to the redeemed! They shall appear with Christ in glory! They shall be like him and see him as he is. "Then shall the ransomed of the Lord return, and come to Sion with songs, and everlasting joy upon their heads—and sorrow and sighing shall flee away." "The thoughts of such amazing bliss, should constant joy create." One of the grandest ideas that can occupy the human mind is, the idea of an *everlasting conscious existence in the divine presence, accompanied with every thing that can gratify and delight the rational and immortal mind* in its perfected state. In that state of mental and spiritual maturity, the intellectual powers of the saints will be enlarged beyond what we can now conceive, and will be filled with knowledge, holiness, and joy. "It doth not yet appear what we shall be." But "we rejoice in the hope of the glory of God."

[To be concluded in the next.]

THE TRUTH OF GOD DEFENDED.

REVIEW OF BOGUE & BENNETT'S HISTORY OF THE DISSENTERS.

(Concluded from Page 262.)

WE find, page 32, that Mr. Whitefield confessed that in one of his polemic pieces, he had used "some too strong expressions about absolute reprobation," which he says, "the apostle leaves rather to be inferred than expressed." The remarks of our historians upon this passage, as well as the passage itself, merit some attention. If "absolute reprobation" be a doctrine according to godliness, and consequently a part of the whole counsel of God, it cannot be inculcated by too strong expressions. Mr. Whitefield had embraced it as a part of his creed, but in the course of time, his good sense and benevolent heart led him to leave his hearers to infer the truth of the doctrine, from premises which he conceived were admitted, rather than instruct them in it by broad and positive assertions. Connecting the idea of "absolute reprobation" with that of election to eternal life, and concluding that the latter implied the former, in order to his peace of mind and usefulness,

he adopted the best method which his circumstances would admit. Hence, his sermons in general, possess so little of the peculiarities of his creed, that they are found almost equally acceptable to Calvinists and Arminians.

But let us hear our historians on the subject of the letter referred to by Mr. Whitefield. "The chief fault of that letter was, that it was too hasty and declamatory for a doctrine which requires the most luminous display of evidence from reason and Scripture, in order to recommend it to the judgment and conscience of men, who in general fancy that their reason rejects it, because their pride abhors it." P. 22. That the doctrine of "absolute reprobation" requires the most luminous display of evidence from Scripture and reason, in order to render it credible to either the proud or humble, we readily allow: for to those who calmly examine it, in its causes and consequences, it appears as absurd as transubstantiation. But where shall we find "the most luminous display of evidence" for its support? Not in the Scriptures, for they, in the most unequivocal terms, declare that Christ died for all men, and that he is the propitiation for the sins of the whole world. In vain is evidence sought in favour of the "horrible decree," from reason; for it joins with Scripture in condemning that doctrine. That pride always rejects it, remains to be proved; but sure we are that reason holds in abhorrence.

"His Arminian creed separated Mr. Wesley at once from the great body of the clergy, who profess an adherence to the formularies and articles of the Establishment." P. 34. This is a palpable mistake, for Mr. Wesley's Arminian creed was that of the great body of the English clergy, when he began his religious course, and continues to be so to the present period. His preaching justification by faith, and the other evangelical doctrines with which that is connected, was the cause of his being denied permission to preach in the churches of the Establishment. That wise and good men, both Calvinists and Arminians, have subscribed the thirty-nine articles, we have indubitable evidence; nor did their doing so, prove that they interpreted them, "in defiance of conscience and honesty." A creed loses none of its worth, from the circumstance of its being that of a national church. What Calvinist thinks that the peculiarities of his creed have suffered any injury, from their making a part of the Westminster confession of faith? Truth being in its nature immutable, is not affected by the modifications of civil or church government.

"They (the Arminian Methodists) deny that the conversion of men to the faith of the gospel, is in consequence of the divine election, or free favour, or peculiar influence, distinguishing them from those who perish in their sins; but maintain that it is the

result of a superior improvement of that general mercy and universal light, which would equally have saved others, had they been equally diligent to improve it. To this same influence of the human will, they attribute the continuance of religion, and the final salvation of the regenerate; for while they speak of the absolute necessity of being born again, in order to enter the kingdom of heaven, they suppose that many who have been born again, pardoned, justified, and sanctified in a high degree, are now in hell." P. 35, 36.

Before we come to examine this account of their sentiments on the subjects of election and final perseverance, it may be proper to give a brief statement of what they believe concerning those disputed points. First, they believe that election is conditional, and that hence, though salvation is of grace, those who are now regenerated, might have continued to "resist the Holy Ghost," and consequently have been still "in the gall of bitterness, and in the bond of iniquity." On the subject of the final perseverance of the saints, they believe that as a man *really* wicked may turn from his wickedness and live, so a man *really* righteous may turn from his righteousness, and die in his sins, Ezek. xviii. 24. "They deny that the conversion of men to the faith of the gospel is in consequence of the divine election." They do deny this in the Calvinian sense, otherwise they could not consistently believe that any wicked man has just cause to blame himself for continuing in an unregenerate state. For if men be purely passive in the work of salvation, not possessing that power of self-determination essential to moral agents in a state of trial for eternity, none of the wicked have any more cause to reflect upon themselves for any sins of which they may be guilty, than they have for not being able to raise the dead. Who does not see that moral ability, to beings in a state of probation, is essential to their being accountable. "Or free favour." They deny no such thing, but, on the contrary, maintain that every degree of grace is a "free favour;" but they do not believe that a *free favour* loses its nature by not being *forced* upon those to whom it is offered. "Or peculiar influence, distinguishing them from those who perish in their sins." This is true in one sense, and false in another. For if by "peculiar influence" be meant the work of the Holy Spirit, in the regeneration of true believers, they maintain that this *distinguishes* such from those who remain unregenerate. But if by "peculiar influence" be meant an *irresistible* impulse, *necessarily* influencing the will to accept of proffered mercy, and withheld from all who perish in their sins, they do not believe that the regenerate are distinguished from the wicked by it; and for this plain reason, that man, in a state of probation, is a free, not a necessary agent. They "maintain that it (final salvation) is the result of a superior improvement of that general mercy and universal

universal light which would equally have saved others, had they been equally diligent to improve it." We answer, in plain terms, they believe that "the gift of God is eternal life," bestowed upon all who, through divine grace, fulfil the conditions of the new covenant; and that those who perish for ever, might have known the time of their visitation, and accepted of mercy, *freely* and *sincerely* offered. "To this same influence of the human will, they attribute the continuance of religion, and the final salvation of the regenerate." To a person unacquainted with the method used by our historians, and other modern supporters of unconditional election and reprobation, in their attacks upon Arminianism, the above passage would convey the false idea that the Methodists maintain that to the influence of the human will, as a primary cause, is to be attributed "the continuance of religion, and the final salvation of the regenerate." Now, they neither maintain nor believe such an absurd and unscriptural tenet. They know, and insist upon it, that the continued agency of the Holy Spirit is essential to the continuance of religion, and the final salvation of the regenerate; but they do not clog this scriptural truth with the absurd notion, that in order to the continuance of religion, men must be forced to be religious. They believe that free grace and moral agency are perfectly compatible.

"They suppose that many who have been born again, &c. are now in hell." Why did not our historians say, that the Methodists believe that the saints may not only fall *fully* but *finally*, and perish *everlastingly*? This they believe; but do not pretend to *suppose* how many, or how *few*, who were once righteous, are either now in hell, or shall be hereafter.

"They maintain that God has left the salvation of believers as uncertain and indeterminate as it was before their conversion, so that it entirely depends upon themselves, whether they will ever be the better for their present religion or not." p. 36. This is a Calvinistic comment upon the Scripture doctrine of "falling from Grace," as maintained by the Methodists. But where did our historians learn that the Methodists maintain, that it *entirely* depends upon the regenerate themselves, whether they will ever be the better for their present religion or not? It is well known that they maintain the direct contrary; strongly and consistently inculcating the necessity of a divine influence, in order to perseverance in holiness. *It is God*, they know, *that worketh* in the regenerate *to will and to do of his good pleasure*, not to inspire them with the unscriptural notion that they cannot possibly miss of heaven, but that they may "work out their own salvation with fear and trembling," Phil. ii. 12, 13. There is surely a sober, scriptural medium betwixt the belief of the *necessitated* perseverance of the rege-

nerate on the one hand, and the equally absurd notion, that their perseverance depends *entirely* upon themselves, on the other.

“The Methodists of both communities, maintain the doctrine of original sin; and the universal depravity of human nature, in consequence of the fall of our first parent Adam. But the followers of Mr. Wesley seem to give away the point again, by their notion of universal light, or grace afforded to all, as a fruit of the death of Christ, so that some latent spark is now left, which may, by the improvement of the will, be blown into a flame,” p. 36. This passage contains some mistakes.—The Methodists do not even “*seem* to give away the point” of original depravity, by maintaining, with St. John, that Christ is the true light which enlighteneth every man that cometh into the world; and that that “light is the life of man,” constituting him a moral agent during the day of his gracious visitation. “Which (spark) by the improvement of the human will, may be blown into a flame.” This is not a just representation of what the Methodists maintain concerning regeneration. They attribute the work of regeneration to the agency of the Holy Spirit, not “to men’s improvement of the human will.” But it may be urged, they believe that those who are now regenerated, might have, by an abuse of free will, so effectually resisted the Spirit as to remain still in their sins. Very true: but this is not maintaining that regeneration is an effect produced by men’s “improvement of the will.”

“The Wesleyans in general love to behold the instantaneous appearances of the change, in sudden outcries, agitations of the body, or falling down as dead.” p. 36. To this general censure, we answer: the Methodists, if people, by a holy life and conversation, give sufficient proof of a saving change being wrought in their hearts, are completely indifferent, whether the change in question was accompanied by the circumstances of agitations of the body, and sudden outcries, or effected in silence and retirement. On the subject of an extraordinary outpouring of the Spirit, we recommend, to the perusal of our authors, President Edwards’ account of the work of God in New England, and the various accounts contained in the Evangelical Magazine, of a remarkable revival of religion in North America.

“Even this kind of faith, Mr. Wesley seems to have put in the place of Christ, for the minutes of Conference say, ‘in what sense is the righteousness of Christ imputed to all men, or to believers? Answer, We do not find it expressly affirmed in Scripture, that God imputes the righteousness of Christ to any. Although we do find that faith is imputed to us for righteousness.’ Thus, with an extraordinary appearance of zeal for justification by faith, and not by works, the whole doctrine is overturned, by making our

faith

faith itself, and not Christ, the object of it, the ground of our justification," p. 37. Now, we ask, however much our authors may dislike Mr. Wesley, as an Arminian, Do they seriously believe that he was such a novice in Divinity as to confound faith in Christ with Christ himself? Or that he believed that faith is the *meritorious* cause of our justification? He believed, with St. Paul, that we are justified by faith, as an instrumental cause. His own words, in his sermon entitled "The Lord our Righteousness," justify him from the groundless charge of our historians. "God justifies the sinner for the sake of Christ's righteousness, and not for any righteousness of his own. So Calvin (instit. l. 2, c. 17.) 'Christ by his obedience procured and merited for us, grace or favour with God the Father.'"

Anticipating an objection, after speaking of inherent righteousness, Mr. Wesley says, "But do you not put faith in the room of Christ, or of his righteousness?" He answers, "By no means. I take particular care, to put each of these in its proper place. The righteousness of Christ is the whole and sole *foundation* of all our hope. It is by faith that the Holy Ghost enables us to build on this foundation."

Nor was Mr. Wesley incorrect in saying, that "it is not expressly affirmed in Scripture, that God imputes the righteousness of Christ to any." But though the expression is not a scriptural one, and notwithstanding it has been often used to vile, Antinomian purposes; yet when it is defined to mean no more than that believers are freely justified for the *alone sake* of what Christ has done and suffered for them, it may be used with safety. In that sober, evangelical sense, the Methodists understand it, and hence do not scruple to sing,

"Come, then, *impute*, impart
To me thy righteousness."

But believing, with St. John, that they only are righteous who do righteousness, *i. e.* are holy in heart and life, they detest the *Antinomian* sense of imputed righteousness, which implies that men guilty of adultery and murder, admitting them to have been ever justified, do not cease to be "accepted in the Beloved."

"As this communion accords with the Quakers in the doctrine of universal light, or grace, and in that of falling from grace, or the favour of God, so they both agree in affirming that sinless perfection is attainable in this life," p. 38. Whatever the Quakers believe on this head, we know that the Methodists *never* did, nor do *now*, believe any perfection attainable in this life, which does not imply that its possessors are indebted every moment to the mercy of God, through the merits and mediation of Christ, for their continuance in the Divine favour. Our historians should
have

have known that the Methodists never use the phrase "sinless perfection," nor believe the doctrine which the Calvinists suppose that phrase to imply. But in avoiding this dangerous extreme, into which they are charged with running, they do not, with the Calvinists, run into its opposite, by maintaining the *necessary* continuance of sin in believers till death. By Christian perfection they mean that perfect love which, St. John says, casts out fear, and which of course excludes all unholy tempers and dispositions. How many or how few enjoy this, they do not pretend to determine.

"During Mr. Wesley's life, the Methodist Hierarchy was considered, by lookers on, as the popery of Protestantism," p. 40. It probably was, by the admirers of popular church government; but, not annexing the idea of *infallibility* to the decisions of the *multitude*, any more than to those of an *individual*, we do not conceive it to have been the less excellent on that account.

"The assistant remains ordinarily two years in a circuit, but the other preachers are removable every twelvemonth," p. 43. The idea meant to be conveyed by this sentence, for it is not clearly expressed, is, that assistant preachers, in virtue of their office, are continued ordinarily, in preference to their colleagues, two years in their respective circuits. Here, through mistake, historic truth is violated: for though *all* the preachers "are removable every twelvemonth," yet *none* of them, except the single men, are "ordinarily" removed oftener than once in two years. In proof of this, we refer our readers to the stations of the preachers contained in the annual minutes of our Conferences. Historians, before they undertake to give an account of a people, ought to acquaint themselves with their economy.

"To go up to the Conference, and assist in forming the decrees, which are to bind the whole ecclesiastical body, is one of the highest honours of a Methodist Preacher," p. 43. This is a very great mistake: none of the preachers in full connection are denied the privilege of attending the Conference, when their labours can be spared from the circuit to which they had been appointed the preceding year. Nor is this the highest honour of a Methodist Preacher; but the being chosen one of the hundred preachers, legally termed the Conference, and the being appointed to the office of President or Secretary is viewed as a much higher honour.

"A religious livery serves, indeed, to fix a visible barrier between this society and the rest of mankind; but as no peculiarity of dress is enjoined on Christians in the sacred Scriptures, except that they are exhorted not to indulge in costly finery, it appears to us, that when any sect is not contented with this general rule, but must invent a singular cut for their garments, it is productive of
evil."

evil, rather than good consequences." p. 47. We know that every thing is liable to abuse, and that consequently, people may be as proud of plain as of fashionable raiment. But from these admitted premises, what are the legitimate conclusions? Surely, not that Christians may safely indulge in fashionable "finery," though it may not happen to be costly, much less, make plainness of dress matter of ridicule. There have been, and still are, some sorts of fashionable, though not *expensive* finery, which are not consistent with "shamefacedness and sobriety." Unfortunately, for the accuracy of our historians, the Methodist women do *not* "wear a peculiar kind of bonnet, by which they might easily be mistaken for Quakers;" nor the body at large, a religious livery, which serves to fix a visible barrier between them and the rest of mankind. In general, they dress in a plain manner, but do *not* "invent a singular cut for their garments." Never was there, in former or modern times, a religious body of people, who united, with plainness of dress, less uniformity of cut or colour, than the Methodists.

"Attention to undefined impulses of mind, to dreams, visions, and impressions of passages of Scripture on the memory, has much exposed the Wesleyan Methodists to censure." p. 47. Must we *define* this censure to be that of the historians themselves, founded on their own observations, or do they here retail the idle fabrications of an ungodly world? The Methodists, in general, pay no more attention to "impulses of mind, dreams, visions, and impressions," than has, in all ages of the Church, been paid to such things by the people of God.

"The classes give them an accurate knowledge of each other; and were their meetings employed in reading the Scriptures, in free conversation on them, and on other subjects connected with religion, they might be eminently conducive to the spiritual welfare of the members." p. 51. That is, were class-meetings turned into debating clubs, in which every member would have an opportunity of displaying his skill in controversy, on the most sublime doctrines of Christianity, they might be eminently conducive to the people's spiritual welfare! Our historians should not forget that they have told us, that the "doctrine of absolute reprobation requires the most luminous display of evidence from reason and Scripture"; and surely, we may justly infer, since such *luminous display* is not ordinarily to be expected from plain people, who meet together for Christian edification, their conversing freely on that doctrine would not be conducive to their spiritual profit. But were all the members of the Methodist societies capable of affording such a "luminous display of evidence" on all divine subjects as our authors seem to think themselves capable of affording, yet, turning their class-meetings into "free conversations" on the Scrip-
tures

tures and other subjects would be attended with many destructive consequences. Such frequent conversations, especially when substituted for religious exercises, are productive of *vanity*, *bigotry*, and *conferiousness*. They have a direct tendency to teach the art of wrangling, not reasoning, and to set the tongue of every man against his brother, who may not happen to adopt his opinions. The Methodists, in their class-meetings, instead of setting up for commentators on the Scriptures, simply tell them that fear God, what he hath done for their souls, Ps. lxvi. 16. The dull attempts at wit, used by our historians in their description of those meetings, are below their characters as ministers of the gospel. Their observations on the Methodist band-meetings, would cut a tolerable figure in an infidel Review.

"That the sacred elevation of mind acquired by the disciples of Christ, in the choice of their church officers, and the management of their own most important concerns, should have been tamely bartered away by the Methodists for the servile submission to priestly authority, which Mr. Wesley enjoined, can only be accounted for by reflecting that his disciples emerged from the establishment, where the people are nothing; so that it might appear to them promotion to be made only next to nothing." p. 55. Our authors evidently confound all legitimate Church government, with that of the independent form, which invests *every* member with legislative authority. This mode they conceive to be the only one reconcilable with Scripture; but while they are at full liberty to think thus, it would become them to be sparing in their censures of Episcopalians, Presbyterians, and Methodists, among whom many are found as deeply versed in Church history as themselves. The Methodists have bartered away no "elevation of mind," by voluntarily choosing to become members of a religious body, the doctrines and economy of which they approve; nor do they conceive themselves guilty of any "servile submission to priestly authority." When any of them choose to obey no longer such as have the rule over them, they are subjected to no civil pain, or penalty, for refusing submission, or for joining themselves to a Church in which there are as many *rulers* as members.

"The *esprit de corps* which, in a milder or more absolute sway, reigns in most religious bodies, sways the Methodists with outrageous tyranny." p. 56.

The *esprit de corps* never reigned in historians with more tyrannic sway, than in those before us; for throughout their work, no Church is allowed to be right, nor any doctrine orthodox, unless it conform to the independent model.—Foreigners, unacquainted with the history of Methodism, might be led, by the charge of "outrageous tyranny" being preferred against the Methodists, by two Rev. historians, to conclude, that they enforce their

their decrees by severe penalties, and that fine and imprisonment are the least evils which they have to dread, who refuse submission to their decisions. But the well-known spirit of Methodism, independent of its adherents being merely tolerated, is a perfect confutation of this charge of "outrageous tyranny."

"Their idolatrous attachment to the writings of Wesley and Fletcher awfully feeds the sectarian spirit, by rendering them obsequious to the dictates of these two partisans, instead of yielding to the catholic sway of the Bible, in which all Christians agree." p. 56. Here the Methodists are charged with a new species of idolatry, and of not yielding, with *all* Christians, to the sway of the Bible; hence, according to our authors, they virtually renounce Christianity. Now, these charges are neither true nor civil: for though the Methodists highly and justly esteem the writings of Messrs. Wesley and Fletcher, they embrace *no doctrine* which they do not apprehend to be contained in the Bible.

"Mr. Wesley's love of the marvellous, which made him fancy that he cast out devils, might induce him also to believe that he could cure the raging demoniacs in Bedlam." p. 70. Mr. Wesley's recording some facts of persons being delivered, in answer to prayer, from tormenting, diabolical agency, gave our historians no authority to assert that he believed himself possessed of a power either to cast out devils, or restore the mad to the use of reason. The truth is, that he never pretended to possess a power to do either one or the other.

At page 75 of the third volume, begins the history of the Calvinistic Methodists. Among these, we are told there are divisions and subdivisions, "some of them softening down the opinions of Calvin, while others glory in the attempt to stand higher than their master, by treading upon his shoulders."—"Arminianism being the common creed of the careless world, it is readily welcomed by the carnal mind, without any rigorous examination of its proofs or tendencies. The opposite doctrine, however, is so opposed to the pride of reasoning, and the conceit of self-importance, that it meets as many opponents as hearers, and finds it necessary to prove its divine authority against hosts of objections, which men in general are accustomed to regard as self-evident propositions." p. 78. If by Arminianism be meant no more than one leading doctrine of that system, namely, that none of the human race shall be damned for *unavoidable* sins, it is the common creed of the careless world; and so is the belief of a God, and of divine Revelation. But if by Arminianism be meant, the grand doctrines of Christianity included in that system, among which are repentance, justification by faith, regeneration, and holiness of heart and life; if these, we say, be meant, by the term Arminianism,

anism, it is *not* the creed of the careless world, nor is it readily welcomed by the carnal mind. Do our historians imagine that spirituality invariably accompanies the reception of Calvinism, and carnality the reception of Arminianism? Or would they persuade us, that all who embrace Calvinism are free from the "pride of reasoning, and the conceit of self-importance?" Was there no "pride of reasoning," or "conceit of self-importance," manifested in the conduct of those mentioned page 76, who gloried in the attempt to stand higher than Calvin, "by treading upon his shoulders?"—Did these overdoers consider, what we are wisely informed of; page 77, that "Calvinism is, of all systems, the most unfit to be studied in a passion, or maintained out of spite?" Whether studied in a passion or not, we know that it has been often spitefully *maintained*. "When the Calvinist preachers did not succeed in conveying their sentiments to men, they excited a greater enmity for what was spurned as a horrid system; and when they only seemed to succeed, they added the rashness of a crude predestinarian to the carnality of one, who still loved his own will as much as ever; for it is only where the doctrines of grace are really believed, that they cure the depravity of the human heart:" p. 78. In this passage, Calvin's peculiarities are confounded with Christianity; and to the doctrines of grace, when really believed, is attributed the cure of the depravity of the human heart. Now, we know of no doctrine which may not be "really believed" by men of depraved hearts. Surely, our historians must know, that the reception of any doctrines, however true, can never effect the cure of moral depravity. Jehovah says, "I, even I am the Lord, and besides me, there is no Saviour," Is. xliii. 11.

At page 79, we find some account of what were called Lady Huntingdon's preachers. They are said to have formed an injudicious body of Calvinists; to have had an eagerness of zeal, devoid of the light of knowledge, producing "a fondness for crude allegorical interpretations of the sacred Scriptures, which gained them, among the raw disciples whom they called out of the world, the reputation of wonderful men, at the cheap rate of a wild imagination, and a voluble tongue." We are disposed to think that this censure of Lady Huntingdon's preachers is too general, as well as too harsh and severe. But in civility and impartiality, our historians are extremely defective; and hence, their history is strongly imbued with a party spirit, often expressed in terms highly offensive and indecorous.—Is the following phrase becoming, when applied to a man of Mr. Wesley's character, for piety, native talents, learning, and usefulness?—"While Mr. Wesley was drilling his followers into a regular system, with all the policy of the Catholic fathers of Paraguay."—Such an unfounded

founded charge, conveyed in such indecorous terms, is sufficiently answered by being barely recorded.

We shall conclude this article with an observation or two.—The authors of the “History of Dissenters,” from what motives they themselves best know, have treated the Established Church, the Presbyterians, and Methodists of both denominations, in a manner so flippant, harsh, and self-sufficient, as we apprehend none, except violent Independents, will fully approve. How they have represented the Arminian Methodists, appears in this article. What we have said, in repelling unwarranted and unprovoked attacks on those who maintain the doctrine of general redemption, is not meant as the least reflection upon those sound, practical Christians who embrace the opposite system. The best informed among them have no dispute with us on the subject of fundamental doctrines; and differing only upon points, which none but bigots consider as essential, they and we feel mutually interested in each other’s present and eternal welfare.

Nov. 26. 1811.

THE WORD OF GOD ILLUSTRATED.

2 Sam. xxiv. 9, “And Joab gave up the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.”

1 Chron. xxi. 5, “And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand, and an hundred thousand men who drew the sword: and Judah was four hundred threescore and ten thousand men that drew the sword.”

IN order to account for the apparent differences of the gross amount in the enumeration of the people by order of David, the following remarks of Mr. BARUCH are satisfactory.

“It is said in Samuel, that Joab found the Israelites to be eight hundred thousand men, and the men of Judah five hundred thousand; whereas, Chronicles says, that Joab found Israel to be one million, one hundred thousand, and those of Judah only four hundred and seventy thousand. Such discordant accounts would seem to authorize a suspicion of corruption; and some critics, perhaps, may be hastily apt to conclude, that Chronicles meant to correct the corresponding passage in Samuel, since the respective number of the men of Israel and Judah, as given by Chronicles, seems more natural and proportionable, than that given by Samuel. But notwithstanding this unfavourable appearance, I hope I shall be able

to show, that Chronicles, even in this remarkable instance, does not correct, but only supplies deficiencies, and explains the account recorded in Samuel. Let it be observed, that it appears by Chronicles, chap. 27, that there were twelve divisions of generals, who commanded monthly, and whose duty was to keep guard near the king's person, each having a body of troops consisting of twenty-four thousand men, which, jointly, formed a grand army of two hundred and eighty-eight thousand; and as a separate body of twelve thousand men naturally attended on the twelve princes of the twelve tribes, mentioned in the same chapter, the whole will be three hundred thousand; which is the difference of the two accounts. As to the men of Israel, the author of Samuel does not take notice of the three hundred thousand, because they were in the actual service of the king, as a standing army, and therefore there was no need to number them; but Chronicles joins them to the rest, saying expressly, כל ישראל, all those of Israel were one million, one hundred thousand; whereas, the author of Samuel, who reckons only the eight hundred thousand, does not say, כל ישראל, 'all those of Israel,' but barely, ויהי ישראל, 'and Israel were,' &c.

"It must also be observed, that, exclusive of the troops before mentioned, there was an army of observation on the frontiers of the Philistines' country, composed of thirty thousand men, as appears by 2 Sam. vi. 1; which, it seems, were included in the number of five hundred thousand of the people of Judah, by the author of Samuel; but the author of Chronicles, who mentions only four hundred and seventy thousand, gives the number of that tribe, exclusive of those thirty thousand men, because they were not all of the tribe of Judah, and therefore does not say, כל יהודה, 'all those of Judah,' as he had said, כל ישראל, 'all those of Israel,' but only ויהודה, 'and those of Judah;' and thus, both accounts may be reconciled, by only having recourse to other parts of Scripture, treating on the same subject, which will ever be found the best method of explaining difficult passages.

"The above variations are, in appearance, so glaringly contradictory, that, if the standing army of two hundred and eighty thousand men, and the army of observation of thirty thousand, had not been recorded in Scripture, by which the difficulties are solved, (for, as to the other twelve thousand, it is reasonable to say, that they were not taken notice of by Samuel, because they were also in the king's service, or as attendants to the twelve princes of the tribes, or as officers upon the king's lands and revenues,) such modern critics as take a delight in finding seeming defects, blemishes, and corruptions, in our copies of the sacred books, might, with great plausibility, produce the present collation, as an irrefragable instance to support their position. But let us, for a

moment, suppose that those circumstances, though real facts, had not been recorded, how would the state of the question then rest? Those critics would plume themselves on what they call the irresistible force of contradictory instances; but all their boasting would be grounded upon our ignorance of those particulars, which, if known, would immediately reconcile the variations. The inference I would draw from this observation is, that many difficulties may appear insurmountable, which might easily be solved, had the sacred writers been more explicit in recording of circumstances, which perhaps they omitted, as being well known in their time; and, therefore, critics should be more cautious, than peremptorily to pronounce all seeming variations to be a proof of corruption, since our present inability to reconcile them is no certain proof of any blemish or defect."

THE WORKS OF GOD DISPLAYED.

OF FISH.

WHAT an abundance of fish do the waters produce of every size. When I view these animals, I seem to discern nothing besides a head and tail. They have neither feet nor arms. Their very head cannot freely be moved; and were I to consider only their figure, I should think them destitute of all that is necessary for the preservation of their life; but with these few outward organs, they are more nimble, dextrous, and artificial, than if they had several hands and feet; and by the way they make of their tail and fins, they seem to shoot along like arrows.

As the fish devour one another, how can these inhabitants of the deep subsist? God has provided for their subsistence, by multiplying them in such a prodigious manner, that their fruitfulness unquestionably surpasses their mutual desire of eating one another; so that what is destroyed is far inferior to their increase.

But how shall the little ones escape the bigger, which look upon them as their prey, and are always in pursuit of them? A wise Providence consults for their safety, by so forming them, that they are swifter in their course than their pursuers, and by furnishing them with such an instinct as leads them to take refuge in places where the low water will not admit of the larger fish. Thus God has given them a foresight in proportion to their danger and weakness.

Whence comes it that fish live in the midst of waters so loaded with salt, that we cannot, without uneasiness, bear a drop of them in our mouths; and that they there enjoy perfect health and vigour? And how, living in the midst of salt, is their flesh preserved from the least taste of it? Why is the best, and such as are
most

most fit for the use of man, approach nigh the coasts, as it were to offer themselves to him, for his subsistence, whilst many others, which are useless to him, affect such remoteness from him, that they seldom or never approach the shores? Why do those which conceal themselves in unknown places, whilst they multiply and acquire a certain bulk, come in shoals at a particular time, and throw themselves, in a manner, into the nets that are spread for them? Why do several of them, and of the best kinds, enter the mouths of rivers, and run up to their very springs, to communicate the advantages of the sea to such countries as lie at a distance from it? And what hand conducts them, with so much care and goodness, towards man, but that of Him whose wise and gracious providence presides over, and provides for, the inhabitants of earth, and air, and sea? This providence is every where discernible. The innumerable shells which are spread upon the shore, hide various kinds of fish, that manifest little appearance of life. These, at certain regular times, open their shells to take in fresh water, and by speedily joining them together, retain such living creatures as are necessary for their subsistence.

There is no part of nature which does not pay a tribute to man, that man may pay a tribute to the Author of all the benefits he receives, the due homage, gratitude, and praise, which are the principal parts of the worship which we owe to him. Nor must ingratitude be suffered to say, that it is nature supplies us with the blessings we possess; unless by this word, which has usually no distinct idea affixed to it, we understand God himself who moves every thing, produces every thing, shews himself to us in every thing, and makes himself known to us every moment, by his benefits and bounty.

THE PROVIDENCE OF GOD ASSERTED.

Extracted from the History of the Mission of the United Brethren among the Indians in North America.

IN summer, 1778, the missionaries received certain information, that the governor of Detroit intended to send a party of English and Indians to carry them off. Some time after they heard that his design was frustrated by the sudden death of the captain appointed to command this expedition, whose station could not be immediately supplied. Another officer charged the Indians to bring the missionaries dead or alive. They indeed promised, but afterwards neglected to fulfil their word. During the summer of 1779, they were in the most imminent danger, and knew no way to escape. An army, consisting of English and Indians, marching
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from Fort Detroit to Fort Lawrence, arrived in Tuskarawi, on this side of the Huron towns, and the commanding officer intended to come into the neighbourhood of our settlements, and to take the missionaries prisoners. But suddenly the news of an attack of the Americans upon the Indian country caused all the Indians in his army to forsake him, upon which he was obliged to return to Detroit. Brother Schebofch, on a journey to Pittsburg, got between two parties, one pursuing the other, and did not hear of his danger till after his escape. Several messengers sent out by the Brethren upon necessary business to various places, were in danger of being murdered by people, lying purposely in ambush; but God preserved their lives.

That word of Scripture was also frequently fulfilled, "The Lord bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect." The Half-king of the Hurons cautioned the missionaries to be upon their guard, having received authentic information, that a plot was laid against their lives, but particularly against Brother Zeisberger. Some malicious people took great pains to publish a false report, that this missionary was going over to the Americans with all the baptized Indians. The great danger he was in being mentioned to him by letter, his answer was: "If I am in danger, I cannot prevent it, but I commit my work, my fate and my future course to my gracious Lord and Master, whom I serve. I remain cheerful and confident, though I shall use all caution, not to expose myself without necessity." Once he had a very narrow escape. A white man from Sandusky, meeting with another who headed a troop of robbers and murderers of the Mingues nation, heard him say, that he hoped to be fortunate enough to carry either all or at least one of the white Brethren to Detroit. This was related to Brother Zeisberger; but being accustomed to such threats, he disregarded them, and went about as usual. Being upon a journey with two Indian Brethren, this white man met him with eight Mingues and a prisoner. As soon as he saw the missionary, he called to the party; "See here is the man whom we have long wished to see and to secure; do now as you think proper!" The captain of the Mingues said nothing in reply, but shook his head. After a few questions they walked off. An officer marching from Detroit to Fort Lawrence in 1779, told a white man, that one of his principal views in this expedition was to carry off the missionaries, especially Zeisberger. Upon his representing to him, that the missionaries had done no harm to the English, but were of great benefit in civilizing the Indians, the officer replied, that this was well known, but that if they were removed, then not only the Delawares but many other tribes would join their army.

All the accounts received about this time agreed, that the destruction of the Indian congregations was resolved upon. This proved a great temptation to such as were not well established in the faith, and their fears prevailed upon them to leave the Brethren for a time. But in this circumstance, the mercy of the Lord was peculiarly evident. He had patience with their weakness, and preserved them from the snares of sin, so that they did not suffer damage in their souls. They soon returned, and were ashamed of their want of faith.

The political divisions among the Delawares increased daily. Several took flight, but knew not for what reason. Yet they left their homes, their plantations and crops. Our Indians remained quiet, depending upon God, and many of them found, even in this evil day, an opportunity to bear witness to the truth. An American General had once a long conversation with the Indian Brother John Martin, putting various questions to him concerning his faith and other things, which he answered to the General's satisfaction and astonishment. John Martin then added: "Indeed I cannot read in the Bible, but I know what is written in it, having been instructed by my teachers. Now the General may read the Bible himself, and soon know, whether what I say of God, be true."—"Very true," replied the General, "all you have said is true, and I am glad to see an Indian like you. I am now convinced that you are no more heathen, but Christian Indians, and I will assist and serve you, as much as lies in my power."

THE GRACE OF GOD MANIFESTED; IN A MEMOIR OF WILLIAM WELCH.

To the Editor of the Methodist Magazine.

Rev. and dear Sir,

MR. ADDISON has remarked in one of his Spectators, that "no ideas strike more forcibly upon the imagination than those which are raised from reflections upon the exits of good and excellent men;" and as the real Christian is of all others most deserving of these epithets, a review of their conduct in life, and constancy in death, cannot, I presume, fail of being peculiarly interesting to a devout mind: such accounts are a kind of practical comment on the truth of God and our holy religion, and, as such, remarkably adapted to instruct and edify the reader: "The memory of the just," saith Solomon, "is blessed," and their name will be had in everlasting remembrance, for "Precious in the sight of the Lord is the death of his saints." If the following account meets with your approbation, and if, in the multitude of your communications,

tions, a place can be found in your edifying Miscellany, its insertion will oblige many of your friends, among whom I beg leave to subscribe myself,

Old Street,
February 16, 1810.

With true regard,
P. K.

WILLIAM WELCH was born on the 18th of August, 1759, at Thoyden Boyce, in the county of Essex. His parents, who were serious people, were members of the Established Church. While a lad, the Lord was pleased to convince him of sin, giving him to feel the depravity of his nature; but having no pious friend to direct and encourage him, those dawns of early piety were soon beclouded, and, in a short time, wholly disappeared. When about fourteen years of age, he removed to London, where he was bound apprentice to learn the trade of a currier. Having already lost the relish for spiritual exercises which he formerly possessed, and being exposed to the gaieties so prevalent in the metropolis, it is no wonder he was overcome by temptation. He soon threw off the form of that religion, the power of which he no longer felt, and entered, with unrestrained freedom, into the pursuit of worldly pleasure, in the fond, yet ideal view of worldly happiness. But although he thus departed from the Lord, and forsook the right way, the Spirit of God still strove with him; often, in the midst of mirth, he felt the pangs of an accusing conscience: he soon discovered that his promised felicity existed only in imagination, and found that he was grasping a shadow, and embracing the wind; that he was spending his strength for nought, and that his joys were delusive and transient, hence he formed a resolution to turn from those lying vanities, and to devote himself to the Lord. But, alas! his determinations to amend were made in his own strength, he had neglected to obtain help of God, and therefore as might be expected, they were no sooner made than broken. It is true, he was not ignorant of his duty, but he wanted power to perform it, and had forgotten to apply to the God of power and grace, and hence, in this irresolute and helpless state, he was vanquished in every conflict, and overcome by every temptation.

This was the state of his mind till towards the expiration of his apprenticeship, when being one day informed that an eminent Dissenting Minister was to preach in a few days at a chapel in Bartholomew Close, he and one of his companions resolved to gratify their curiosity by going to hear "what he had to say." They accordingly went; and, mark the issue; this circumstance, casual as it seemed, was the means the Almighty chose to awaken him to a sense of his folly and danger. The discourse was delivered from Amos iii. 2, "You only have I known of all the fami-

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lies of the earth, therefore will I punish you for all your iniquities." Under the sermon the Lord was pleased to speak to his heart; the word was with power, and made an indelible impresson on his mind. He then felt it "an evil and bitter thing to sin against God," and the language of his heart was, "Behold, Lord, I am vile; what shall I say unto Thee, thou preserver of men?" Being thus convinced, he was led to forsake the very appearance of evil, and to draw nigh to God by the blood of the everlasting covenant; he conscientiously attended the public and private means of grace, and was importunate in his approaches to the Lord. He soon found the "pearl of great price:" for being justified by faith he had peace with God. The Spirit itself testified to his adoption, and enabled him to call Jesus, Lord. Then he found what he had in vain sought in the world; his soul was happy in the enjoyment of God, whose love was shed abroad in his heart by the Holy Ghost given unto him.

Having completed the term of his engagements in London, he removed to Epping in Essex, about two miles from his native place, where he quickly united himself with the people of God, and sat under the ministry of a pious Calvinist minister who laboured in that town. About this period he entered into the marriage state with a person every way suitable, and who was indeed a helpmate for him ever after. On this change of his state, his temporal concerns were consequently increased. He saw it was his duty to "provide things honest in the sight of all men," and to adorn the character he had assumed, by walking with care and circumspection. He found increasing cares require an increase of grace, and was urgent and solicitous with the Lord to obtain it. When he became the father of a family, the importance of the charge committed to him was much impressed upon his mind, hence he was led to apply to the Lord for wisdom to train up his children in the nurture and admonition of the Lord; great indeed was the concern, and ardent the desire he invariably evidenced for their salvation: he prayed for, and with them; and watched over their souls as one who must give an account. It is satisfactory to observe that his labour was not in vain; that his children have chosen their father's God for their's, and are following on to know the Lord.

About the year 1793, he and his family returned to London, where he continued to reside ever after. It may not be improper to observe here, that although he was now "ingrafted into the true vine," and knew "in whom he had believed," his opinions, in reference to some very important doctrines of the gospel, were by no means clear and decisive. It is true, he had for a series of years attended preaching among those of the Calvinist persuasion, whom he endeavoured to hear with impartiality and candour; but
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the doctrines of absolute predestination and irresistible grace appeared to him irreconcilable with the general tenour of the Scriptures. He had experienced that "God is love;" he knew that "his tender mercies are over all his works," and that, "by the grace of God, Jesus Christ tasted death for every man;" he therefore could not imagine that the Almighty had decreed the perdition of any part of the human race. Still, however, he laboured under much perplexity of mind, and was often led into doubtful and fruitless disputations; "but found no end in wandering mazes lost."

It may be also proper to observe, that he had conceived an early prejudice to the doctrines of the gospel, as taught by the late Rev. John Wesley, and still maintained by his numerous followers. He had heard that their sentiments were such as detracted from the honour, and eclipsed the glory of the Redeemer, and that human merit and good works were exhibited as titles to the favour of God, instead of the merits of Him "who is a priest for ever," and ever liveth to make intercession for us. With a mind fraught with these impressions, he carefully abstained from entering any of their places of worship, till at length a friend invited him to go to the City-Road Chapel; when, as he observed, he would have an opportunity to hear and judge for himself. He accordingly ventured to go; and in the same hour his prejudice vanished, to appear no more for ever! To his surprise, he heard the Saviour exalted, and the sinner abased; he heard the proper godhead of Christ insisted upon, and the "faith which worketh by love and purifies the heart," explained. He heard also, that in order to grow in grace, it is necessary to "work while it is day," and to "contend earnestly for the faith once delivered to the saints," and that "by the deeds of the law, no flesh living shall be justified." Having thus heard the fundamental truths of christianity stated with clearness, and applied with power, he could no longer withhold his entire assent to what was advanced. The polemical writings of that holy and venerable man, the late Mr. Fletcher, were put into his hands; and these confirmed him in the belief of the doctrines he heard. He now became a constant and attentive hearer among the Methodists, and his attachment to that people increasing, he, in a short time after, joined the Society, (A.D. 1797,) of which he was a steady and useful member till the period of his dissolution. During the time he was united with the Methodists, the love which he bore to the cause of God, and the well-directed zeal he manifested in the promotion thereof, were strikingly evident. He carefully noted, and diligently improved every opportunity of recommending "pure and undefiled religion." He was not "ashamed of the gospel of Christ," nor afraid to confess him before men; like Moses, he esteemed his reproach "greater riches than the treasures

fures of Egypt," for he had respect unto the recompence of the reward. Like a faithful and wise steward, he improved the time and talents with which God had entrusted him, and thus aimed at the performance of all his righteous will.

In 1803, he was elected as a proper person to succeed the leader of the class in which he met, who had recently been removed by death. This office, though well qualified for it, he entered upon with much fear and trembling. He knew that his duty required him to be an example to the members, "in spirit, in faith, and in purity;" and that in order to discharge the trust reposed in him faithfully, he must "reprove, rebuke, exhort, and instruct, with all long suffering and doctrine." The consideration of these things compelled him to make known his requests unto God, "with all prayer and supplication in the spirit," that he might be endued with power from on high, and prepared for every good word and work.

For several years he thus walked in the light of God's countenance, constantly labouring to promote the salvation of his fellow-creatures, and in the cheerful exercise of every grace and virtue. Always willing to do good to the bodies and souls of men, he scrupled not to contribute to their comfort by the sacrifice of his own. He consulted not his personal ease or advantage, but was "bold to take up, firm to sustain the consecrated cross." Indeed, the sympathizing spirit he was known to possess, was truly amiable. His speech flowed from a heart on which was written the law of kindness; and hence, when visiting the sick and afflicted, by a most engaging address, he was sure to prepossess them in his favour, and to open a door for the reception of serious advice. He "was indeed a father to the poor, and the cause which he knew not he searched out." He was uniform and constant in the observance of the worship of God in his family, never omitting morning and evening to dedicate them to the Lord in fervent prayer. He had erected an altar to the living God, nor would he suffer the service thereof to be neglected. "How," said he, "can we expect His blessing, if we live in the neglect of his ordinances? sometimes, indeed, the pressure of business prevented the performance of family prayer at the stated time, but he took care, by embracing the first leisure hour to supply the deficiency, so that although deferred, it might not be omitted.

Possessed of these excellent qualities, he was eminently calculated to be useful in his day and generation, and of great service to the church of God, had his life been spared; but the Lord, whose "wisdom is unsearchable, and whose ways are past finding out," had determined otherwise. In the prime of his days he became the subject of severe and complicated suffering, which, in a short period put an end to his earthly course. When taken ill, he bore
the

the attack with much fortitude and resignation to the divine will; "shall I," said he, "receive good at the hand of the Lord and not evil?" And when in the progress of the disorder he was exercised with violent pain, he was enabled to glorify the grace of God in a very exemplary manner, by intire submission to his will. He recollected that his "light affliction was but for a moment," and that although for the present it was not joyous, that it afterwards yielded the peaceable fruits of righteousness.

In the summer of the year 1808, his complaint (a decay in the back bone,) became more alarming, and obliged him to recede entirely from business. He was now advised to try the air at the sea-side, and in July he made an excursion to Margate, in company with a friend: but after a short stay was obliged to return, without receiving any real benefit, though for a day or two he seemed to be somewhat recovered. On his arrival at home, the symptoms of the complaint indicated his state to be dangerous, and his recovery doubtful. At this trying season his mind was kept in peace. By the help of God, he determined in patience to possess his soul, and to "wait all the days of his appointed time, till his great change should come." Being now confined to his room, he requested his family to be collected, having something to say to them. "My dear children," said he, "do not rest satisfied with any thing short of the pardoning love of God; he will be found of you, if you seek him with your whole heart." Then, looking at his eldest son, he proceeded, "My dear William, you see me suffering, and probably I shall soon be taken from you. Consider, you will then have an important charge; the younger part of the family will look to you for direction: Be much in earnest for the salvation of your own soul, then I am sure you will care for theirs: live in peace one with another, and the Lord will bless you." The prosperity of his class, in the spiritual improvement of its members, was also a concern that lay near his heart. He requested it might be met in his room, that, as he observed, he might have the privilege of meeting while able to keep his chair.

Towards the close of September, being quite emaciated, and his sufferings considerably increased, he was obliged to take to his bed. He experienced, however, much divine support. By "faith he endured as seeing Him who is invisible," and by lifting up "holy hands without wrath or doubting," he found sweet consolation and divine support. When in extreme agony one morning, he poured out his complaint to the Lord, in language similar to this: "Oh God, my God, support me in this hour, I beseech thee. O Jesus, my blessed Redeemer, my Advocate, my Intercessor, Thou who art the friend of sinners, plead my cause before the Father. Behold thy suffering worm, and give me patience to suffer thy blessed will." When he felt a little abatement in the degree of his pain,

prayer was immediately turned to praise: "O Lord," said he, "I thank thee that thou hast heard my cry, and hast sent me relief." He then exhorted his surrounding friends to thank God for his mercy; "and do not," said he, "put off repentance to a sick bed or a dying hour; but seek the Lord while you are in health: how awful would be my condition had I God to seek now!" A few days after, his brother and sister came to see him; these he besought to prepare for death, and to remember that our Saviour has declared, "Ye must be born again;" "We must," said he, "be born of the Spirit, and made new creatures. I do not wish you to espouse any particular opinion, only to use the means of grace, and to aim at vital godliness." During a severe return of pain, he said that he hoped to be kept from murmuring: "for what," said he, "is my suffering, compared with that of the blessed Jesus; His body was nailed to the tree. O! what infinite condescension! what love to sinners! help me to adore and praise him for his goodness. I know he will lay no more upon me than I am able to bear: I believe that he afflicts me for my good." He then repeated his favourite hymn:

"Alas! and did my Saviour bleed,
And did my Saviour die;
Would he devote that sacred head,
For such a worm as I?"

On the morning of one of the last Sabbaths he lived, he had his family by his bed-side, and exhorted them to improve the privileges they enjoyed, by assembling in the great congregation, which he could join with no longer. He gave this advice with peculiar energy and pathos, and would have enforced it, had he been able; but he could proceed no farther: a falling tear bespoke the solicitude of his soul: it was "a lecture silent, but of sovereign use." On the evening of the same day he called them together again, and affectionately inquired how they had spent the day; whether they had made any progress in the divine life; and he assured them that their privilege was, to increase daily in the knowledge and love of God. He concluded by urging them to examine themselves on this important point. To one of his nieces, who came to see him, he observed, that although young and vigorous, the Lord might see good to call her speedily from time into eternity; "therefore," said he, "remember how uncertain your life is, and consider your latter end." And to one of his class who called on him, after expressing that his soul was in peace, he said, "Tell my friends that I now enjoy what I have so often recommended them to aspire after." As he felt himself growing weaker, and apprehended his departure to be at hand; he proceeded to "set his house in order," that he might calmly "gather up his feet" in
peace

peace. He gave what directions he thought proper respecting his funeral, and particularly that he might be interred in the City-Road chapel burial ground. Dec. 3, the enemy of souls was permitted sorely to buffet him; he lost his confidence, and mourned an absent God: all was gloom and darkness:

“ Then rose

The shades of his past duties, hollow forms,
Ghastly and pale; of none he durst implore
Guidance or aid; left to the dreadful steep
They should betray him, but all comfortless
The spectres glared upon him and passed by,
Then had despair devoured him, had not he
Who daily washed his duties, and gave life
And substance to them as they passed, appear'd
And with his gracious smile dispell'd the gloom.”

About four o'clock on Sunday morning, the Lord was again pleased to manifest his love to him, and he rejoiced in the God of his salvation. Now he could by faith “view the Lamb in his own light, whom angels dimly see.” The tranquillity of his mind was unutterably great, and he was able to anticipate the joy which awaited him on the other side Jordan.

To a friend, who inquired of his welfare, he replied, “O! thank the Lord in my behalf, who has so gloriously delivered my soul from death, mine eyes from tears, and my feet from falling.” “Sorrow hath endured for the night, but joy came in the morning.” On the evening of this day he requested to be raised in bed, wishing to lie on his left side, which he thought would procure him a little ease. This change of posture produced in some measure the desired effect. He afterwards said to one of his daughters, “O, my dear, praise God for me; I cannot praise him enough.” but,

“ I'll praise him while he lends me breath,
And when my voice is lost in death,
Praise shall employ my nobler powers.”

Dec. 6. The closing scene was now evidently at hand; of this he appeared fully sensible, and was waiting for the appearing of his Lord, with a lively hope of eternal life. The serenity of his countenance indicated the composure of his soul. “Do not I look very comfortable?” said he to his daughter Ann. “I am happy, very happy: I cannot be more so on this side heaven.” Observing Martha by the bed-side, he exhorted her to live near to God. “This,” said he, “is the accepted time, and this the day of salvation. Go to the Lord; remember how precarious life is; you see how happy I am; and God is willing to make you as happy. I cannot say much; but take the advice of your dying father: be watchful

watchful over yourself: kind to your mother: loving to your brothers and sisters, and diligent in your calling; then the Lord will bless you." These were the last words he was able to articulate save that he informed his beloved wife that he was "perfectly happy." "I need," says an old religious friend of his, "to say nothing concerning his severe and continued affliction, nor of the patience with which he sustained it; because it is so well known: I only wish that every member of your society, and of all religious societies, possessed the same strict, scrupulous integrity and true piety, and that they may finish their course like him, exclaiming, 'Go, and tell them how happy I am.'"

MEMOIR OF MISS ANN MAW, OF EPWORTH. BY T. TATTERSHALL.

MISS ANN MAW was born in the parish of Haxey, in the County of Lincoln, Nov. 1770. She was a daughter of Richard and Mildred Maw. Her father was a yeoman, who occupied his own estate, until the year 1782, when it pleased the Lord to take him hence; leaving his afflicted partner, with seven children, viz. six daughters and one son to lament their heavy loss. Mrs. Maw, as an affectionate and pious mother, paid a strict attention to the morals of her children, according to the light she possessed. In the year 1789, she put her daughter Ann apprentice to Miss Anderson of Bawtree, a milliner; whom she served two years, according to covenant. After Miss Maw became serious, she wrote of this time as follows: "I spent those two years without having any fear of God before my eyes, living in a careless manner, at a distance from the Lord, without any real desire to save my precious soul: death and eternity were at a great distance from my thoughts; my affections were fixed on earth and earthly things."

In the year 1792, she began business at Epworth, on her own account, with a pleasing prospect of success in trade, which in a short time became very considerable. But in August 1794, her mind was called off from its eager pursuit of earthly happiness, by the death of her youngest sister Matilda, (of whom she was remarkably fond) who died of a fever, in her fourteenth year. Of this she writes, "I mourned very much for the loss of her; but the Lord is wise in all his ways, his wisdom is past finding out; he thereby gave me to see the uncertainty of life, and the certainty of death. From that time, I began to examine myself, and I soon found that I was not prepared to die. In a few months after this, I went to hear the Methodists preach, and I soon began to see, that I was a stranger to the gospel-plan of salvation: also to that religion which makes life comfortable, and death easy. I

often

often saw a great beauty in religion, but as I was not sensible of my state by nature and practice, I made no progress in the heavenly road; my heart was too much engaged with the transitory things of this vain world: sometimes I felt a determination to be the Lord's: but my deceitful heart deceived me again and again: yet, for ever blessed be the name of my long-suffering and gracious God, he still continued to strive with me. In the year 1795, I joined the Methodist society, together with my sister Martha. I am thankful to the Lord, for inclining my heart to unite with them, as my doing so has, for many years, proved a great blessing to my precious soul. I would have profited much more, had I been earnest from the beginning; but I was fixed in a public line of business, and not sufficiently acquainted with my evil heart. I went on for near five years, too much like the world, both in dress and conversation. I sometimes reflected upon my lost condition, and sighed unto the Lord, O that I could live a more strict and self-denying life, a life more devoted to God; but at other times I found, upon examination, that my mind was nearly as much inclined towards transitory things as ever. Oh! what cause have I to bless God, that he did not cut me down as a cumberer of the ground, and spurn me from his presence for ever. In Nov. 1799, the Lord laid his afflicting hand upon me, to correct me for my undutifulness, and to bring me to himself; and from that time until May 1800, I was very much afflicted with a complaint in my neck: my sufferings were great, which brought me very low; but I bless the Lord, that he did not give death a commission to take me hence, unprepared, unforgiven: for at that time, my mind was very dark indeed; my soul was not alive to God; I had no bright prospects of a happy eternity. In May, being much recovered, I took a journey to London with my brother and sister; both for the establishment of my health and to gain a knowledge of the fashions." During her stay in London, an occurrence took place, which deeply wounded her soul, and greatly increased her distress; of which she writes: "Moving reflection; I went with them to see a play; the thoughts of my conduct humbled me to the dust before the Lord. I grieved his Spirit, dishonoured his cause, wounded my own soul, and caused the dear children of God to mourn on my account. I very well remember, I was not happy at the play: the Lord gave me to see clearly, that happiness was not to be found in the vain amusements of this life, but in himself only; but, O! I found myself too much like Lot's wife, turning my eyes to earth again; and that my light had nearly become darkness. O may I praise the Lord as long as I live, that he did not give me up to the hardness of my heart, nor cut me down and give me a place where
hope

hope never comes. He now gave me both to see and feel that a profession of religion would not save me, and that there was no other way in which I could be saved, but by confessing my sins, and forsaking them from my heart; that I must have an interest in the precious blood of Christ, before I could possibly enter heaven."

After her return from London, one Monday in June, a day on which she had much business, she writes: "Just as I awoke, it appeared to me that the Spirit of the Lord powerfully impressed these words upon my mind, 'Blessed are the dead that die in the Lord.' It was a day of much business, but in the midst of my hurry, the impression remained; and all the day the Lord kept drawing my affections after himself. After this I was often much refreshed in my soul by the Spirit of God: but still, I was deeply conscious that I was unconverted: and when I examined my heart closely, I found many things in me contrary to the word of God; as pride, love of the world, unbelief; and I was too much like Martha, cumbered about many things: and thus I continued until Dec. 1801, when it pleased the Almighty to speak peace to my soul. On the Sunday before I was brought into liberty, I felt the Lord drawing my unfaithful heart after himself very powerfully. On Monday, I had a little more faith; I believed that the Lord would not cast me off for ever from his presence, but that he would enable me to praise him for his forgiving love. Tuesday at different times I felt power to look to the Lord, and could praise him for his loving-kindness to me. In the afternoon, I met a few friends at Mr. W.'s: we endeavoured to improve our time, by religious conversation and fervent prayer; the Lord was present, and manifested his forgiving love to my waiting soul. I was enabled to believe in Jesus; I could rejoice in his salvation, and praise him for his loving-kindness to me." It is most devoutly to be wished, that all religious people, when they meet together, would follow this example; that they would uniformly determine to redeem their time, and endeavour, by loving conversation and fervent, faithful prayer, to stir up each other to diligence in their duty to God, in order to their increase in religious knowledge, improvement in holiness, and preparation for death, and a glorious eternity. "Wednesday morning I awoke, praising the Lord. I could then rejoice indeed. I knew that God, for the merits of Jesus, had passed by all my former sins: the language of my heart was, 'Praise the Lord, O my soul, and forget not all his benefits.' My soul was like a well watered garden. I felt that all my guilty fears had vanished away. I could say, from heart-felt and happy experience, I know that my Redeemer liveth. I knew in whom I had believed. I felt my will given up to the will of God, and went on my way rejoicing in his love; having a scrip-

tural and well grounded hope of endless felicity. O may I praise him through life, in death, and to all eternity."

Miss Maw held fast her confidence, and never lost her first love. One evening, soon after her conversion, she pleaded much with the Lord, for a further manifestation of his love: and in the morning, she was awaked by a sound like an audible voice, saying, "There is a crown of glory prepared in heaven for you." *You*, continued to reverberate in her ears some time after she awoke. She then believed that the Lord had fully renewed her soul in love; and from that time, she never lost the evidence of her acceptance. I shall only quote a few more passages out of her Diary. "Dec. 1807. Bless the Lord, O my soul: I can praise his name, who has kept me for six years with my face towards the celestial city; it is my delight to praise him. I find in the means of grace refreshing seasons to my soul." Her constant method was, to retire before she went to the chapel; she always went praying, and this method she strongly recommended to her sister and cousin; she pressed them to give constant attendance, as the most certain way to obtain comfort from the presence of the Lord. She writes, "I bless the Lord, we have many comfortable seasons in this lower world: I have no barren times; my heart overflows with the love of God." March 8, 1810. "At present I feel very weak in body, but I bless the Lord, I sensibly feel it is well with my precious soul: it is nine years last December since I experienced that the Lord hath power on earth to forgive iniquity, transgression, and sin; and I still feel my will quite resigned to the will of my heavenly Father, in all which he calls me to pass through: may the Lord still support me. I have been confined from the means of grace ten weeks, but I am happy. May the Lord ever keep me humble at his feet; may I evermore have a proper sight of myself: O may I drink more deeply into the spirit of holiness, and may my conversation be ever in heaven: glory be to God, for this enjoyment of vital godliness, this solid peace of mind."

As I am much from home in this Circuit, I desired my dear wife to give me a short account of what she knew of Miss Maw, or had learned from others. Her account is as follows: "Soon after our arrival at Epworth, I commenced an acquaintance with Miss Maw. The amiableness of her manners, the sweetness of her disposition, together with her exemplary piety, soon gained my esteem: I saw her every way suitable for a friend and companion. It was not long, before I had the privilege of her personal friendship. I generally spent some time with her every week, with much pleasure and profit to my soul: our conversation was chiefly upon heavenly things; and I always found her in an humble, happy frame of mind. In the midst of large business, and

the care consequent upon it, she would often say, 'I am looking forward to my heavenly rest, where all is love, and joy, and peace.'

"She was richly endowed with the graces of the Spirit. Our Lord said, 'Learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls.' This divine precept she strictly obeyed. She always appeared calm and serene. Meekness in her was invariably accompanied with humility, and hence she was much beloved by all who had the pleasure of her acquaintance. She was not lifted up by prosperity. She was naturally of a liberal disposition, which was bounded in its manifestation only by her circumstances. Miss Banks, who resided with her for the last seven years of her life, and who now succeeds her in the business, and of whom she was remarkably fond, says, 'My dear cousin's loving disposition was such, that she would not suffer any poor persons to want, when she knew their necessity, if she could possibly supply them. She frequently (but more especially in winter,) baked bread, and bought meat for the poor. She kept a stock of clothing of various sorts, ready made up for poor women, and young children, which she distributed with a liberal hand. When her store grew low, she many times employed her midnight hours to recruit it; which when she had accomplished, she would exultingly say, 'These are my estate, my treasure for the poor.' She never repaired any of her own clothes, but gave them all away; and at times, said that they did not wear out half fast enough; but when these failed, she supplied the poor with new. She had a private way of giving to the poor: when leaving the chapel or class, she would shake hands with them, and leave some silver in their hands. I have sometimes seen her, and said to her, 'You were very sly;' she would answer, 'Why, we must do good while we live; we cannot, when we are dead.' When she heard of any poor person being very ill, her first care was to send them some wine and money; also to inquire more particularly into their state. At the quarterly love-feasts, she always provided for the entertainment of the country friends. She particularly sought for, and invited those whom she thought most likely to be unprovided for. She rejoiced when her house was well filled; and those who were in need, she generally sent away with a gift in their hand.'

"Of this disposition I was frequently a witness during last winter. I perceived that the poor looked up to her as their benefactor, whether in sickness, or in health; and that they were sure to have their wants supplied by her, with a most feeling heart, to the utmost of her ability. If, at any time, it was inconvenient to her to provide them with all they wanted, she would entreat her friends in their behalf.

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"Another trait in her character I much admired, and which I hope to copy, was, that she never spoke of the faults of absent persons. When, at any time, such conversation was introduced in her presence, she endeavoured to prevent it, saying, 'They are absent: or let us pray for them:—perhaps they have not grace:' but if she saw any thing wrong in her acquaintance, she always informed them of it; but with such sweetness, that it was impossible for any sensible person to be offended.

"Her health had been declining for some time, yet she continued to attend the means of grace, until the latter end of January, when she accompanied me and Mr. Tattershall to a village about a mile distant. We returned after preaching, and the evening being damp, she took cold; and from that time, her disorder visibly increased; her cough became troublesome; and her nights so restless, that often she had not an hour's sleep: yet she informed me that they never appeared long, but were, on the contrary, her sweetest seasons, in which she enjoyed the closest communion with God. The love of Jesus was her constant theme, and to sing his praise, her greatest delight. As her disease advanced, the anxiety of her relatives increased: the best medical help was sought for, and all means used for her recovery, which they could procure. She used all these, considering it her duty to do so, but was not anxious about the event: she knew that she was the Lord's; and was willing that he should do with her as seemed good in his sight. Notwithstanding the painfulness of her disorder, and the severity of her cough, she was as perfect a pattern of patience and holy resignation as ever I saw. Not the slightest degree of dissatisfaction, impatience, or complaint, ever escaped her lips: she used to say, 'Bless the Lord, he is very good to me; he deals very tenderly with me.' Her prayer was turned into praise, and every feature of her emaciated countenance bespoke the serenity and happiness of her soul. The salvation of her beloved relations lay very near her heart: she frequently said, 'O! that my dear mother, brother, and all my dear relatives were truly converted to God; it is the height of my desire to see them all in glory.'

"At one time, (after a very severe fit of coughing,) I said to her, it is hard work, but it is through much tribulation we must enter the kingdom; the martyrs went through the fire to Christ. She answered, 'Yes: but I used to wonder at their conduct until I was truly converted; then it was no longer mysterious. I thought I could suffer any thing to show my love to Jesus, my Saviour, and often wished for an opportunity to suffer for his sake.' Her own afflictions did not abate her care for the poor: her eldest sister, who had come to see her, sat by her at work. I said to her, you can employ your sister: she replied, 'I have promised six caps, and
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am not willing to die in debt.' As we were speaking, two poor persons came for something; she said to her cousin Banks, 'Give them a sheet;' but recollecting herself, she said, 'No, you will want that yourself: give them a gown.' Then turning to me, she said, 'Do they not wrap the dead in sheets?' And this she spake with as much composure as of putting on a common dress. At another time when I called, I found several of her friends with her; she was very weak; it was painful for her to speak, owing to the complaint in her neck. I leaned over the bed, and asked, 'Is Christ precious?' She replied, 'He is precious, he is precious. I cannot speak much, do you speak to them, it will do them good.' I said, will it not hurt you? she said, "O no! Oh no! I love to hear you." I then took occasion to speak to them upon death, and the necessary preparations for it; upon the love of Christ to sinners, his power and willingness to save to the uttermost, evidenced by the dying faint before us. I prayed with them, and believe all present felt the power of God. I sat up with her several nights, and always found her breathing the same spirit of heavenly peace and holy joy. On her last night, I was with her, and saw, with pain mixed with pleasure, the quick approach of her last enemy, but to her a joyful messenger. Before I left her in the morning, I asked, 'Are you in much pain?' she answered, 'I cannot say but I am restless.' 'Is Jesus near?' she replied, 'he is very precious, I shall soon be with him.' These were the last words I heard her speak. She retained her reason, except at short intervals, till between four and five o'clock in the evening. She then said, 'They are singing,' and in a few minutes, resigned her happy spirit into the hand of her gracious Redeemer, amidst the tears and sighs of her distressed family and friends. Thus departed my dear friend, the amiable Miss Maw, August the 26th, 1810, in her 40th year, exactly 16 years after her sister. May my last end be like her's!"

Miss Maw was weak before I left home, but during the time of Conference she grew much worse, and desired my wife to inform me of her state. I hastened my return, and found her very ill, but perfectly happy in her soul, and so she continued whilst I stayed in Epworth. I was obliged to go into the Circuit the day before her departure. On the Tuesday following, I was sent for to attend her funeral. Next morning, when her relations, most of our society, and numerous acquaintance were assembled, we proceeded to conduct the funeral according to her request: we sung and prayed in the house; then the bearers and singers sung before the hearse out of town: we afterwards sung up Haxey street to the Church; and the Rev. Mr. Lamb very politely gave leave for us to sing in the Church, "And am I only born to die,"

&c. Her remains are deposited in the middle aisle, near the pulpit, in the family vault, there to remain until the resurrection of the just.

T. TATTERSHALL.

MISCELLANEOUS.

ON MR. WESLEY'S WORKS.

[Concluded from p. 296.]

ON the subject of Wandering Thoughts, many who have the root of the matter in them, are far from being sufficiently informed; one consequence of which is, that they are frequently cast down on account of thoughts which are unavoidable. It is well known, that, in many cases, there is such an association of ideas as the united force of reason, of will, and religion is incapable of breaking. For instance: a truly pious man receives a sensible and serious injury, which he heartily forgives; but on seeing him from whom he received it, or even hearing his name mentioned, an idea of the injury occurs to his mind; nor is it possible for him to prevent its occurring. But who, acquainted with religion, and the human understanding, would confound the simple recollection and idea of an injury, with a revengeful or unforgiving disposition?

Evil thoughts, like evil company, will sometimes obtrude themselves upon the best of men; but as that company, which they neither relish nor approve, cannot properly be called their company, so those evil thoughts, to which their will and affections are opposed, cannot be considered as theirs. While they receive no countenance, they may be troublesome, but cannot be injurious.

It gives me peculiar pleasure to find that these observations are conformable to Mr. Wesley's sentiments. "How many wanderings of thought (he says) may arise, from those various associations of our ideas, which are made entirely without our knowledge, and independently on our choice! How these connections are formed, we cannot tell: but they are formed in a thousand different manners. Nor is it in the power of the wisest or holiest of men, to break those associations, or to prevent what is the necessary consequence of them, as is matter of daily observation." In the discourse from which this passage is quoted, Mr. Wesley excels himself.

That men are moral agents, and, consequently, accountable to the sovereign Law-giver, is acknowledged by all who embrace the Scriptures of truth as a divine revelation. This life, they know, is their seed-time for eternity! But, alas! how many acknowledge these

these plain, scriptural truths, and yet live after the course of this world, unmindful that they shall shortly be called to give an account of their stewardship! They do not consider, that the sense of seeing is not more essential to the beholding of objects, than holiness is to the enjoyment of heaven. From confused and unscriptural notions of God's mercy, they indulge a vain hope of obtaining the divine inheritance. How unscriptural and absurd their hope is, we find clearly demonstrated in the sermon entitled, *The Good Steward*. It is a discourse which is equally calculated to produce genuine piety, and to improve the understanding.

In the sermon on the "*Wilderness State*," we find a complete answer to the arguments usually brought to prove, that believers must, sooner or later, walk in darkness. This uncomfortable doctrine has no support from the oracles of God. These assure us that he who followeth Christ, "shall not walk in darkness;" nay, that "the path of the just shall wax brighter and brighter;" and that even when the lovers of the Lord Jesus are brought into heaviness, through manifold temptations, "they rejoice with joy which is unspeakable and full of glory." Concerning the distress of mind consequent on extreme poverty, the following quotation is peculiarly striking.—"How many are there in this christian country, that toil, and labour, and sweat, and have it (food) not at last, but struggle with weariness and hunger together! Is it not worse for one, after a hard day's labour, to come back to a poor, cold, dirty, uncomfortable lodging, and to find there not even food which is needful to repair his wasted strength? (Mr. Wesley refers to the sentiment of the heathen poet, who said, that there was nothing worse in poverty than that it makes men liable to be laughed at.) You that live at ease in the earth, that want nothing but eyes to see, ears to hear, and hearts to understand how well God hath dealt with you; is it not worse to seek bread day by day, and find none? Perhaps, to find the comfort also of five or six children, crying for what their father has not to give! Were it not that he is restrained by an unseen hand, would he not 'curse God and die?' O want of bread! Want of bread! Who can tell what this means, unless he that hath felt it himself? I am astonished it occasions no more than heaviness even in them that believe." Were this the only passage in Mr. Wesley's writings which I had ever read, I should, without hesitation, pronounce him a man of unbounded benevolence.

"If any man (saith our Lord) will come after me, let him deny himself, and take up his cross daily, and follow me." It is evident, from this passage, that no man, without *daily* self-denial and taking up the cross, can be a follower of Jesus. At first view, this doctrine seems uncomfortable; but when considered in its causes and consequences, it will appear the reverse. For of what

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are we to deny ourselves? All ungodliness and worldly desires, things which, in their very nature, are destructive of divine and rational happiness. And what crosses are we to take up? Only those prepared for us by a kind and gracious providence. In order to our comfort, even in this world, the performance of the duties of self-denial and of taking up the cross, is not only expedient, but absolutely necessary. This, we know, arises from the nature of man, who, possessed of a rational and immortal soul, cannot possibly rest satisfied with any good less than the Supreme. But as this Supreme, or Chief Good, cannot possibly be enjoyed without holiness, nor holiness exist in time, without self-denial and taking up the cross; it follows, that the performance of those duties is essential to happiness. Mr. Wesley's discourse on this important subject, is, perhaps, one of the best that ever was published in our own or any other language.

Evil-speaking, the bane of civil and religious society, is extremely prevalent among unsound professors. Mr. Wesley thus begins his sermon on the subject: "‘Speak evil of no man,’ says the apostle: as plain a command as ‘Thou shalt do no murder.’ But who, even among Christians, regards the command? Yea, how few are there, who so much as understand it? What is *Evil-speaking*? It is not, as some suppose, the same with lying or slandering. All a man says, may be as true as the Bible; and yet the saying of it is *evil-speaking*. For evil speaking is neither more nor less, than speaking evil of an absent person, relating something evil, which was really done or said by one that is not present when it is related." This is the proper definition of the sin in question; a sin of which some, who make large professions of piety, are habitually guilty, without either shame or remorse. The cure of this destructive evil is clearly and ably pointed out in the sermon on Matt. xviii. 15—17.

When Mr. Wesley, on laying the foundation of the New Chapel, City-Road, in 1777, preached from Num. xxiii. 23, such was the great work which he had witnessed, that he might well exclaim, "What hath God wrought!" Since that time, the numbers in his connexion have increased eight-fold. On the above-mentioned memorable occasion, quoting from his "Farther Appeal," he said of the religion of the Methodists, "It is as pure from *enthusiasm* as from superstition. Who will prove, that it is enthusiasm to love God? Yea, to love him with all our heart? Who is able to make good this charge, against the love of mankind? But if you cannot make it good, own this religion to be sober, manly, rational, divine." Did not Methodism answer this description, long ere the present period, it would have sunk into deserved contempt.—The sermon on *Free Grace* is a master-piece,

containing, in a short compass, many of the most conclusive arguments, in the most pure and logical style, which have ever been offered in proof of the scriptural doctrine of general redemption. When at an early period of my Christian course, I was strongly tempted to believe that I was unconditionally reprobated, a single perusal of that most excellent discourse would have fully satisfied me, that God, in the most unqualified sense of the words, wills *that all men should be saved*. But though Mr. Wesley lived and died an enemy to the peculiarities of Calvin, one of which is absolute reprobation, he sincerely esteemed, and cordially loved those truly pious characters who maintained them. Witness the funeral sermon which he preached in the Tabernacle, near Moorfields, on the death of Mr. Whitefield. As a specimen of this discourse, which does equal honour to its subject and its author, I quote the following passage: "What an honour did it please God to put upon his faithful servant, by allowing him to declare his everlasting gospel in so many various countries, to such numbers of people, and with so great an effect on so many of their precious souls? Have we read or heard of any person since the Apostles, who testified the gospel of the grace of God through so widely extended a space, through so large a part of the habitable world? Have we read or heard of any person, who called so many thousands, so many myriads of sinners to repentance? Above all, have we read or heard of any who has been the blessed instrument, in his hands of bringing so many sinners from 'darkness to light, and from the power of Satan unto God?' It is true, were we to speak thus to the gay world, we should be judged to *speak as barbarians*. But you understand the language of the country to which you are going, and whither our dear friend is gone a little before us." This is the language of a superior mind, completely freed from the wretched shackles of bigotry.

In the sermon on the Trinity, preached in Cork, May 8, 1775, we find such a sober and rational vindication of that scriptural doctrine, as, perhaps, has never been excelled. In it, the incomprehensibility of the doctrine in question, is demonstrated to be no more an argument against its truth, than the impossibility of our conceiving *how* the universe was created, is an argument against its *existence*.

The hand of a master is apparent in all Mr. Wesley's writings, but in few, if any of them, is it more apparent, than in his discourse upon the imperfection of human knowledge. Vain man would be accounted wise; but how comparatively little is he capable of knowing, in the course of the few years of his pilgrimage on earth! To him, after the most painful research, "shadows, clouds, and darkness" rest upon ten thousand subjects; nor can he find satisfaction, in the contemplation of numberless events,

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in any other way than by resolving them into God's unsearchable judgments. These general truths are treated with admirable ability in the sermon under consideration.

On the subject of the use of reason, in religion, many run into opposite extremes; some discarding it as worse than useless, and others magnifying it beyond all sober bounds. The consequences are, that the former, to the discredit of their Christian profession, generally embrace several absurdities, for truth, and that the latter reject, as incredible, the grand distinguishing doctrines of christianity. In the discourse entitled, "The Case of Reason impartially considered," both these extremes are carefully avoided; and, to faith and reason are assigned their proper places and offices. The following extract justifies these observations. "When you despise or depreciate reason, you must not imagine you are doing God service; least of all, are you promoting the cause of God, when you are endeavouring to exclude reason out of religion. Unless you willingly shut your eyes, you cannot but see, of what service it is both in laying the foundation of true religion, under the guidance of the Spirit of God, and in raising the superstructure. You see, it directs us in every point, both of faith and practice: it guides us with regard to every branch of both inward and outward holiness. Do we not glory in this, that the whole of our religion is a *reasonable service*. Yea, and that every part of it, when it is duly performed, is the highest exercise of our understanding." A suitable address follows, to those who overvalue reason. "Why should you run from one extreme to another? Let reason do all that reason can: employ it as far as it will go. But, at the same time, acknowledge it is utterly incapable, of giving either faith, or hope; or love: and consequently, of producing either real virtue, or substantial happiness." These are sentiments which do honour to the head and heart of their author.

The discourse concerning good angels employed as ministering spirits to the heirs of salvation, abounds with important information on a subject to which Christians in general pay too little attention. That on evil angels, which with great propriety follows it, is written with equal ability. Both together contain the substance of all that is revealed concerning those invisible agents.

On the subject of spiritual worship, much has been said, and well said, by many of the mystic writers; but very few, if any of them, have laid sufficient stress upon outward religion. Mr. Wesley, however, while he maintained, as strongly as any of those authors, that worshipping God in the spirit is essential to true holiness, insisted upon the necessity of Christians abounding in works of both piety and mercy. What God hath joined together, namely, faith and its proper fruits, outward and inward obedience, in no part of his works does he take one step to put asunder. Nay,

so strongly has he maintained both the one and the other, that he has been often accused by the Mystics, of Pharisaism, and by the Antinomians, of mysticism. I was led to these reflections by a perusal of his sermon on Spiritual Worship.

That without vital godliness, love to God and all mankind, men may be stupid or trifling, is certain, but they cannot possibly be happy. A life of dissipation, as that of amusement and folly is fashionably termed, is a life of misery. True happiness, which implies the right exercise of the understanding and affections, on subjects rational and divine, is equally removed from levity on the one hand, and stupidity on the other. Of these truths, perfectly obvious to all who are partakers of the divine nature, the men of the world are completely ignorant. "The vulgar," says Mr. Wesley, "commonly confine this character (that of dissipation) to those who are violently attached to gaming, drinking; to dancing, balls, races, or the poor, childish diversion of running foxes and hares out of breath. But it equally belongs to the serious fool who forgets God, by a close attention to any worldly employment, suppose it were of the most elegant, or most important kind. A man may be as much dissipated from God, by the study of mathematics or astronomy, as by fondness for cards or hounds. Whoever is habitually inattentive to the presence and will of his Creator, he is a dissipated man."

You know, Sir, that the foundation of Mr. Wesley's extraordinary usefulness was laid at an early part of his life, in that true and solid piety, which enabled him not only calmly, but joyfully, to suffer reproach for the sake of Christ. In his sermon on the Friendship of the World, we see the divine principles by which he was actuated, and the pure motives by which he was influenced, from the beginning to the end of his Christian course. You know that he was, in an eminent degree, such a character as he describes in his very excellent discourse on 1 Cor. xiii. 1, 2, 3. "*Love*," saith he, "*is long suffering*. It endures not a few affronts, reproaches, injuries: but *all things* which God is pleased to permit either men or devils to inflict. It arms the soul with inviolable patience: not harsh stoical patience, but yielding as the air, which, making no resistance to the stroke, receives no harm thereby. The lover of mankind remembers Him who suffered for us, 'leaving us an example that we might tread in his steps.' Accordingly, 'if his enemy hunger, he feeds him, if he thirst, he gives him drink;' and by so doing, he heaps coals of fire, of melting love, upon his head. 'And many waters cannot quench this love; neither can the floods of ingratitude drown it.'"

You will readily perceive, Sir, that the few remarks which I have taken the liberty of addressing to you, on some parts of Mr. Wesley's writings, are very far from conveying an adequate idea of

of their intrinsic value. They form, in fact, a body of pure divinity. In them the precepts, as well as the doctrines of the Bible, are treated in a manner becoming a wise master-builder. The style in which they are written is the very reverse of oratorical, and so much the better; for such is the manly sense, as well as sound divinity, evident in every page of their contents, that they could receive no advantage from the ornaments of composition. Mr. Wesley's style contains all the requisites of a good one, namely, strength, purity, propriety, and precision. I have often admired the natural, easy method in which he treats the sublimest subjects. With those who prefer sound to sense, he is no favourite author; and no wonder, for his works are not calculated to amuse, but to edify.

Since Mr. Wesley's death, in 1791, the numbers in his societies are more than doubled; and hence, many thousands of the present Methodists, never had an opportunity of seeing or hearing him. He was, under God, the father of Methodism; and all the preachers and private members now in the connexion which he formed, who were personally acquainted with him, or even sat occasionally under his ministry, revere his memory. My personal acquaintance with him I reckon among the choicest favours of a wise and gracious providence. But many who, in a great measure, are sensible of his worth, were not born in time to enjoy that privilege; nor if they had, would it be a substitute for the advantage to be derived from a careful and frequent perusal of his works. These, every Methodist family ought, if possible, to have in its possession. Many, however, not being able to procure the whole of them, might not some plan be devised, whereby they might have his Life, Journals, and Sermons, without taking the controversial parts of his writings? Were such a plan adopted, and the Public in general, and the Methodists in particular, made acquainted with it, I am persuaded that many, who are either unable, or not disposed to procure his works at large, would be gratified by having it in their power to purchase his Journals, Sermons, &c. It is a shame for any Methodist, unless prevented by extreme poverty, not to have the whole, or at least the principal parts of Mr. Wesley's writings in his possession. Published as they now are, in quarterly volumes, they are brought within the reach of the great body of the Methodists; and I am fully persuaded that the want of sufficient information on the subject of their extraordinary worth, and the comparatively easy method in which they may be obtained, is the principal cause why thousands of Methodists are very little acquainted with the writings of the Rev. John Wesley.

I am, Sir, your's, sincerely,

Dec. 21, 1811.

A. L.

THOUGHTS ON HAPPINESS, ADDRESSED TO THE YOUNG.

To the Editor of the Methodist Magazine.

Dear Sir,

As a friend to youth, I have sent you the following remarks on a subject by no means unpopular; and should you think them calculated to aid the rising generation in seeking that which all wish to obtain, you are at liberty to give them publicity through the medium of your excellent Magazine.

Kettering, 1811.

Your's, with becoming respect,

T. DOWRY.

HAPPINESS is the subject to which at present we shall solicit your candid attention. Happiness, say you, What is it? in what does it consist? and how shall we obtain it? To give an answer to the first of these questions, it may be necessary to inquire, What is it which makes you unhappy: or in what does your misery consist? And will it not be found to originate in the following things? Guilt in the conscience, or a conviction of having acted contrary to the mind and will of God. A want of real enjoyment of what you already possess, because you have not every thing you wish. A want of spiritual resources under affliction, an asylum to flee to in the day of trouble. An inordinate love of life, which makes death exceedingly terrible, and even the thought of it the most imbittering intruder, into the human breast. And where shall you find a remedy for these evils? In the study of philosophy? No: for though the judgment might hereby be informed, the heart (which is the seat of happiness) would remain frozen and cold, and utterly destitute of solid enjoyment. In the pursuit of sublunary objects? Nay, these are like ice which dissolves in the grasp; or like flowers which wither as soon as they are plucked. In folly and dissipation? Surely not; for, to seek happiness in these, would be like throwing oil in the fire in order to extinguish its flames; or like administering an inflaming draught to a person in a burning fever. The religion of Jesus, and *that alone*, will be found to answer this important end; as it alone removes guilt from the conscience, and introduces peace, with all its balmy blessings, to the mind. It subdues the passions; calms the tempest in the soul; and brings all into sweet subjection to the law of Christ. It will help you to enjoy God in your present mercies: and to be content with such things as you have. And when the skies gather blackness, and the storms of adversity descend, it will point you to a place of refuge near, where, you may dwell secure till the "indignation be overpast." And above all, it will afford you tranquillity of mind in sight of death, by robbing the monster of his sting, and by opening an unclouded prospect of future joys. Here then is the remedy, or what is necessary to constitute you happy.

happy. But not satisfied with knowing what is necessary to constitute you happy; you wish to be informed how this invaluable blessing may be obtained. And as a friend to your best interests, I would say—Be deaf to the solicitations, and shun the society of sinners. “If sinners entice thee, consent thou not,” is a precept worthy to be engraven on your heart. For though they may promise you liberty from the shackles of conscience; the prejudices of education, and all superstitious fears relative to a future state, yet themselves are the slaves of corruption and desire; and not unfrequently are they tormented with painful forebodings of what is to come. And though they may tell you the way of vice is extremely pleasant and agreeable; yet be assured it leads to death, and will be bitterness in the end. And while deaf to these solicitations, you must shun their society too. Associations in life have a wonderful influence in the formation of character. “Like begets like.” And as you cannot touch pitch without defilement, or put fire in your bosom and not be burned, so it is impossible that you should associate with the wicked as your companions, and be either innocent or *happy*. Therefore, come out from among them and be separate: forsake the foolish and live. For a *companion* of fools shall be destroyed.

To enjoy this blessing, you must be *decided in the cause of religion*. Indecision of character is sure to be attended with barrenness and misery; these are its certain and necessary fruits. He that wavereth is like a wave of the sea, driven at the mercy of every wind. But let not that man think to receive any thing at the hand of the Lord. His soul will be comparable to the parched desert, unblest by the showers of divine grace, and destitute of all that can afford solid comfort or lasting delight. Why should you halt any longer between two opinions? Now be determined what to do. Resolve, in the strength of grace, to be on the Lord’s side; and to serve him in truth with *all* your heart. Then shall you spend your days in prosperity, and your years in possession of the sublimest pleasures.

Would you enjoy true happiness, *frequently seek unto the Lord by earnest prayer*? Ephraim was like a bullock unaccustomed to the yoke; untractable and wild, a stranger to happiness and peace, till, upon his knees, he was brought to cry, “Turn thou me and I shall be turned, for thou art the Lord my God.” But then he was enabled to repent of his sins, and to bewail the follies of his youth. It was then a voice was heard to say, “My bowels are troubled for him; I will surely have mercy upon him, saith the Lord.” And did he hear Ephraim’s prayer, and will he discard your’s? Most assuredly not, for with him there is no respect of persons. His ear attends the softest prayer, so that *every one* that asketh receiveth: *every one* that seeketh, findeth, and to *every one* that

that knocketh, the door of mercy is opened. Only be prevailed upon to make the experiment for yourselves. "Ask and ye shall receive, that your joy may be full."

In fine.—Would my young friends be happy, they must cultivate an acquaintance with the blessed Jesus. "For thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches;" as though any or all of these could constitute him happy; "but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." Behold the Apostle Paul: see him bringing his privileges and excellencies, whereby he had thought to secure present and future happiness, and laying them at the foot of the cross. And so far from considering them an equivalent to the good he was waiting to receive; or too costly a sacrifice to obtain the same; he declares, that he counted them *loss* for Christ. "Yea doubtless," he adds, "and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ." And well may it be called the "excellency of knowledge," seeing it brings peace to the conscience, and liberty to the mind. It adds sweetness to earthly enjoyments, and affords consolation in the time of affliction. It helps those who possess it to view death as a conquered enemy, as a welcome messenger sent to convey them home; and enables them to shout victory through the blood of the Lamb. O then, make haste, and delay not to acquire this *excellent knowledge*; yea, "Acquaint yourselves now with him, and be at peace; for thereby good shall come unto you."

ON PUBLIC WORSHIP.

To the Editor of the Methodist Magazine.

DEAR SIR,

EITHER the early or the late worshippers of God are doing wrong.—And since the most affectionate exhortations have been given, and sermons published, and various other methods adopted, to insure an early attendance, but without success; one should suppose, that the few who obey the summons, must appear very singular indeed, and, perhaps, superstitiously exact in such a conduct. I say, one should suppose this, as the great majority of the congregation, say five-sixths come in at all times, with an apparently happy indifference, whether it be a quarter, or a half, or three quarters after the appointed time, or even at the beginning of

of the sermon. Permit me, therefore, in the name of myself and the few families and individuals, who regularly attend before the service commences, to give our reasons for so doing, in the hopes that we may induce the late comers either to follow our example, or to shew us sufficient cause that we may follow their example. To be as concise as possible, the reasons for our conduct are:

1. We attend before the service commences, because we verily believe that our Lord and Saviour, Jesus Christ, and the attendant angels, are present.

2. Because we believe that it is indecently irreverend to do otherwise.

3. As a body of people collected together, we have appointed the minister to attend at a particular hour, and not to give our attendance at the same time, would be, in the most favourable sense that can be put on such conduct, extremely disrespectful to him.

4. Because we wish to present examples to those dear children (belonging to the Sunday and Charity Schools,) who come statedly and early to worship, that they may not form prejudices in favour of late attendance, when they grow up to years of maturity, but may be led to follow our example.

5. Because we should imagine, that, by coming into the chapel at all hours, we should necessarily *disturb the devotion of others*.

6. We have a presentiment, that in the hour of death, we shall have enough to do, without attempting to answer the questions of an accusing conscience, such as, Why did you, by your late attendance, set so bad an example to the young and unthinking part of the audience? Why did you set so light by the blessing of your Lord, who promised to meet with you? Can you call back your precious time lost? Can you set bounds to the irretrievable mischief you have done? Can your voice now reach those, who, by your baneful and lukewarm example, are turned aside to perdition?

Lastly. Because, at the dreadful and just tribunal, we could offer no justification for our conduct, should it be found the reverse of what it is.

These reasons are now offered; let our friends, on their part, put in a counter plea, and shew wherein we are wrong.

It may be presumed, that no one would be silent against a minister, though worn out nearly in the service, if he were to take his regular turns of copying the irreverent part of his audience, although he would be perfectly justified in so doing, upon their principles. Should it be asked, 'Is he not our servant?' the reply is at hand: Are you not servants of the cause? Without pressing the matter further, we shall take our leave of these negligent, lukewarm, and disturbing worshippers, to wait for their reply.

reply. Should they not reply fairly and openly in a few months, a different kind of address will be made to them.

Nothing in the above has to do with the sick, infirm, nor with those who are going about on errands of love and mercy; these will have too much good sense to take any part of it to themselves. It may, however, be suggested, that it is possible many may stay away from a groundless fear, that their infirmities will not permit them to stay the whole time of the service. So thought once the writer of this paper. Some time ago, you were urging, dear Sir, *early attendance*.—"I am assured, (these were your words) that if you will make the attempt, and come with a devotional frame of heart, the Lord will bless you; this I have experienced repeatedly." I was struck forcibly with your manner. I said, I will try; but I was afraid I could not stop through the whole service. Some time after, a worthy friend of mine spoke kindly to me upon the subject; this setting in with the conviction your words had made, I resolved to make the trial, and I have now made it a considerable time without much inconvenience, *and with most remarkable blessings, so as fully to verify all you said upon the subject*. I hope some of my valetudinarian brethren will make the effort, as I did, and trust in the Lord of the Temple for strength.

I am, dear Sir, your's most affectionately,

Bank of England,

A LOVER OF ORDER.

Jan. 12, 1812.

P. S. In some Churches abroad,—no one is permitted to enter the place of worship until after the prayers are ended, except they come before they begin: so shocking is the irreverence of such conduct to these orderly Societies.

BAXTER'S ACCOUNT OF HIS CALL TO THE UNCONVERTED.

"BISHOP USHER, while I was at London, was importunate with me to write *directions* suited to the various states of Christians, and also against particular sins. I revered the man, but disregarded these persuasions, supposing I could do nothing but what was done as well or better already: but when he was dead, his words went deeper into my mind, and I purposed to obey his counsel; yet so as that to the ungodly I thought vehement persuasions more suitable than directions only; and so for such I published this little book, which God hath blessed with unexpected success beyond all the rest that I have written, except, "*The Saints' Rest*." In a little less than a year, there were twenty thousand of them printed by my own consent, and about ten thousand since, beside many thousands by stolen impressions. Through God's mercy, I have had information of almost whole households converted by this small

book:

book: and as if all this in England, Scotland, and Ireland, were not mercy enough to me, God (since I was silenced) hath sent it over on his message to many beyond seas: for when Mr. Elliot had printed all the Bible in the Indian language, he next translated my "*Call to the Unconverted*:" and though it was here thought prudent to begin with the *Practice of Piety*, because of the envy and distaste of the times against me, he had finished it before that advice came to him. And yet God would make further use of it; for, Mr. Stopp, the pastor of the *French Church* in London, being driven hence by the displeasure of superiors, was pleased to translate it into elegant *French*, and print it in a very curious letter; and I hope it will not be unprofitable in France, nor in Germany, where it is printed in *Dutch*."

This excellent little work is sold at so very low a price as to be within the reach of almost every individual in the land, notwithstanding the badness of trade in many places, and the high price of provisions. But we are aware that many who most need such a work, are little disposed to read books on religious subjects, and hence are the least likely to purchase it themselves. But many even of these, if they obtained it as a gift, would probably read it with profit. Among the numerous religious tracts which have a direct tendency to awake those who sleep on the brink of eternal ruin, we know of none more worthy of the most extensive circulation, than "*Baxter's Call to the Unconverted*." Some of our pious readers who have never seen it, will, we hope, not only read it themselves, but procure some copies of it, for the purpose of distributing among their neighbours who are perishing for lack of knowledge.

KING EDGAR'S CHARGE TO THE CLERGY:

TO THE EDITOR.

Rev. and dear Sir,

THE Bishop of this diocese, in a late excursion through this county, took frequent occasion (in his charge to the clergy) of noticing the great success of the Dissenting interest in these parts, and his Lordship, with that candour which does considerable credit to his judgment, attributed that success to their exertions, with a lack of zeal and energy in his brethren of the Establishment, without casting the least reflection on the preponderating party. Under reflections naturally resulting from a subject of this kind, my mind was forcibly impressed a few days since, by reading in an old Record of this kingdom, the following charge which was delivered by King Edgar to a convocation of clergy, about the year 900, and which may not only be considered as an authentic document, but as a curious relic of antiquity, and which has been thought by some of your respectable friends worthy of preservation in your

invaluable Repository, the Methodist Magazine: its insertion there, will not only oblige them, but, Rev. and dear Sir,

*Chacewater, near Truro,
Cornwall, July 31, 1809.*

Your very humble Servant,
J. BOND.

AN EXTRACT FROM ABBAS RIEVALLENSIS, AN ANCIENT HISTORIAN, P. 360, 361.

“ALMIGHTY God, having vouchsafed of his infinite mercy, to shew his goodness to us in a remarkable manner, it is most reasonable, reverend fathers, we should exert our endeavours to make a suitable return. That we are in possession of this plentiful country, is not owing to strength of our own, but to the help of his all-powerful arm, who has been pleased to manifest his loving kindness towards us. It is but just, therefore, that we should bring ourselves, our souls and bodies, in subjection to Him, who has subdued all things to us; and we should take care that all who are under us, be obedient to his laws. It is my office, reverend fathers, to administer justice without respect of persons; to repress the rebellious; to punish the sacrilegious; to protect the poor and weak from the hand of the oppressor. It is my business also, to take care that the church and her ministers, the holy fraternities of the religious, have all things necessary to their subsistence and well-being. But it is your duty to examine into the life and conversation of the clergy. To you it belongs to see that they live agreeably to their profession, that they are sober, temperate, chaste, hospitable to the poor and the stranger; that they are careful in the administration of their office; constant in their instructions to the people. In a word, that they are worthy of the glorious character of the ministers of Jesus Christ. With submission be it spoken, reverend fathers, had you taken due care of these things, I should not have had the dissatisfaction of hearing, from all hands, of the enormous crimes daily committed by the clergy of this land. I insist not on the smallness of their tonsure, contrary to the canons of the church, on their effeminacy in their habits; their haughtiness in their gestures; on their immodest discourses, which plainly shew all is not right within. I omit their negligence with regard to divine service: hardly will they vouchsafe their company at the public prayers; and when they come to church, to celebrate the holy mysteries, one would think they were going to act a play. But the chief subject of my complaint, I speak it with extreme regret, is what ministers occasion of grief to the good, and of joy to the profane; I mean the lewd and scandalous lives of the clergy. They spend their days in diversions, entertainments, drunkenness, and debauchery. Their houses may be said to be so many sinks of lewdness, public stages, and receptacles of libertines. There they have gaming, dancing, and obscene singing; there they pass the night

night in rioting and drunkenness. It is thus, reverend fathers, it is thus the bounty of my predecessors to the church, and their charities for the maintenance of the poor, are consumed. Was it for this that our ancestors exhausted their treasures? Was it for this they were so liberal of their estates? Was it to deck the concubines of the priests, to provide for them splendid entertainments, that our forefathers displayed their munificence to the church? These are the crimes which the people complain of in private, and yet they are forgiven, they are overlooked, they are connived at by you! Where is now the sword of Levi, and the zeal of Simeon? Where is the wrath of Moses against the worshippers of the golden calf? Where is the indignation of St. Peter against Simon the magician? Imitate, reverend fathers, imitate the *zeal* of these holy persons, and follow the way of righteousness, shewn you by the Lord. It is high time for you to draw the sword of St. Peter, whilst I make use of the great Constantine's. Let us join our forces to expel the lepers out of the temple, to cleanse the sanctuary, and to cause the Lord to be served by the true sons of Levi, "who said unto his father and to his mother, I know you not, and to his brethren, I know not who you are," Deut. xxxiii. 9.

"Be moved at the great abuse of the piety of our forefathers. One of my ancestors, you all know, dedicated to the church, the tithes of the kingdom: the glorious Alfred, my great grandfather, laid out his revenues to religious uses, but how are they abused? You, O Dunstan,* father of fathers, raise your imagination a little, and fancy you behold him looking down from heaven, and expostulating with you in this manner: 'Was it for this that I was advised to the building, and endowing so many churches? How frankly did I lay out my treasure, when called for its support; but is it not an intolerable shame it should be laid out in debauchery?' These, O Dunstan, are the complaints I have to lay before you. What can you answer to the charge? I am convinced that *you* have hitherto been unblamable; when you saw a thief you consented not to him, neither have you been partaker with the adulterers. No, you have endeavoured to correct these abuses. You have argued, exhorted, threatened. But since these means have proved in vain, it is time to apply more effectual remedies. You have here, ready to assist you, the reverend father Ethelwold, Bishop of Winchester, and the venerable Oswald, Bishop of Worcester; to you three I refer the management of this important affair. Exert the episcopal in conjunction with the regal authority, to expel from the church of God, the disorderly clergy, and put in such as live regularly in their room."

* Dunstan was some time Archbishop of Canterbury.

A LETTER TO A CLASS-LEADER IN THE METHODIST SOCIETY.

My dear Brother,

As you have lately entered upon the office of a Class-Leader, you will be pleased to accept of the following Thoughts. Perhaps, through the divine blessing, they may be conducive to your edification and usefulness.

Allow me then to say, that by the conduct of a Class-Leader, the cause of piety among our people is as much promoted or impeded, as by any other circumstance whatever. Through the ministration of the word preached, the Lord is pleased to communicate light, power, and consolation, to their souls; but it is frequently by the piety, morality, and exertions of the leader, that they are induced to meet in class: and it is evident, that although persons may be deeply affected under the preaching of the Gospel, yet if they discover that the leader is deficient in these qualifications, they will have neither inclination nor encouragement to meet, but feel rather an aversion to it.

It may be suggested, where is the necessity of class-meeting, if we can derive so many advantages from hearing the word as are mentioned above? You may as well ask, Where is the necessity of our forming a Christian Society? But, surely you ought to know, that God has been pleased to make the discipline observed in the Methodist connexion, highly conducive to the spread of scriptural christianity. In class-meetings, the souls of the people are united more closely to God and to each other; they learn much by hearing the experience of their brethren, and profit much by relating their own. Here they see the doctrines which are advanced from the pulpit, explained and realized, through the medium of Christian experience. Here their friendly souls sympathize and rejoice together while their mutual praises, supplications, and intercessions, ascend to heaven with acceptance, and return in manifold blessings.

That similar meetings are not novelties in the church of God is clear to every person who impartially considers the following Scriptures. "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him," Malachi iii. 16, 17. "Let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching," Heb. x. 24, 25. "Confess your faults one to another, and pray
one

one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much," James v. 16.

If religious meetings of this kind are thus sanctioned in the volume of inspiration, and have such an obvious tendency to confirm souls in piety to God, and love to man, it cannot be thought an unnecessary attempt, to inquire by what means they may be rendered most conducive to that end.

The importance and necessity of such an inquiry will clearly appear, if we take notice of the different societies in any circuit. The same Gospel is preached by the same men, and yet how different are the effects produced. Where the word preached is accompanied by the exemplary conduct and prudent exertions of the leader, there the society walk in the fear of God, and in the comforts of the Holy Ghost. Believers are added to the Lord. The places vacated by deaths, removals, and backslidings, are filled up, and frequently the society is enlarged: but on the contrary, when the conduct of the leader is not exemplary, and prudent exertions are not made to preserve or increase the society, there is a constant decrease. Under such circumstances, the word of the Lord has not free course, and cannot be glorified. May I not appeal to your own observation, for the establishment of the truth here asserted? Are not these things so? I would, therefore, beg leave to submit the following advice to your consideration, till you meet with some less exceptionable.

Let the place in which you meet your class be as clean and comfortable as possible! The want of cleanliness will disgust some, and an inconvenient situation will discourage others. You are attentive to your own habitation. Should you not endeavour to make the sacred place where the blessed Jesus has promised to meet your little flock, such as would not prevent, but encourage them to come to it?

Attend to the appointed hour, with the utmost punctuality. Remember, there is such a thing as a practical lie. You propose to meet at 7 o'clock, and perhaps come ten, or fifteen minutes after: this certainly cannot be called a practical adherence to truth, but the contrary. By delays of this kind the Divine Spirit is grieved; the people who are kept waiting become impatient, and disqualified to receive good; while others grow as irregular in their attendance as the leader. But however convenient your place for worship may be, and however regular your attendance, yet if you do not appear, in the presence of your class, as a man who will bear inspection, your labours will be in vain. When you enter the house, the attention of the people will be fixed on you; their thoughts will be thus employed. This man is come to offer praises and supplications to heaven in my behalf, and to teach me the

way

way of salvation. Is he walking in that way himself? If not, I look upon his advice to be insincere; must conclude that God will not receive his praises, nor answer his prayers. In order to prevent such evils, and to avoid the curse denounced against him who doeth the work of the Lord deceitfully, (Jer. xlviii. 10,) you must be a man, whose experience and example will justify you in saying, *Which of you convinceth me of sin? Be ye therefore followers of me, even as I also am of Christ!* Your christian experience should be genuine and deep; your conversation such as becometh the gospel of Christ; and the manner of governing your family, exemplary. As a man who administers instruction in righteousness, you must advise your people to provide things honest in the sight of all men, for themselves and families; to bring up their household in the nurture and admonition of the Lord, and in order to this, you must recommend an attention to family worship, as well as to private and public ordinances. But if you yourself practically contradict, or neglect these duties, you will thereby display an unpardonable inconsistency, and become a stumbling block in the church of Christ. And as your deportment will be under the continual inspection of your family, and will have a natural tendency to confirm them in their carnality, and enmity against God, the evils resulting from it will be incalculable. But in the advice given by a man who lives a good life, there is something divinely attractive and influential. It is sincere; it is accompanied by the power of God. It proceeds from, and reaches the heart. A word spoken in season, how good is it! The praises and prayers of such a person find access to the throne of grace, and return in divine blessings. You cannot but see these things; they recommend themselves to every man's conscience in the sight of God.

Endeavour to introduce a judicious variety into your manner of meeting the class; for if you succeed in this, you will not have many absentees. Bring things new and old out of the treasury of your heart. An habitual exercise of thought; a mind stayed upon God; the perusal of his word and good books, with earnest prayer to the Father of lights for wisdom: these things will enable you to appear before your people, as one who has been with Jesus; and while you speak in his presence, (being thus prepared,) he will suggest divine thoughts, and enable you to clothe them with such suitable expressions, as shall tend to enlighten the understandings, and invigorate the affections of the people committed to your care.

After singing and prayer, expose your whole soul to the people's view, with the exception of those things, the mention of which might be inexpedient. This, of course, will require impartial self-examination, but it will be attended with the advantage of disposing and qualifying you to explore more minutely, the souls of your
brethren.

brethren. When a leader seldom speaks of his own state, or if, when he does, he adopts a few common place expressions which have little meaning, and no unction, what is this but an endeavour to conceal the state of his soul, while he professes to unveil it; and what effect does it produce? The people are not deceived by this profession; they detect the fallacy, and become as reserved as the leader; or if they have not penetration to discover it, they think that as such a communication of experience is sufficient for him, it will be abundantly so for them: thus, self-examination is prevented, and a few superficial expressions are adopted as a substitute for that language, which should arise from a heart well examined and divinely affected. But when a man of God, out of the fulness of his heart, speaks of the divine operations on his own mind, his words reach the hearts of the hearers, and prove as goads and nails fastened by the Master of assemblies.

Having thus unbosomed yourself, speak closely and affectionately to each individual, in order, as their names stand in the class-paper, beginning sometimes with the first, sometimes with the last. It has been found profitable to devote, now and then, the whole hour to singing and prayer. By occasionally adopting this method, the members of your class will have a fair opportunity of exercising, and thereby improving their spiritual gifts. And the recollection, that they have taken a lead in the public devotion, will operate on their minds as an incentive to a holy life. In the course of your reading, you will find in the Scripture, portions peculiarly instructive and affecting; in sermons and in the lives of saints, passages will frequently occur, calculated to awaken sinners and edify believers: by all means, bring the substance of these forward, in order to the edification of your class. This variety, or any other which prudence or circumstances may suggest, will prevent that inattention and insipidity which frequently accompany uniformity: the powers of the mind will be raised into a state of action, and your people will feel it to be their privilege, as well as their duty, to attend. Let me here request you to caution them against that silly custom of whispering their experience. They should speak so as to be heard; and this the most timid persons may do, if they will look to God for power, and use a little exertion. If you can conclude in an hour, it will be an advantage. Long meetings fatigue both body and mind, and frequently destroy the good which has been received. Families at home grow impatient at the delay, and persons in returning, frequently meet with reproof. This has hindered several from continuing in class.

When any of the members absent themselves, wait on them as soon as possible. They may be sick, or tempted, or indolent, or overtaken in a fault: in any of these cases, they want your advice

and prayers. If you visit them in the fear and love of God, you will gain access to their hearts, and God will bless this labour of christian friendship to their consolation. Thousands in England have been lost to the Methodist connexion, and probably many of them to religion, through the neglect of this duty. "Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord," Jer. xxiii. 2.

How often have we been told by poor backsliders, that they looked upon themselves as abandoned by the people of God. And who can tell into what evils this despondency has precipitated many? Some have said, "If these persons had sincere desires to return to God and his people, they would do it of their own accord; but as they do not, we think that our endeavours to reclaim them would be ineffectual and improper." Whether we offer advice in private, or from the pulpit, it is only an endeavour to bring souls to Christ; but on the principle here advanced, we may say, "If men be sincere, they will return of their own accord; if not, our endeavours to reclaim them will be ineffectual and improper." Does this language proceed from a lover of souls, or is it not rather the voice of Cain? The Lord said unto Cain, "Where is Abel thy brother? And he said, I know not, am I my brother's keeper?"

With regard to your attendance on the public means of grace, whether preaching, prayer-meetings, or love-feasts, it ought to be, as far as your circumstances will admit, regular and constant; for remember, the eyes of the people, and the eyes of God are still upon you. If the people see that you seldom attend, or when you do, that you come late, they will certainly think that the regularity and diligence which you recommend to them, are, in your own estimation, unnecessary, because you yourself are irregular and negligent.

It would be impossible for me to particularize your duty in every respect. The revolution of human affairs will be continually diversifying the experience and circumstances of the souls committed to your care: and if you embrace only the opportunities of alleviating misery, or doing good, which daily occur, you will become a workman that needeth not to be ashamed. But, Oh! thou man of God, if thou desirest to serve thy generation, according to the divine will, and then to fall asleep in Jesus, seek for opportunities, pray for opportunities, for inclinations and powers, to be more extensively useful; and the Lord will, most assuredly, grant thee the desire of thy heart; thou shalt enjoy "the luxury of doing good" to the souls and bodies of men. Yea, when thou failest on earth, they will receive thee into the everlasting mansions; thy works shall follow thee; and God, even thy own God, will

will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Do not suffer sloth, nor the cares of this life, to disqualify you for this important work. He that striveth for the mastery, should be diligent and temperate in all things. If you desire to be an useful leader in the Methodist connexion, do not so far entangle yourself with the cares of this world, as to have all your time consumed by an attention to them. Reserve some portion for the improvement of your soul; some for the purpose of inspecting the conduct and trials of your flock. Perhaps seven hours in the week would be sufficient; and what is this? The one twenty-fourth part of your time. Is this unreasonable? Certainly not. It is a reasonable service; such as will make you truly useful in the Church of God, and prepare you for divine enjoyments in the eternal world. But are not blessings in our temporal concerns to be expected? Most assuredly. Only act with a single eye to the glory of God, in every part of your conversation, and you and your family will be special objects of his care, in all the dispensations of his providence.

Let me request you to observe, that it is not the possession of great gifts, nor a regular display of them in public ordinances, that will endear you either to God or his Church. To these you may add a life of morality; yet neither will this constitute you wise and successful in the edification of souls. These things you may possess, and yet be so immersed in the cares of this life, as to have neither leisure, inclination, nor ability to attend to the wants of your people. And in such a case, you will be unto them as a sounding brass or a tinkling cymbal. Besides, it is more than probable, that the temporal objects, for the sake of which you neglect your duty, will elude your grasp; or if you do grasp, you may not be able to hold them; for they frequently take to themselves wings and fly away; or if they should remain, they will prove a source of vexation to you and your family.—These remarks are not applicable to any man who is led by Providence into the path of temporal prosperity; who improves the blessing, by a well directed industry; a grateful, temperate enjoyment of heaven's favours; and a discriminating liberality to the cause and poor of God; when to these qualifications, he adds a conscientious attention to his duty in the church, and, at the same time, walks before God and his brethren in the spirit of love and humility: such a man is greatly blessed of the Lord.

To all your other qualifications, then, let this one be added, a soul that will accommodate itself to the various and manifold states of the people. Go and rejoice with them that rejoice, and weep with them that weep! Relieve the wants of the pious poor, or if you cannot do it yourself, procure relief for them. Confirm the souls

of the disciples! On some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Then will your light shine; the glory of the Lord will rise upon you; and many shall be the crown of your rejoicing in the day of eternity.

Do not imagine, that by any thing here advanced, I wish to give you an unfavourable opinion of the leaders in our connexion. I certainly do not. In general, they are holy, disinterested, useful men. I write to caution you against the errors and dangers into which some have fallen; and into which, you yourself are liable to fall.

I write to assure you, that if you act a faithful part in your present office, you will stand very high in the estimation of God, and of good men; your labours of love will be crowned with divine success; and the Lord will abundantly bless you and your family. Commending you to his infallible guidance, and almighty protection, I remain affectionately yours,

J. B——s.

OBSERVATIONS UPON INFIDELITY, AND UPON INFIDELS,

Who arrogate to themselves the title of Free-thinkers:

Chiefly extracted from a Work published in 1727.

THE Free-thinking of the present age differs widely from fair examination and just reasoning. There seems to be the same difference between the writings of *true* Free-thinkers, and those which now come from men who profess themselves to be such, as there is between liberty and licentiousness, or between being governed by wise and wholesome laws, or living without law, and being left to anarchy and confusion. As a man, in the true sense of the word freedom, is never the more a *free agent*, because he can break loose from the conduct of reason, and all the restraints of examination and judgment; so no man should be esteemed ever the more a *free-thinker*, because in thinking or communicating his thoughts to others, he is under no government, or direction, nor observes any rules, nor keeps to any method or order.

As it is no restraint or diminution of our natural freedom, but the very improvement and benefit of it; not any abridgment, but the true end and use of our liberty, to determine our choice by wise motives and considerations; so it is no diminution of our freedom of thinking, to think justly, and to carry on our thoughts with due order and method; to conform our apprehensions to the nature of things, and not to deny or affirm any thing indifferently and at pleasure.

But the present freedom which some have used in their thoughts and writings, is not a freedom, but a licentiousness of thought; indulging a roving fancy, and a rambling imagination, and just

such a liberty of thinking and expressing their thoughts, as that is of acting, which fools and mad-men engross to themselves, and whereby they think themselves the only free men in the world. The freedom in question, of which infidels boast, is a medley of humour, fancy, merriment, malice, boldness, rashness, and presumption. It is full of prepossessions, and greatly delights in opposition and contradiction.

But if, by *free-thinking*, be meant, as it sometimes seems to be by those who make the greatest pretences to it, bare reason strictly and properly so called, abstract thoughts, and metaphysical speculations, without any aid from foreign assistance; it is impossible for us this way to come to any certainty in the case of christianity, for divine revelation in general, and that in particular, on which Christianity is founded, ultimately resolves itself into matter of fact; the truth of which can depend upon no other than moral evidence arising from ancient testimonies, and authentic history. And for any one to pretend, by *free-thinking*, to find out whether the Christian religion be true, without going out of himself, and looking abroad, would be as absurd as to pretend to find out whether there was ever such a man as Julius Cæsar, and whether the things reported of him be true, by bare dint of thought and mental reflection, without having recourse to ancient histories; excepting against such things as appear impossible, and seem to imply contradictions. For these are matters of fact, supposed to be done many ages ago; and a man may think, and turn them over in his mind as often as he pleases, without ever coming one jot the nearer to a knowledge of their truth or falsehood. This cannot possibly be determined in any other way than by consulting history, and searching the records of antiquity, to see whether any mention be made of such persons and things in those times, and what credit the reports have in other writings of the same, or the next succeeding ages.

The case is the same with respect to the Christian Revelation, the truth of which depends upon the truth of several matters of fact; which facts can be learned from history alone. And whoever takes due pains to examine the historic proofs of the truth of Christianity, will find that the history of the gospel stands upon a more firm foundation, than any other history in the world; and that whatever can weaken its credit, and render it suspicious, will, at the same time, destroy the credit of all history whatever, and it will be impossible for us to be certain of any matter of fact which does not fall under the cognizance of our senses, or was not reported to us by persons of honesty and ability, who were themselves eye-witnesses of it.

And therefore, whoever rejects the history of the Gospel, and yet, at the same time, gives credit to other histories, the authority of which rests on the same basis with that of the gospel, discovers gross partiality

partiality and insincerity, and is no lover of truth for truth's sake. Thus it would be proper to reason, even upon the supposition, though a false one, that the credit of the gospel was merely upon a level with that of any other authentic history.

But if the facts recorded in the gospel be true, then Christianity is founded on divine revelation; then our Saviour taught with divine authority; then he had power to commission others to teach in his name, and transmit his doctrines down to posterity; then he did assist them to do this with certainty.

Questioning the authenticity of the books which compose the sacred volume, is not peculiar to modern infidels. Porphyry, a famous Platonic philosopher, one of the ablest, as well as the most zealous of the adversaries which Christianity ever had, when he found himself hard pressed with some prophecies in Daniel, as undeniable proofs of a prophetic spirit in the sacred writers, answers, That indeed the pretended prophecies of Daniel, do very directly and demonstratively point at some events, which the Christians make the completion of these prophecies: But without doubt, says he, these prophecies were never written by Daniel, who lived in the time of king Cyrus, but were forged by some Jew, who wrote after the times of Alexander and Antiochus. He has nothing to set aside the prophecies of Daniel, but his own positive assertion, that, without doubt, they are forged long after the events which are there pretended to be foretold. Now it is certain that the Jews never received into the canon of their Scripture, any book or writing that was composed after the finishing of their second Temple, and after the times of Artaxerxes, king of Persia. For this we have the testimony of Josephus, a writer of established credit among the Jews, and who lived about three hundred years before Porphyry.

Which, therefore, of these two is it most reasonable to believe; Josephus, who speaks of his own certain knowledge concerning the custom of the Jews in receiving books into the canon of Scripture, or Porphyry, who was a stranger to the Jewish books and records, and lived three hundred years after Christ? It is impossible to prove any matter of fact, if a bare positive assertion, a *without doubt*, or an obscure passage out of a single author, shall be allowed to outweigh the records of a nation, and the concurrent testimony and express authority of the best historians.

To this infidel objection against the holy Scriptures, that supposing them to have been genuine at first, they have since been corrupted, the following is a sufficient answer.—The primitive Christians watched over the Scriptures with much care and faithfulness, and chose rather to part with their lives, than become *traditores*, and deliver up their bibles to be burnt. Nor can we suppose the Christians themselves, who were already persuaded of the truth of the Scriptures, to be so weak as to think that they could serve
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their cause, by making any alterations in them. They knew their cause to be good in itself, and that it did not need to be supported by fraudulent practices. And had it wanted ever so much, they could never have attempted it with any probability of success. For besides that it is next to impossible to suppose that they should all agree to this, and meet together for this purpose, without which, the business could never have been done; the Jews and other enemies of the Christians, who had these Scriptures in their hands, were as watchful upon the Christians, as the Christians were upon them, and would have soon detected and exposed their design.

Whereas had there been but a few single copies of these books lodged in some private hands; this indeed would have made room for fraud and foul play, and given just suspicions of something of that kind. But as long as the copies were very numerous, and dispersed through all hands, they were a grand fence and security to the sacred text, and made attempts of this sort impossible. The enemies of Christianity could not corrupt the Scriptures themselves, nor charge the friends of Christianity with any such thing. They had both of them a watchful eye upon each other; and whoever did this, was sure to be quickly discovered and complained of. And so in fact it happened; for when some few heretics were so silly as to falsify the text in favour of their heresies, they were immediately detected and exposed for so doing.

After all that has been said about the various readings of the sacred text, it must be owned, that it is rather a matter of curiosity than real use. For amongst all these various readings which we now have, how very few make any considerable alteration in the sense of the places to which they belong? It is, for the most part indifferent which reading you follow: the propriety of speech, strictness of grammar, beauty and niceness of construction, and such like, are sometimes better consulted by following one reading than another; but the main sense and scope of the place, is, generally speaking, the same. And among those few places where the various readings do really alter the sense, there are fewer still where the sense is altered in any point of difficulty or importance. And whenever there are any such, we may have recourse to other places of Scripture, where the same points are stated with more clearness and certainty.

The principal sources of infidelity are depravity of heart and immorality of life. Men of a thinking turn are accommodating creatures, and hence, when they do not sincerely endeavour to bring their lives up to their creed, exert themselves to bring their creed down to their lives; and thus turn infidels in their own defence. When such as these read the Scriptures, their corrupt passions and vicious inclinations, joined to their strong prejudices and aversion against the truth, render those things which are plain
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and evident to others, dark and obscure to them. And while they have another interest on foot different from the truth, either their eyes will be blinded, so that they shall not see what lies directly before them, or else they will *handle the word of God deceitfully*, wrest and pervert the plain meaning of the text, and force words, contrary to the most obvious signification, into the service of that bad cause which they have already espoused, and are resolved to maintain.

Besides which, there is oftentimes something judicial in this matter. Where men do not study God's word, in order to practise it, but to practise upon it; where they read the Scriptures, not to find the meaning of the Holy Spirit, but the depraved sense of their own minds; and instead of admiring the beauty and majesty of the Sacred Writings, and observing the evidences of their truth and divine original, they industriously set themselves to find, or rather make faults and flaws, to raise groundless objections and *perverse disputings*, to overthrow the authority of Scripture: I say, when men study the Scriptures with such wicked views and designs, God does often interpose, and not only suffer such persons to fall by their own devices, and be ensnared and *taken in their own craftiness*; but does moreover smite them with a judicial *blindness* and *hardness of heart*; so that, notwithstanding all their boasted learning and discerning judgment, they mistake the plainest matters, and commit the grossest blunders, and lose themselves where "a way-faring man, though a fool, does not err."

Notwithstanding the acknowledged difficulties there are in the Bible, a hundred plain texts are found in it, to one that is obscure; and all things useful or necessary to salvation, are therein clearly delivered, and may be easily understood by every one who is willing and desirous to learn. Most certainly, men may, without being skilled in arts and sciences, understand the Bible tolerably well; at least, so far as will answer the main purpose for which it was written. Commentaries well executed, are good and useful, and hence, answer many valuable purposes; but it must not be forgotten, that few of "the glorious army of martyrs" ever had any of them in their possession. Men may be wise unto salvation without much knowledge in divinity, as a science; seeing all the necessary truths of religion are of such a nature, that, in order to their being understood, purity of heart avails more than quickness of apprehension and depth of learning. How many learned divines have lived and died ignorant of the nature and design of Christianity! St. Paul informs us, that God has rendered all the learning and wisdom of the world foolish, in comparison with the wisdom of the gospel, and unable to withstand the force and evidence with which it is accompanied. "Where is the wise? Where is the disputer of the world? Hath not God made foolish the wisdom of the world?"

O B I T U A R Y.

DIED, April 25, 1811, in her 63d year, MARY VASEY. She was born at Raskliff, near Easingwold, Yorkshire, of parents whose morality was proportioned to their views of God and of his will, as revealed in the Holy Scriptures. Their children were early initiated into habits of industry, and were taught to "keep holy the Sabbath day." As those things were inculcated in sincerity, and were designed to make them useful in this world, and fit for the world to come, so they were made a blessing to them; for my mother, the first in the family, was awakened to a sense of her sinfulness, at twelve years of age, and would frequently retire to some place where she could read, pray, and weep; but, having no person either to explain the real state of her case, or to shew her the Divine plan according to which sinners may be saved, she, for some time, remained the subject of various griefs and fears.

In this state of mind, the Methodists were mentioned to her by the most slanderous and vile reports which prejudice and ignorance could raise, so that she was rather afraid of coming under their ministry. However, a gracious Providence brought her under it at Tollerton, then in the York Circuit, when she was about seventeen years of age, and she soon found it both to describe her disease, and to offer a speedy cure. O how eagerly her soul embraced the doctrine which points penitent sinners to Christ as their "wisdom and righteousness." She believed on Jesus Christ with all her heart, and immediately the Spirit of adoption filled her with peace and joy. Then she longed to tell her relations "what great things God had done for her." She wept over, and prayed for them; and after some time, her sister, concluding there must be something in religion more than was generally known and practised, consented to go with her to hear Mr. Nich. Mannors preach, and, under the very first sermon she heard him preach, was deeply awakened, nor did she rest till she found peace with God. Soon after, two of her brothers were brought to God; in the mean time she and her sister found means to introduce the gospel into their native place; and one of her brothers still entertains the preachers regularly in the same village.

My mother uniformly endeavoured to

improve the morning of her life, to make a progress in holiness, and her soul prospered exceedingly. She continued, notwithstanding her being tried from various quarters, steady to her point, pressing after and pressing into purity of heart. The Lord wrought in her by his grace a pure and fervent zeal for the truth, so that she frequently spoke closely and pointedly to individuals respecting their souls, and, not terrified by the fear of giving offence, she faithfully warned them of their danger, and made such pertinent appeals to their consciences as frequently produced conviction. She was also indefatigable in visiting the sick and dying, and found her labour was not in vain in the Lord. In her own various afflictions she frequently said, "All I have to suffer in and for my family is little, if I may only see them all in heaven." To some friends who called to see her in her last illness she said, "Give your hearts to God, keep near to him, what should I have done without him in all my afflictions!" At one time her solicitude for the temporal and spiritual happiness of those she was leaving exposed to the snares of the world, brought her into a degree of heaviness: then she exerted her feeble voice in singing,

"O drive these dark clouds from my sky,

Thy soul-cheering presence restore,
Or take me unto Thee on high;

Where winter and clouds are no more."

But immediately checking her desire to be gone, she prayed, "Father, thy will be done, thy will be suffered, only give me patience to the end; and that shall suffice." The strength of her pious confidence is admirably expressed in that hymn in our large collection of hymns, which begins, "To the hills I lift mine eyes, the everlasting hills," especially the second and fourth verses, which she often got a friend to help her in singing while she had a little strength left. A little before her departure, when raised up in bed, she began to repeat, "Heaven already is begun, Everlasting life is won," and then added, "'Tis won, 'tis won, I know it's won."

Thus lived, and thus died, my mother. A mother in Israel, to whose watchful care and solicitude for my best interest, I owe much, but she is reaping her reward.

ward. May her good counsel, and her holy example, be a lasting blessing to others, as well as to myself, and may those for whom she has shed so many tears, and offered so many prayers, follow her to heaven. *Amen!*

THOS. VASEY, JUN.

Died, July 13, 1811, aged 42 years, Mrs. MARY THOMPSON, of Aberdeen, who, for about twenty-four years, was a pious and steady member of the Methodist Society. Fearing the displeasure of her mother, who was rigidly attached to the Church of Scotland, she, for a time, heard the Methodists on week evenings only, and that by stealth. But to this fear she did not long remain in bondage; and such was the effect of her uniform piety upon her mother, that, after a season, she heard for herself, and joined the society, in which she continued the remainder of her life.

It was under a sermon preached by Mr. Robert Johnson, that Mrs. Thompson was convinced of the necessity of a saving interest in the blood of Christ. Shortly after, sensible of her guilt and danger, she went to the Sacrament of the Lord's Supper, in earnest expectation of finding rest to her burdened soul; but strong as her hope of deliverance was, she departed from the sacred ordinance greatly discouraged and distressed. Her distress, however, was but of short continuance; for, while meditating the following night on the sacred truths which she had heard in the course of the past day, she was brought into the glorious liberty of the children of God. Being freed from the guilt and dominion of sin, and experiencing a sense of her acceptance with God, she then went on her way rejoicing. Nor did she afterwards, as too many do, grow weary in well-doing, but continued, till the last moment of her life, to walk in the fear of God, and in the comforts of the Holy Ghost. She was exemplary in her attendance on public worship, and took care so to arrange her family concerns, that her servants, as well as her children, might have leisure sufficient for waiting upon God in his ordinances. It afforded her peculiar pleasure to relieve the poor and needy; and many of these call her blessed.

During the last year she was consumptive, and, in spite of every aid from medicine, change of air, &c. her disorder continued to gain strength. But throughout the whole of this tedious affliction,

she was enabled to possess her soul in patience: Not a murmur or complaint escaped her lips, nor could be discovered in any part of her deportment. The peculiarity of her situation, with respect to her family, put her faith and patience to a severe test. Her husband, who is captain of a vessel, had been absent fourteen months, on a voyage; and though he arrived in London about the beginning of June, 1811, unforeseen events prevented his arrival at Aberdeen, in sufficient time to see his dear partner in the land of the living. Accompanied by his only son, a promising youth of about thirteen years of age, who had been the last two years at school in England, he arrived in Aberdeen bay the morning after her decease. On Tuesday, July 9, being returned from the country, her disorder threatened a speedy dissolution; and Mr. Thompson being hourly expected, she said once or twice, "O that I could see him!" and concerning her son, she said, "Poor thing!" Her weakness now became so great as to render her incapable of saying much. She told me, the day before she died, that she was delivered from all slavish fear of death. Having expressed a desire to see her husband in these words, "One sight of him," she immediately checked herself by adding, "We shall meet in glory; tell him I am not anxious, I die happy." But it was on the day of her departure that the Lord most peculiarly supported and comforted her. Taking a final and affectionate leave of her brother-in-law, she said, "I was afraid that I should not have left a testimony for God, but I am quite happy! quite happy!" She then said to those around her, "O praise the Lord for me! praise the Lord for me!" and then added in a lower voice, "Praise the Lord, O my soul!" About two minutes before she breathed her last, she said, "Quite comfortable! Inform my husband that I die happy. Lord Jesus, receive my spirit."

S. KETTLE.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

Extracts of Letters from MR. FENNEL, one of the Masters of the Wesleyan Academy at Woodhouse-Grove, to MR. JAMES WOOD.

"Woodhouse-Grove,
March 17, 1812.

"My dear Sir,

"I AM happy to inform you that God has begun a most blessed work among the children.

children. I preached yesterday, from Prov. iv. 3, 4. In the evening many of them were deeply affected, and sighs and tears were on all sides. To-day the work seems spreading among them, and while I am now writing this, I hear the voice of prayer and praise in the higher part of the chapel, where several of them are assembled for that purpose. Blessed be God, that out of the mouths of these babes, Woodhouse-Grove is, this moment, resounding with his praise. At their prayer-meeting, at 12 o'clock, several appeared much affected, and wept much. I have had but little time to examine into the nature and depth of this work. In many of their minds, I am sensible it is a blessed reality, and from a slight view, I am inclined to think there are about 15 on whose hearts the Spirit of the Lord is powerfully at work; and they tell me they will not rest till they know the Lord has forgiven their sins. Glory be to God for ever. I shall form a class of them immediately, and another for my adult neighbours, some of whom, I trust, are beginning to inquire the way to heaven.

"March 18. The blessed work among the boys is widening and deepening. I met 25 of them in a class last night, and such an hour I have not spent for years.

"March 19. The blessed work among the boys still goes on, and in about 15, it is a deep, genuine work. Mr. Bartholomew has just been shedding a few tears of joy over us.

"March 21. I have already observed to you that I perceived an unusual seriousness among the boys at the chapel on Sunday, and that while at our Sabbath evening's exercise, the Lord wrought powerfully among them; and many of them went to bed in tears. Next morning, one of them came to request they might have a prayer-meeting in the chapel at 12, & again at half-past 4. 'What do you want to pray for?' said I. 'Oh Sir,' was the answer, 'we are a few of us who want God to forgive us our sins.' They met at 12, and again at half-past 4; and about 5, a hasty message came for me to go into the chapel. When I entered, I was struck with the sight and sound. I found 26 of my little charge, some on their knees crying for mercy, some rejoicing in God, and encouraging others. After spending some time in prayer, I spoke to many of them, and was happy to find they knew in whom they had believed, and that in so short a time the Lord had wrought such a blessed

work on more than 20 of their souls. In the morning at 7, we assembled again, and it would have gladdened your heart to have seen and heard what I then witnessed. The very grove echoed with the voice of praise and thanksgiving. Indeed, to have heard the sweet warbling of the birds in the wood, and the melting strains of the boys in the chapel, uniting in one, blessed, heavenly chorus of praise to God, was enough to have moved a heart of stone. How often did we sing, with hearts full of gratitude, and eyes full of tears,

'Ye hills, and ye dales, with praises abound,
Ye rocks, and ye vales, continue the sound;
Break forth into singing, ye trees of the wood,
For Jesus is bringing lost sinners to God.'

An Extract of a Letter from Mr. Fennell to Mr. Entwistle.

"Woodhouse-Grove,
March 21, 1812.

"My dear Sir,

"The wonder-working Lord is still going on with his blessed work. I have had the pleasure of witnessing two or three revivals of religion among young and old. I have seen half, and sometimes two-thirds of a congregation affected. I have heard *children pray*, and speak of the work of God upon their hearts: *but any thing* to equal this, where there is scarcely any exception, I have not seen. The work on many of their souls is *really deep*. Your son W., you know, is generally solid and steady; but J. exhibits the most striking proofs of a change, and a *real deep rational work* is wrought in both their souls; as well as in 20 others. Yesterday was a glorious day among them. They spent the time from school-hours till supper, in prayer to God in a part of the school-room. One of the servants put her ear to the key-hole of the door, and *God smote her heart!* Another of them stole unperceived into the school, and had not hearkened long before she began to cry for mercy. The third must needs see and hear for herself, and she also was deeply affected, and has set out, I hope, in good earnest. Thus, by the instrumentality of these *dear boys*, are three thoughtless girls brought to an acquaintance with themselves in the space of one short hour; and they are determined for heaven. After supper, they

gathered round me like bees, telling me how the Lord had been amongst them, and earnestly intreating that they might be permitted to spend a few hours more before bed-time, in prayer. Love for their souls, and a desire to indulge them in any thing that might do their souls good, *on the one hand*; and feeling the indispensable necessity of keeping all things in order, and mixing *prudence with piety on the other*, caused such a struggle in my mind, that I was at my wit's end while furrounded with the loud clamour of, 'Do Sir, do Sir, let us, if it be but one hour.' Well, said I, but I have a little good news to tell you, before you go, if you will sit and hear it. All was still, and soon the little group was seated around me to hear, with great attention, this good news. 'But,' said I, 'perhaps I might say, 'tis you that have some good news to tell me.' Immediately a burst of praise made the room ring, and the artless tales of the manifestations of God amongst them, broke my heart. Surely the kind friends who have contributed to this Institution, will rejoice to hear that they have been purchasing and furnishing a house for God; and that no sooner had they finished their part, than the Lord came down, took possession of it, and began his part; and a blessed work it is! Lord, carry it on—and while we are preparing these *ebildren for this world, do thou prepare them for another.* I am, &c."

British and Foreign Bible Society.

TO THE EDITOR.

Dear Sir,

AS that intelligence which ministers to the glory of God and benefit of society is always acceptable to you, I embrace, with pleasure, this opportunity of informing you that we have at last, though not without much opposition, formed a Branch-Bible-Society, in connexion with the Bedford Auxiliary Society, in this place, and at our late General Meeting collected near £900 in aid of the same. I assure you, dear Sir, that our people (the Methodists of the late Mr. Wesley's connexion) came forward in a way that does honour to the Christian character, and the blessed cause in which they are engaged.

Luton, *Dear Sir, your's,*
March 28, 1812. W. PEARSON.

To the Editor of the Methodist Magazine.

Dear Sir,

AS a lover of the Bible, you will doubtless rejoice in any measures which may be adopted to promote an extensive circulation of that most invaluable book. As a branch of the Auxiliary Society lately formed at Bedford, was last week formed at this place, the early insertion of the following account in your very excellent and widely-extended Miscellany, will be highly gratifying to every lover of Religion; and perhaps

stimulate others to follow so laudable an example.

I remain, your's, &c.
Leighton-Buzzard, W. THEOBALD,
April 6, 1812.

THE most numerous meeting, probably ever assembled on a similar occasion, took place at the town of Leighton-Buzzard, in Bedfordshire, on Thursday morning, the 2d instant, for the formation of a Branch Bible-Society, in connexion with the Bedford Auxiliary Society. Those gentlemen who had the previous arrangement of the business, having judged it expedient that the poor of the town and neighbourhood should be admitted to witness the interest and exertion which are now so universally making in their behalf, gave intimation to that effect. A meeting was held accordingly, consisting of persons of every rank in society, from the Marquis of Tavistock, who presided in the chair, to the labouring poor of the vicinity. The number of persons assembled, were between two and three thousand. Mr. Whitbread was present, and distinguished himself by a truly admirable and interesting speech. Addresses were made by Messrs. Grimshaw, Hilyard, Jones, Ramflier, Richmond, Grant, Whittingham, Wake, Brown, Pearson, Brownell; the importance of the subject, the animated character of the speeches, the greatness of the assembly, and the harmony which prevailed, afforded a delight and satisfaction to the meeting that could not be exceeded.

The noble President conducted himself with the greatest propriety; and in thus following the steps of his father in this illustrious work of religion and charity, has set an excellent example to the young noblemen of the empire. May it be imitated throughout the country. In the course of the different addresses which were made, a full exposition of the plans and progress of the British and Foreign Bible Society, was laid before the meeting, the errors and misrepresentations which objectors have raised and propagated, were refuted; and the happiest spirit of zeal, benevolence, and mutual regard, inculcated, on the principles of that very book, which it is the object of the society to distribute. Above two hundred pounds were immediately subscribed.

We are sorry that the following communication came to hand too late for insertion in our Number for April.

WE regret to find that a spirit of intolerance and persecution has, for some time past, strongly prevailed at Pershore, in the county of Worcester, against a small society of ours lately instituted in that place, who have in the usual manner met for religious worship in a house situate in the Newland there, duly licensed. This small society, together with other well disposed and peaceable persons, have many times, both before and at divine service, been molested and grievously persecuted. The Preachers have several times been stoned and pelted with mud and dirt, and their lives put in jeopardy; the house assailed with mud and stones, and the occupier of the house rendered insecure in his person and property.

party. The windows and window shutters have been several times broken, and in fact, nothing left unattempted, by outrageous mobs to deter the Preachers in this connexion from preaching in this place, and to annoy the occupier of the house, his family, and the persons who chose to attend the service. And in these proceedings, as is usually the case, it appears that the ill-disposed have been encouraged by persons who ought to have considered that, in this free country, no person proves himself more friendly to the Establishment, than he who allows other persons to enjoy their religious worship without molestation. This, indeed, the Law and Constitution of the country enjoin. These observations originate in consequence of an indictment, removed from the Quarter Sessions for the county of Worcester, by certiorari, which came on to be tried at the last assizes, in which Mr. Hunt, who is a man of property, and a Tanner at Pershore, and others, were charged with a riot in the said licensed house, on Sunday, the 13th of Jan. 1811, and for breaking the windows and shutters, throwing stones, and assaulting and wounding one Mary Tomlins. The offence was most circumstantially and clearly proved, and not the least evidence adduced by the defendants either in denial or extenuation of the charges. The learned Judge, in his most perceptive charge, and summing up of the evidence on this occasion, noticed, emphatically, that a great riot and disturbance of the public peace had taken place, very disgraceful to all concerned in it, and this upon a Sunday evening! He commended the wisdom of our ancestors in passing the Toleration Act, and declared that these proceedings were against the well-being of the Establishment, as well as against good order and serious feeling; for that no one proves himself more friendly to the Establishment, than he who allows other persons to enjoy their religious worship without molestation. By the way, the Judge introduced a short eulogium on the talents and learning of the late Rev. John Wesley, the revered founder of this religious society; and noticed, concisely, the chief points of difference between the Wesleyan Methodists and the Establishment. He took notice that the parties assembled were not a private meeting to hear a mere enthusiast; but to hear a *licensed* Preacher in a *licensed* Meeting-house. He noticed that no evidence had been adduced for the defendants, either in de-

nial or extenuation: That no *decent* man could have gone into that place of worship, and remained with his hat on, as the defendant Hunt had done, besides his putting out the candles, as proved, and his indecent and riotous conduct there. And that it was impossible to hear the evidence gone through without every friend to order being satisfied that the parties had been guilty of a most atrocious riot. The Jury then returned a verdict of *Guilty*, against the parties, and the defendants will be brought up for judgment, in the Court of King's Bench, in the ensuing Term; when, it is hoped, that the example which will be made of these offenders, will be held in lasting remembrance by all persons, whatever be their situations in life, who, out of bigotry, or any other improper motive, shall be inclined to prevent or interrupt peaceable and well-disposed persons legally assembling to worship their Creator. J. G.

Evgham, March 19, 1812.

IRELAND.

A most extraordinary advertisement has been lately circulated in Ireland, of a "*Catholic edition of the Bible*, new and cheap, in five volumes, duodecimo, price to subscribers, in boards, 1*l.* 12*s.* 6*d.* in plain calf, 1*l.* 17*s.* 6*d.*" This publication is intended, "substantially to refute the calumny industriously circulated, that the Catholic clergy prohibit the faithful from reading the word of God, or having it in their possession." And is this really a *calumny*? And have the 'Catholic clergy' suffered long in their character, by its being "industriously circulated?" Or do the assertors of this infamous falsehood imagine that they can impose it upon the more intelligent of their own communion? Is it not notorious, that the great body of the Papists are the disgrace of the Christian world, for a shameful ignorance of the word of God? But to come closer to the point: Did not the famous council of Trent declare, by a solemn decree, the ancient Latin translation of the Bible, commonly called the *Vulgate*, was an authentic, i.e. a *faithful, accurate, & perfect* translation? In this all papists glory; so far are they from denying that decision. The council, finding it impossible to bring the Sacred Scriptures wholly into disrepute, sanctioned a version every way adapted to keep the people in ignorance; a version which abounds with innumerable gross errors,

errors, and which, in a great number of places, exhibits the most shocking barbarity of style, and the most impenetrable obscurity with respect to the meaning of the Sacred Writers. In this same famous council, interpreters of Scripture were forbidden, by a severe law, to explain the sense of the divine books, in matters relating to faith and practice, so as to make them speak a language different from that of the church. The same law declared that the church alone (i. e. the Pope,) had the right of determining the true meaning of Scripture. To fill up the measure of these iniquitous proceedings, the church of Rome persisted obstinately in affirming, that the Scriptures were not written for the use of the multitude, but only for their spiritual teachers; and, of consequence, ordered these divine records to be taken from the people in all places. This diabolical injunction has been so enforced, that comparatively few papists have, to the present day, the Bible in their possession. The great mass of the papists in Ireland, and on the continent of Europe, know no more of the Scriptures than if they were still locked up in the languages in which they were originally written. We know something of the state of morals and mental improvement of the papists in Ireland, who are now to be favoured with a cheap edition of the Bible; and the general circulation among them, of even so faulty a version as the Doway, would afford us the sincerest pleasure. But this, the enormous price at which it is proposed for sale, prohibits. Did the popish clergy in Ireland design that the great mass of their ignorant and deluded people should read the Sacred Volume, they would cause it to be published and sold for five shillings a copy. But this is far from their intention. Finding it impossible to prevent their people from receiving and reading the English Protestant version of the Scriptures, they, with the most bare-faced effrontery, impugn that version; and, in order to save appearances, propose to publish one at a price, which they well know, puts it out of the reach of the great body of their communion.

The following passage, which we transcribe from the advertisement in question, is calculated to make a deep and lasting impression upon the Protestant world. The authors of it, it is evident, do not possess even jesuitical prudence. But the passage will speak for itself.

"It was the boast of the first pretended

reformed, and continues to be the boast of their disciples in the present day, that they had emancipated their followers from the shackles of Catholic despotism, and had restored to them the freedom of the children of God. This freedom, it appears, consisted in reading an *erroneous version* of the sacred writings, and in venerating as the dictates of eternal wisdom, the blunders of ignorant and interested translators. What crime more foul in its nature, more prejudicial in its consequences, more allied to diabolical malignity, than that of *designedly corrupting the Sacred Scriptures*? and, by such corruption, leading the sincere inquirer into error, and converting the food of life into the *poison of death*. And do we not, every day, hear those deformers of the Holy Writ, calling on Catholics to read their spurious and corrupt translations? But Catholics answer, we will not read your Protestant Bible, we will not drink at the muddy part of the stream, while we can drink, with equal ease, at the fountain head."

This single passage demonstrates the truth of the following observations made by Bishop Burnet, a hundred years ago. "It betrays a monstrous ignorance of the principles and maxims, as well as of the history of popery, to imagine that they (the papists) can ever depart from the design of extirpating heretics."—"They (himself and others termed low-church men) consider popery as a conspiracy against the liberty and peace of mankind, on design to engross the wealth of the world into their own hands; and to destroy all that stand in their way, sticking at no practice, how false, base, or cruel soever, that can advance this." Our venerable reformers, and the faithful, learned translators of the Bible, stand far too high in the lists of solid and well-earned fame, to be in any danger of suffering in their character, from the ignorant and infamous calumny which represents them as *ignorant and interested men; who designedly corrupted the Sacred Scriptures*. So gross a libel upon Protestant princes, parliaments, bishops, and churches, is beneath refutation. The better informed of the popish clergy themselves, know that it is false; and, if they have any respect for their character, will disavow it to the world. Paine's "Age of Reason" was justly condemned as a gross libel upon Christianity itself, though the unhappy author was sincere in his infidelity; what then are we to think of this advertisement, which represents

sents the authorized and faithful version of the Bible in this country, as *designedly* corrupted, and converted into the *poison* of death? Nor have the authors of this absurd libel, (unless they are fools,) the excuse or comfort of believing one sentence of its contents. They perfectly know that it is false throughout. But they know, at the same time, that they will obtain full credit for every part of it, from the great mass of their people; and that will answer their purpose. But where, meantime, was their prudence, in avowing such sentiments to the world, as cannot fail to stamp upon their character an indelible mark of infamy?

DEATH OF DR. VANDERKEMP.

IN common with the religious world, we sincerely lament the death of the late pious, venerable, and useful Missionary, Dr. Vanderkemp. For the following particulars of him, we are indebted to the Evangelical Magazine.

"He had been for some months at the Cape, engaged in affairs of a very important nature; and had in serious contemplation the commencement of a mission in the island of Madagascar; but the great Head of the Church was pleased to accept the will for the deed, and to release his worn-out servant from further and more laborious enterprises, by calling him up to his rest and reward on Lord's-day, Dec. 15, between eleven and twelve o'clock in the morning.

"He had very lately despatched for their stations in the interior, four of the Missionary

brethren, and was engaged in settling other affairs of no small moment, for the future regulation of all the African Missions, when on Saturday morning, Dec. 7, he was taken ill. He had expounded with much liberty of mind, the first chapter of the first book of Kings; after which he said to that venerable mother in Israel, Mrs. Smith, 'My dear mother Smith, I am very weak, and wish for an opportunity to settle my own affairs; but, alas! this opportunity was not afforded, for he was seized with a shivering, succeeded by a fever, which obliged him to take to his bed, from which he never rose. He took some proper medicines; but they failed of procuring relief. He became worse and worse; so that his afflicted friends could not but forebode the painful result. This was rendered more distressing on account of the violence of his disorder, by which his powers were so oppressed, that he was scarcely able to answer a question. About two days before his death, Mrs. Smith said to him, 'My dear friend, what is the state of your mind?' to which, with a sweet smile on his countenance, he replied, 'ALL IS WELL.' She again said, 'Is it light or dark with you?' He answered, 'LIGHT.' Two pious soldiers also called upon him on the 14th, one of whom prayed with him; after which, he spoke a few words to them. He continued sensible to the last, but was unable to speak more. At length, on the eighth day of his sickness, he calmly expired; and, no doubt, his spirit received the welcome and plaudits of that glorious Redeemer, to whose cause he had faithfully devoted, with uncommon assiduity, the last thirteen years of his life. His age was about 64.

"A Memoir of his Life, compiled, by direction of the Missionary Society, (with his portrait,) is just published."

P O E T R Y .

SPRING.

OW is the time for those who Wisdom love,
Who love to walk in Virtue's flow'ry road,
Along the lovely paths of Spring to rove,
And follow Nature up to Nature's God.

BRUCE.

Mr. Editor,

SIR, if glowing virtuous sentiments, clothed in a chaste, nervous style, be allowed to constitute legitimate Poetry, I presume, the present Article, from the pen of Mr. Worr, will stand high in the judgment of all who love to cultivate acquaintance with beauteous Nature, through the medium of the noble and elegant productions of towering GENIUS. W. S.

"AGAIN, the blossom'd hedge is seen,
The turf, again, is dress'd in smiling green;
Again, the Lark ascends the sky,
And hushes the air, and lessens on the eye.
The Swallow, that the meads forsook,
Revisits now, and skims along the brook.
The Daw to steeple-top up-springs,
And the Rook spreads his ventilating wings.
The feather'd tribe, on ev'ry spray,
Sings lively carols to the vernal day.

3

Each length'ning morn's diurnal light
Beams fresher beauties on the raptur'd sight.
The leaves hang clustring on the trees,
And HEALTH comes riding on the tepid breeze.
Where'er the goddess fans her way,
Creation feels her universal sway.
The garden, moist with APRIL show'rs,
Teems with a family of laughing flow'rs.
Not e'en a ray, or drop of rain,
But what impregnates, or that shines in vain.
Yet tho' the bounteous Hand of Heav'n,
All-good, this liberality has giv'n,
Beyond our wishes amply kind,
INGRATITUDE still stains the human mind.
Man sees around, celestial pow'r,
And, thankless, tastes the blessings of each hour.

He reaps the produce of the plains,
And meanly thinks it tribute for his pains.
Fond Wretch! the sordid thought forbear,
Nor to thy narrow self confine thy care;
For know, the DEITY, who gives to-day,
To-night, may blast thy crops, and snatch thy soul away."

ANOTHER.

REV. SIR,

IF the lines annexed, be considered as possessing sufficient merit to entitle them to a place in the Poetical Department of your Work, their insertion, in due season, will oblige,
Your's, respectfully,

Kettering, 1811.

T. DOWTY.

STERN Winter long hath held his reign,
With storm and tempest in his train;
His breath congeal'd the flowing rills,
And clad with snow the distant hills;
All nature own'd his sov'reign sway,
And devastation mark'd his way;
Creation seem'd to mourn her doom,
Throughout was spread a solemn gloom.
But now, how chang'd the scene appears,
How rich the robe that nature wears;
Now Spring, with her all-quick'ning breath,
Restores the world from Winter's death.
The storms are hush'd: the snows are o'er,
The chilling blasts are felt no more,
And all is mild, serene, and gay,
Fann'd by the breath of rosy May.
The elements no more at strife,
Creation feels renewed life.

The leaves the stately trees adorn,
The May-buds blossom on the thorn;
The beauteous flow'rs their tints display,
And music vibrates from each spray.
Hark! how the blackbird and the thrush,
Their songs renew on yonder bush;
Harmonious strains employ their throats,
Aloud they chant their tuneful notes.
And while they charm us with delight,
Sweet Philomel beguiles the night;
And through the still and silent shade,
Her notes resound along the glade.
See how the lambs their gambols play,
And skip and frolic through the day;
While sucking colts delighted prance,
And love to mingle in the dance.
Such harmony pervades the earth,
As when Creation rose in birth;
Celestial choirs their harps employ,
And angels sing aloud for joy.

Thus flow'rs, and herbs, and creatures join,
To guide my thoughts in flowing rhyme,
To aid my fancy, while I sing,
And hail the all-restoring Spring.

And shall I here my numbers end,
Nor introduce the sinner's Friend?
Nay, let my hand its work forego,
My tongue be doom'd to silence too;
If I forget His name to sing,
Who form'd the earth, who gave the Spring;
Whose bounty hath Creation stor'd,
And still upholds it by His word.
The sun is guided by His hand,
The seasons move at His command:

'Tis He who sends the fertile show'rs,
And blessings on His creatures pours:
He gives the flow'rs their various hues,
And them revives with silent dews;
He tunes the warblers notes to sing,
The praise of their exalted King.

O may my heart be tun'd by grace,
To join the gen'ral song of praise.
May He who makes the seasons roll,
Arise 'with healing' on my soul:
Refresh my mind, disperse the gloom,
"Come, O my Jesus, quickly come."
So shall I live, thy praise to show,
In faith and holiness to grow;
Till I am rais'd above to sing,
Thy grace, which makes an ENDLESS SPRING.

T. D.

TO THE EDITOR.

SIR, the inclosed lines, taken out of the Gentleman's Magazine, were composed by the late Rev. THOMAS ALLEN, Rector of Sperna Warwickshire, on the fingers of a neighbouring parish, that came to his church to sing Antems. Dated Dec. 16, 1808. A. C.

"In pious times men to the temple went
To join in prayer to God, and to repent;
To give, for bounteous blessings had in store,
Their grateful thanks, and humbly ask
more,

With awful reverence and attention hear
God's holy word, and hearing, learn to fear
Then old Amen, with cheerful heart & voice
Rear'd up a well-known Psalm, of proper
choice;

Line after line, full loudly did rehearse,
That all might hear and understand the verse
In solemn wise, the congregation follow,
Not with a whoop begin, nor end with hollor
No Antemites their voices wildly raise,
Like Christmas carols, in alternate lays.
God's service should be decent, grave, devout
Unmix'd with pomp, and undisl'd with ro
No noisy riot, should disturb the mind,
But all our thoughts be calm and unconfin'
The learned wife, should teach the growi
youth

To worship God, in spirit and in truth.
Parents to children should example give,
Not teach them how to sing, but how to live
To learn new tunes is not the Christian's fr
But who shall learn a new and virtuous life
Now singing tribes to distant churches roam
Not satisfied with roaring loud at home;
Such strolling devotees should be suppress'd
Jehovah's Sabbath is a day of rest.
Consider this, ye vain conceited elves,
Sing to praise God, and not to please yo
selves."

THE METHODIST MAGAZINE,

FOR JUNE, 1812.

BIOGRAPHY.

A SKETCH OF WICKLIFF'S LIFE.

WICKLIFF, has long been a name dear to the Protestant world. He justly ranks among the few great men, who, by thinking for themselves, unawed by the force of authority, rise far superior to the mass of their cotemporaries. It is conjectured that he was born about the year 1324, in a village near Richmond, in Yorkshire. No accounts are preserved of the rank or station of his parents, where he acquired the first rudiments of learning, nor what was the character of his childish years. The first historic record of him, gives an account of his being a commoner of Queen's College, Oxford, from which he was soon removed to Merton College, in which he enjoyed the best advantages of the age, for making a proficiency in literature. Of these he so availed himself, that he became master of all the fashionable learning of his time. Nor did he confine his studies to those branches of knowledge which were then the common objects of all scholars, but applied himself, with care, diligence, and great success, to the study of the Holy Scriptures.

About the year 1360, it was found that the mendicants, or begging friars, had, in the course of time, been so successful in prevailing on young men to prefer the convent to the University, that the students in Oxford were reduced from thirty thousand to six thousand. To remedy this evil, a convocation was called, and a statute passed, enacting, that no youths should be received by the friars, for the purpose of education, till they had attained the age of eighteen years. Wickliff, about that time, distinguished himself, by several excellent tracts against "able beggary;" and the University, in testimony of their gratitude for his zealous defence of their privileges, raised him, in the year 1361, to the dignity of Master of Baliol College. In the same year he was presented by his college to a living in the county of Lincoln, which he afterwards changed for one in Wiltshire. In 1372, he was elected by the

chancellor

chancellor and regents of the University, to the chair of Professor of Divinity. His elevation to this office enabled him to inculcate, with authority, the essential truths of Christianity, as well as to expose the most pernicious errors. He knew that it would be dangerous to the cause of Reformation, in which he had sincerely, but prudently engaged, to make a *direct* attack at first upon such customs and principles as had long had the sanction of the highest authorities. He therefore, for a time, says an ingenious biographer, "thought it sufficient to lead his adversaries into logical and metaphysical disputations, accustoming them to hear novelties and to bear contradictions. Nothing passed in the schools but learned arguments on the increase of time, on space, substance, and identity. In these disputations he intermixed, and pushed as far as he durst, new opinions in divinity; founding the minds of his hearers. At length, finding he had a party in the schools, and that he was listened to with attention, he ventured to be more explicit, and by degrees opened himself at large." In the pulpit, as in the schools, he was equally admired. In his sermons, instead of amusing the learned with scholastic subtleties, and the illiterate with panegyrics on saints, and accounts of false miracles, he diligently enforced the doctrines and duties of Christianity. His style was energetic and perspicuous. The corruptions of the church, the profligacy of the clergy, and the usurpations of the Pope, he descanted occasionally upon, with great vehemence, but at the same time, with such clearness and strength of argument as rarely failed to convince his auditors. His unimpeachable integrity and holiness of life, added to his learning and eloquence, through the divine blessing, procured him numerous followers in all ranks of life.

Such was the estimation in which he was held at court, that in 1374, he was sent, in conjunction with the Bishop of Bangor and others, upon an embassy to the Pope, to treat concerning the liberties of the Church of England. During his residence abroad, the intercourse which he had with the delegated authorities of the papedom, afforded him ample means of unravelling the intricacies, and detecting the corrupt views of its policy. Convinced fully, by what he heard, read, and saw, that the Church of Rome had become intolerably corrupt, both in doctrine and morals; he re-proved, in the severest terms, the profligate lives of the clergy of all descriptions, and attacked, with the utmost freedom of speech, the unscriptural dogmas which they inculcated. The Pope, informed of the proceedings of this primitive reformer, issued several mandates, all bearing date, June 11, 1377, to the Archbishop of Canterbury, and the Bishop of London, ordering John Wickliff to be apprehended, and to be kept in sure custody until they received further commands from Rome. He wrote also to King Edward himself, requesting his co-operation with the bishops, in the

the extirpation of Wickliff's heresies, and intreating his endeavours to bring the heretic to condign punishment. But Edward, feeling the infirmities of declining life, and willing to withdraw himself from the cares of royalty, had resigned the administration of affairs into the hands of his son, the Duke of Lancaster. This nobleman shielded Wickliff against the papal mandates to the bishops; for, as yet, there was no law in existence which could authorize a bishop to imprison any one for heresy, without the king's consent. The sovereign Pontiff, jealous of his authority, despatched a nuncio to the University of Oxford, accusing them of luke-warmness in the cause of the church, and commanding them, under the severest penalties, to deliver up their Divinity Professor to the Archbishop of Canterbury, and the Bishop of London. Whether they received his nuncio is doubtful; but if they did, they totally disregarded the injunctions of which he was the bearer. The Bishop of London, who was a complete zealot in the pontifical cause, persuaded Archbishop Sudbury to join him, in citing Wickliff to appear before them at St. Paul's, London, within thirty days. Upon the day appointed, he appeared at St. Paul's, accompanied by the Duke of Lancaster, and Lord Percy, Earl Marshal of England. When the Bishop of London saw Wickliff enter the court supported by personages of so elevated rank and authority, he was so hurried away by the impetuosity of angry passion, that he addressed Lord Percy in terms, both haughty and insulting. This unbecoming conduct of the prelate, provoked the high spirit of Lancaster; a fierce dispute ensued, in which, to do the Bishop justice, he did not use such abusive language as Lancaster. The tumultuous conduct of the populace obliged the court to break up, without proceeding to the examination of Wickliff. This undaunted Reformer was summoned, some time after, to appear before the bishops at Lambeth. He obeyed the citation; and when they began to examine him, respecting his sentiments, he gave in to his Judges a written explanation of the articles which had been objected to him, as heretical. It being apprehended that the prelates would treat him harshly, Sir Lewis Clifford entered the assembly, and in an authoritative tone commanded their lordships to desist from proceeding to any decision. This absolute order of Clifford's, together with the menaces of the people, who were heard exclaiming without, that they would not see Wickliff ill-treated, so appalled the bishops, that they immediately dismissed the Reformer, with an admonition not to repeat any more, either in the schools or the pulpit, his obnoxious doctrines.

Gregory XI. died early in the year 1378; and Bartholomew de Pregnano, Archbishop of Barri, succeeded to the papal chair, and assumed the name of Urban VI. The severity and arrogance with which he conducted himself, caused him to lose the affection of

many of his subjects, and even provoked a large number of the college of Cardinals to elect to the Pontificate, Robert, Count of Geneva; who, upon his election, styled himself Clement VII. The indecent violence of these two ecclesiastical rivals, who mutually pronounced upon each other the dreadful sentence of excommunication, gave popery a dreadful blow; and caused the more serious and thinking part of the people to entertain little reverence for that authority, which these contending vicars of Christ equally claimed and equally abused. The fierce contests of these pontifical antagonists, induced Wickliff to publish two tracts, one upon "the schism of the Roman Pontiffs," and the other upon "the Truth of Scripture."

His next opposition to the progress of error was, publishing the Bible in the vernacular tongue. To prepare the world for this production, he asserted and proved, by the strongest arguments, both in his writings and sermons, that the people had a right to read the Scriptures in a language with which they were acquainted. Nor did he rest satisfied with barely doing this, but reprobated, with much severity, the anti-christian policy, which kept the Holy Scriptures from mankind in general. Having used every method which his bold and prolific genius suggested, and that his extraordinary industry could accomplish, for creating an earnest desire in the people to consult the sacred records, he published, in the year 1380, his Translation of the Old and New Testament. "The appearance of the Scriptures in an English dress, exasperated and alarmed the favourers of the polity of the Roman Catholic Church. In consequence of this production, the Reformer was assailed by the prelacy, with angry menaces, and by the inferior clergy with the most plentiful abuse; but as he had a spirit too high to be dismayed by the one, and an object too grand, to be affected by the other, he steadily pursued his purpose with unwearied activity, and made, without delay, a new assault upon their superstition: it was directed against transubstantiation, the most revered doctrine of a Romanist." It is recorded that Paschaise, a French monk, who lived in the ninth century was the first who maintained this absurd dogma. The gross ignorance of the times favoured its progress. About the middle of the eleventh century it was introduced into England, by Lanfranc, Archbishop of Canterbury. A tenet, calculated to create an unbounded reverence for the priesthood, by exalting the people's notions of the spiritual power of the clergy, was encouraged by the Romish hierarchy; and so generally was it received in the thirteenth century, that it was acknowledged and confirmed by the third Lateran council. It was in the year 1381, that Wickliff first disclosed his opinions upon the doctrine of the *real presence*, in his lectures at Oxford. He then published his sentiments upon that doctrine, under the title of

of "Sixteen Conclusions," and offered to defend them publicly in the schools. This proposal, Dr. William de Berton, then Chancellor of the University, opposed; for, knowing Wickliff's skill in disputation, he feared that the Professor's triumph over his opponents would increase and strengthen his party, and give his doctrines a more extensive circulation. Thus disappointed, the Reformer appealed, not to the Pope, whose authority in such matters he denied, but to the king in parliament. This august assembly rejected his petition; and even the Duke of Lancaster advised him to submit, in spiritual matters, to his ecclesiastical superiors. Thus discountenanced by the state, he was summoned before an Ecclesiastical court in Oxford, composed of several Bishops, the Chancellor of the University, and a great number of Doctors. To this assembly he read, in Latin, what some considered an extorted confession of his errors, but what was in reality an explanation and defence of his sentiments. The majority of the court appearing satisfied with his explanation, he was dismissed without censure.

Courtney, Bishop of London, a man of an aspiring mind and persecuting disposition, was, about this time, exalted to the See of Canterbury. His first act against Wickliff, was to call a court composed of the superior clergy, and some civilians, in order to examine the heresies of Wickliff and his followers. Before this convocation, which was held in London, May 1382, the undaunted Reformer was cited to appear; but, concluding that his official situation in the University exempted him from episcopal jurisdiction, he refused to comply. His non-appearance, however, did not prevent the court from condemning some of his opinions as heretical, and censuring others of them as erroneous. The doctrines objected to, together with the sentence of the court upon them, being published by authority in the University, Wickliff vindicated himself, and exposed the mean arts which his enemies had practised in misrepresenting his sentiments, and charging him with opinions, which none but a madman could be capable of avowing, viz. "that God ought to obey the devil," and such like absurdities. The Primate, on finding his sentence despised, turned his thoughts to more compulsory measures. With this view, he brought a bill into parliament, whereby it was enacted, "that the king's commissions be made and directed to sheriffs, &c. according to the certificates of the prelates, to be made in the chancery from time to time, to arrest all such preachers as publish sermons containing heresies and notorious errors, and to hold them in arrest and strong prison, till they shall justify them according to the law and reason of the Holy Church." As soon as this tyrannical bill had passed the Lords, the Archbishop, without waiting the assent of the Commons, proceeded to put it in force. On the Commons
petitioning

petitioning the King against the bill, the primate, fruitful in expedients, applied to Richard II. with success, "for his royal letters-patent addressed to the chancellor and scholars of Oxford, commanding them, within seven days receipt of these letters, to banish Wickliff and others from the University, and to seize all writings which favoured their doctrines." The Chancellor, upon receiving the letters patent, strove to excuse himself from obeying the King's commands; but the Primate peremptorily insisted on the King's instructions being obeyed. The result was, that Wickliff was obliged to quit for ever the University of Oxford.

The contest between the rival Popes still subsisting, Urban VI. having long in vain poured forth the most dreadful anathemas; resolved by force of arms to bring the contest to an issue. In England, where Urban was acknowledged as the lawful successor of St. Peter, contributions were solicited; and to those who afforded assistance to the haughty Pontiff, either by money or personal aid, the most plenary indulgences and pardons, were lavishly distributed. Wickliff, animated by a holy indignation, upon seeing religion, which inculcates forbearance and peace, scandalously abused by two pretended vicars of Christ, each of whom laid the strongest claims to infallibility; resumed his pen, and thus censured the contending Popes, upon the subject of the war in which they were engaged. "The seal or banner of Christ on the cross, that is token of peace, mercy, and charity, for to flee all Christen men, for love of twaie false priests, that ben open Antichrist, for to meyntene their worldly state, to oppress Christendom worse than Jews weren against Holy writ, and life of Christ and his apostles." Accordingly he asks, "why wole not the proud priest of Rome grant full pardon to all men for to live in peace, and charity, and patience, as he doth to all men to fight and flee Christen men."

The Pope, exasperated by such severe reproof, summoned the author of it to appear before the apostolical tribunal at Rome. In answer, Wickliff pleaded the state of his health, having lately had a stroke of palsy, as his excuse for not undertaking so long and perilous a journey. This excuse Urban accepted, which probably he would not have done, had he not considered his opponent rather an object of contempt than terror; for his enfeebled frame and shattered constitution, at this time, afforded evident proofs that the days of his pilgrimage were almost ended. On Dec. 28, 1384, whilst he was attending divine service, in his church, at Lutterworth, he had another attack of palsy, which on the third day after terminated in his death. His body was buried in the chancel of his church, where it remained undisturbed, till his enemies, actuated by the most contemptible malice, violated the sanctuary of death. This indecent act was occasioned by a decree of the council of Constance, in 1415, when, after forty-five articles of
the

the Reformer's doctrines had been condemned, he was pronounced, in the name of the council, to have died an obstinate heretic, and his bones were ordered to be dug up, and thrown upon a dunghill. This brutal sentence was not put in force till the year 1428, when Pope Martin V. commanded Fleming, Bishop of Lincoln, to put the decree of the council in execution. His remains were accordingly disinterred, then burned, and afterwards cast into a streamlet which ran by Lutterworth.

The doctrines of Wickliff, which had spread, during his life, with a rapidity little less than miraculous, continued to do so, both at home and abroad, for many years after his death. It is not to be imagined, considering the dark age in which he lived, that he relinquished every popish error in doctrine. Even Luther himself, who was born upwards of 150 years after the birth of Wickliff, and who had the advantage of living in a far more enlightened age, did not all at once emerge from the darkness of popery. Though Wickliff held and maintained all the essential doctrines of Christianity, and combated, both ably and successfully, all the grosser errors of popery; yet it is no matter of surprise, that he retained, to the end of his life, some opinions properly popish.

He steadily maintained, and earnestly contended, that the Holy Scriptures contained a sufficient and perfect rule of Christian belief, and practice. "The authority of the Scriptures, (he said,) is independent on any other authority." His translating the Bible into the vulgar language, clearly proves his sentiments, respecting the necessity of the people's having the Sacred Volume in their own tongue, for their perusal. By maintaining that the Pope had no right, in the smallest degree, to interfere in temporal matters, nor in spiritual concerns, but in conformity to the rules of Scripture, he struck at the very foundation of the papal tyranny. The Pope's infallibility, even in point of doctrine, he utterly denied. He rightly distinguished betwixt honouring the memory of saints, and paying them any sort of worship; maintaining that they "ought to be so honoured, that we may be incited to *imitate*, but *not* to *worship* them." Nor did he admit the doctrine of their mediation in heaven, which occupies a considerable part of the popish ritual, but maintained that the only Mediator between God and man is Christ Jesus. He expressed, in terms the most unequivocal, his disapprobation of the sale of indulgences.

In the eleventh century, indulgences were first invented by Urban II. as a recompense for those who went in person upon the enterprize of conquering the Holy Land. They were afterwards granted to those who hired a soldier for that purpose; and in process of time, were bestowed on such as gave money for accomplish-

ing any pious work enjoined by the Pope. Leo X. an ambitious, politic, luxurious infidel, who called Christianity *a very profitable fable for him and his predecessors*, published indulgences, and plenary remission, to all who should contribute money to carry on the magnificent structure of St. Peter's at Rome. This scandalous and impious traffic roused the honest indignation of Luther. His thoughts upon the subject, in 1517, he thus expressed: "There began to sound all round us, new trumpets of pardons and indulgences in a manner unheard before. And the most impious, false, and heretical things were taught with so great authority, that whoever dared to utter against them, was straight devoted to the flames, and to everlasting damnation." The following is an abstract of the form of these indulgences. "May our Lord Jesus have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed apostles, Peter and Paul, and of the most holy Pope, do absolve thee from all thy sins, transgressions, and excesses, how enormous soever they may be; and I restore you to that innocence and purity which you possessed at baptism; so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened: and if you shall not die at present, this grace shall remain in full force at the point of death." Indulgences so absurd, and open to an attack, greatly facilitated the progress of the Reformation in Germany. The court of Rome had not profited by Wickliff's opposition to the sale of pardons, but, drunk with the notion of their unbounded power over the souls and bodies of men, proceeded in their abominable career, till God, by the instrumentality of Luther, a poor monk, shook the papal throne. Since the period of the Reformation, the Popes have been more sparing in the exercise of the power which they claimed of granting indulgences: though till very lately, they carried on a great trade with them to the Indies; nor is it certain, notwithstanding the degraded state of the present Pope, that the vile traffic has yet been relinquished.

Against the using of churches as sanctuaries for the protection of the worst of characters, Wickliff wrote with great freedom and animation. The following is a specimen of the manner in which he represented that shocking abuse. "Great houses of religion, such as Westminster, and Beverley, usen and meytene this privilege, that whatever thief or felon come to this holy house of religion, he shall dwell there all his life, and no man impeach him, though he owe poor men much good, and have enough to pay it; and tho' he rob and flee many men out of the franchises, and every day come agen he shall be meyntened thereto by virtue of this open heresie." Nor did the imposition of celibacy on the clergy escape his censure. The bishops and priests, he observed,

of the primitive and eastern churches were married, and he saw no reason why the priests of the Latin church should not have the same liberty.

The works ascribed to Wickliff are very numerous, but it is supposed that several have been attributed to him of which he was not the author. However, after making as large a deduction from them as can reasonably be justified, their number will be found very considerable. Latin being used in his time for the service of the church, and the general purposes of literature, he generally wrote in that language. One of his books, written in English, is a collection of small tracts designed for the instruction of the lower orders of the people. This book may, with propriety, be termed "The Poor Man's Library." After the preface, the Apostle's Creed is introduced, and commented upon; next the *Ten Commandments*, with a comment also, and with an appendix, shewing that the decalogue is fulfilled in the love of God and our neighbour. In his work termed, *Expositio Orationis Dominicæ*,* containing a comment different from that which makes a part of the collection of tracts; he violently attacks the corruptions of the Church of Rome. He condemns, in the preface to that book, the popish tenets concerning works of supererogation, indulgences, auricular confession; and blames the Romish Church for withholding the Scriptures from the people. In a work of his styled, "Why poor priests *have no benefices*," he assigns as one reason why they have not, that "commonly such benefices comen not freely as Christ commandeth, but rather for worldly winning or flattering, or praising or thank of mighty men and lords, and not for ableness of kunning of God's law, and true preching of the gospel, and ensample of holy life."

The Church of Rome, steady in its hatred to the means of Reformation, and a cruel enemy to religious liberty, had resort to every method which fear, and its associate, cruelty, suggested, for the purpose of destroying the writings of Wickliff. Even before that apostolic man was taken to his reward, the students at Oxford were forbidden to read his works, and as many of them as could be procured, were publickly committed to the flames in the presence of the Chancellor of the University. Arundal, Archbishop of Canterbury, seeing the rapid progress which genuine religion, miscalled Wickliffism, was making through the land, prohibited, under the severest penalties, the sale of Wickliff's writings.

In Bohemia, a country in which the opinions of Wickliff had been early planted, the writings of the English Reformer met with the same fate as in Britain. But in neither one nor the other

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country

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* An exposition of the Lord's Prayer,

country could they be suppressed, although the power, policy and cruelty of the court of Rome, were exerted in order to suppress them. Notwithstanding the strongest prohibitions to the contrary, and the unnatural and enormous power exerted to enforce those prohibitions, they still continued to be read; and the more they were read, the more did they awaken that spirit of inquiry, which eventually effected that Reformation, which has for its basis the right of private judgment in matters of religion; and which, by the tolerant principles that it infuses into the minds of all true Protestants, has essentially contributed to the honour, stability, and happiness of the British empire. While the once powerful kingdoms of the continent of Europe, the wicked policy of which led them to enforce uniformity in matters ecclesiastical, by fines, imprisonment, slavery, and all the horrors of inquisitorial cruelty, have fallen into contempt and ruin, and have been scourged by judgments inferior *only* to those with which the Jews as a nation, were scourged; Great Britain, a country where civil and religious liberty have gone hand in hand for upwards of a century, has remained secure, and her government has obtained an accession of strength and stability, amidst the wreck of surrounding nations. In looking back to the age in which Wickliff had to contend with the insolent and domineering power of Rome, and in which the avowal of evangelical doctrines was punishable by the flames; none who have the reason of men, and the feelings of humanity, will be tempted to say, "that the former days were better than the present." It was not till about eighty years after the death of Wickliff that the art of printing was discovered. Hence, had the people in his age been suffered, by their ghostly tyrants, to read the Scriptures unmolested, comparatively few of them could have gone to the expense necessary to procure a copy. But those few, their blind guides would not gratify with permission to read a book calculated to enlighten and reform the world. But how changed is the face of things at present! Princes, prelates, noblemen, and commons, join with thousands of inferior rank, and of every denomination, to contribute to the diffusion of the Scriptures, through all the nations of the earth. In our bright day of gospel light, in this land of civil and religious liberty, every cottager, soldier, or sailor, either has, or may have, the inestimable treasure of a Bible. Many run to and fro, and the best of knowledge, that of the Sacred Scripture, is increased. The various denominations of Christians among us, happy in the enjoyment of religious liberty, the birthright of every human being, mutually contribute to the happiness of each other. Charitable institutions of various descriptions, unheard of in former ages, meet with the most liberal support. The institution of Sunday Schools, and the recent im-

provements

provements in the art of teaching the first rudiments of literature, bid fair for bringing about, in the course of another generation, the happy era, when every adult will be able to read his Bible. In addition to these glorious signs of times, the gospel of salvation is preached through all parts of the land, and numbers prove it, from happy experience, to be the power of God unto salvation. We should not forget that, in opening the way to the enjoyment of the inestimable privileges of a religious and civil nature which we possess, several of the brightest ornaments of Protestantism expired in the flames. They lived and died in days of terror and alarm. And though honest Wickliff died in his bed, his life was embittered by the various and vexatious persecutions which he had to endure. The malice of his enemies who caused his bones to be dug up and burned, did him no injury; he had long before made his escape from the windy storm and tempest.

DIVINITY.

SERMON ON HEBREWS ix. 12.

[Concluded from p. 336.]

THIRDLY, *Let us improve the subject.*

The plan of human redemption illustrates the divine character. Here we behold, as in a faithful mirror, the glory of the Lord. We see not a part, but the entire circle of his perfections: The infinite, unspotted holiness and purity of God: his inflexible justice; his unbounded mercy; his inviolable truth and faithfulness; his perfect wisdom and Almighty power; "Here the whole Deity is known;" and the knowledge of Him fills the mind with *awful joy*: especially when it is fixed on the union of holiness, justice, and mercy, in the salvation of a ruined race, in a way honourable to the divine government.

"Thou most indulgent, most tremendous Pow'r;
Still more tremendous, for thy wond'rous love.
That arms with awe more awful thy commands!
And foul transgression dips in sevenfold guilt!
How our hearts tremble at thy love immense!
In love immense inviolably just.
Thou, rather than thy justice should be stain'd,
Didst stain the cross; and work of wonders far
The greatest, that thy dearest far might bleed."

Wonderful economy! "Mercy and truth meet together, righteousness and peace kiss each other." Yes, my brethren,

"O'er guilt (how mountainous) with outstretch'd arms,
Stern justice and soft smiling love embrace,

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Supporting,

Supporting, in full majesty, his throne
 When seem'd its majesty to need support,
 Or *that*, or *man*, inevitably lost."

Here we see not a "*God all mercy and a God unjust.*" When exhibiting, in our feeble way, the character of God as it is developed in the redemption of man, we do not, like those infidels, or others who bear the Christian name, and yet "*deny the Lord that bought them,*"

"Set at odds heav'n's jarring attributes :
 And with one excellence another wound :
 Maim heaven's perfection, break its equal beams,
 And triumph over——God himself."*

No ; all the perfections of Deity harmonize : none of his attributes darkens or eclipses the other ; every one of them gives a lustre to the rest. They mingle their beams and shine with united splendour. "Angels, who excel in strength," are dazzled with the brightness of his glory, and covering their faces with their wings, cry one to another responsive, "*Holy, holy, holy* is the Lord of Hosts, the whole earth is full of his glory." "These things said Esaias when he spake of him, and saw his glory." Compare Isaiah vi. with John xii. 41.

Sin appears in its proper colours.

How great the evil of sin in the estimation of God, and according to the eternal, unchangeable nature of things, that such a process became necessary for the *redemption of man* ! "For it became Him for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect, (as Mediator between God and man) through sufferings," Heb. ii. 10. Man had sinned, "and it was *expedient that one die*" for him, "the just for the unjust." Milton justly observes, speaking of man as a sinner,

"Die he or justice must : unless for him
 Some other able, and as willing, pay
 The rigid satisfaction, death for death."

Can we meditate on the incarnation of the eternal word—his deep humiliation—his holy life—his agony and bloody sweat—his sufferings on the accursed tree—his precious death and burial—his glorious resurrection and ascension ; all of which were necessary to demonstrate that God "might be just," and yet the justifier of the *ungodly* who believe in Jesus ; and yet not see, in an affecting light,

* Neither the desire of the reputation of originality, nor the dread of the imputation of plagiarism could deter me from inserting several quotations from Dr. Young. They deserve attention ; and I would recommend to young people to read the "Night Thoughts" frequently, and commit to memory such passages as strike their minds. J. E.

the infinite evil of sin? When the Lord *laid on him who undertook our cause*, his Almighty fellow, the iniquity of us all, he expressed to the universe his infinite abhorrence of sin, in stronger language than he would have done by the everlasting destruction of the whole human race.

A consideration of the *power* which is requisite for *the actual redemption* of man from his spiritual enemies, and the evils consequent upon sin, ought to impress our minds with a due sense of the evil of sin. "The exceeding greatness of the divine power alone, which raised Christ from the dead, *working mightily in them that believe*, as the Apostle expresses it, can redeem us from our sins, and bring us into the glorious liberty of the sons of God: and keep us unto the day of eternal redemption. In the light of these truths, "Sin appears exceeding sinful."

Sinners are left without excuse. God has expressed his love to the whole human race—Jesus Christ, by his grace, has tasted death for every man—The ministers of Christ are authorized and commanded to announce the glad tidings of salvation to every creature, and whosoever will, may partake of the waters of life freely. If any, therefore, die in their sins, they must bear the blame for ever. Mr. Henry's comment on Gen. iv. 6, expresses my views fully on this point. His words are as follow: "God is no respecter of persons, hates nothing that he has made, denies his favour to none but those that have forfeited it, is an enemy to none but those who, by sin, have made him their enemy. So that if we come short of acceptance with him, we must thank ourselves for it, the fault is wholly our own; if we had done our duty, we had not missed his mercy. This will justify God in the destruction of sinners, and will aggravate their ruin: *there is not a damned sinner in hell but if he had done well, as he might have done, had been a glorified saint in heaven. Every mouth will shortly be stopped with this.*" Consider this, ye that hear the glad tidings of salvation, but do not give diligence to obtain that salvation. Beware, lest ye perish in the midst of plenty, and die with the bread of life in your hands. How shall ye escape if ye neglect so great salvation? An attendance upon Christian ordinances, an approbation of evangelical sermons, *speculative knowledge* of divine things, pious ancestors, an union with a Christian society, all will be unavailing, *unless ye be redeemed from your vain conversation*, and become new creatures in Christ Jesus: and your religious advantages will but enhance your guilt and misery for ever. "Knowing the terrors of the Lord, we persuade men."

The doctrine of Redemption affords ground of encouragement. Harken, ye that follow after righteousness. Convinced of your sin, guilt, and misery, ye groan for Redemption in the blood of Christ, even the forgiveness of your sins. Lift up your heads, for your redemption

tion draweth nigh. "Be it known unto you, that through Jesus Christ is preached unto you the forgiveness of sins, and by Him, all that believe are justified from all things from which ye could not be justified by the law of Moses," Acts xiii. 38, 39. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God," Rom. iii. 25. "Believe in the Lord Jesus Christ, and ye shall be saved."

Believers! ye are well able to go up and possess the good land of "*perfect love*." The Lord "is able (and willing) to do exceeding abundantly above all that ye ask or think, *according to the power that worketh in you*;" by a farther exertion of that power by which you are already raised from death unto life. Exercise faith in the power and grace of Christ, as a complete Saviour; and he will fulfil in you all the good pleasure of his goodness, and all the work of faith with power.

Amidst all your afflictions, trials, and conflicts, recollect that your Redeemer is *the head over all things* for the good of the church. He will educe good out of every evil you suffer. You shall conquer through the captain of your salvation. You shall finally overcome, and sit down with him on his throne, as he overcame and sat down with the Father on his throne; only "abide in the faith, and be not moved away from the hope of the gospel."

IT HAS AN EXCELLENT MORAL INFLUENCE. It presents to us the most powerful motives to piety and universal holiness of heart and life. "Ye are not your own, ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." The whole work of Redemption (and every part of that work) impresses the mind of the Christian with a sense of obligation to be holy in principle and practice. Nay more, it produces such a decision in the judgment, such a determination of the will, and such ardour of affection in the service of God, that he is powerfully, yet sweetly impelled, as by an impetuous torrent, in the way of duty. "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again," 2 Cor. v. 14, 15. Under the influence of such views and feelings, if they have upon us *their full effect*, we may say, "None of us liveth unto himself, and no man dieth unto himself. For whether we live, we live unto the LORD; and whether we die, we die unto the Lord," Rom. xiv. 7, 8. How delightful to serve the Lord Christ on such principles! His yoke is easy, and his burden light. Let us be steadfast, unmoveable, always abounding in the work of the Lord.

What

What honour hath God put upon us, my brethren, whom he hath called to the work of the ministry? We are employed, not to destroy men's lives, but to save their souls—to promote their present and future happiness. We preach “peace by Jesus Christ. He is Lord of all.” Let us be zealously affected in so good a cause. Many of our elder brethren and fathers are gone to their reward. We loved them—we looked up to them with due respect and deference—they were the counsellors of our youth—having served their generation, they rest from their labours, and their works follow them. May we follow them, as they followed Christ. Our employment is glorious—may our heads, and tongues, and hearts, and all spend and be spent in service so divine!

FINALLY. *The great work of Redemption* will be a source of everlasting joy to the redeemed, and furnish matter for eternal praise and thanksgiving. A great multitude, which no man can number, redeemed from their sins, with minds inconceivably enlarged and expanded, will for ever contemplate the interesting subject, and with one voice, and *one soul*, glorify God and the Lamb. Then will be realized *more* than John heard and saw, Rev. v. 9, &c. “And they sung a new song. Thou art worthy to take the book and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign upon the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands. Saying with a loud voice, *Worthy is the Lamb that was slain*, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.”

“MAY WE OBTAIN MERCY OF THE LORD TO BE FOUND FAITHFUL IN THAT DAY! NOW UNTO HIM THAT IS ABLE TO KEEP US FROM FALLING, AND TO PRESENT US FAULTLESS BEFORE THE PRESENCE OF HIS GLORY WITH EXCEEDING JOY; TO THE ONLY WISE GOD OUR SAVIOUR, BE GLORY AND MAJESTY, DOMINION AND POWER, BOTH NOW AND FOR EVER, AMEN!”

THE TRUTH OF GOD DEFENDED.

REVIEW of the NEW TESTAMENT, translated from the Latin, in the year 1380, by JOHN WICKLIFF, D. D. To which are prefixed, Memoirs of the Life, Opinions, and Writings of Dr. Wickliff;

liff; and an Historical Account of the Saxon and English Versions of the Scriptures, previous to the opening of the fifteenth century. By the Rev. HENRY HARVEY BABER, M. A. London: printed by Richard Edwards, Crane-Court, Fleet-Street, 1810.

WHILE the Roman empire subsisted in Europe, the reading of the Scriptures in the Latin tongue, which was the universal language of that empire, prevailed every where. But since so many different monarchies have been erected on the ruins of the Roman empire, the Latin tongue has, by degrees, fallen into disuse; hence has arisen the necessity of translating the Bible into the respective languages of many countries.

Before we proceed to make any observations upon the work before us, i. e. Wickliff's translation of the New Testament, we shall present our readers with a brief account of English Translations of the Scriptures in general. Wickliff has the great honour of being the first that translated the Bible into English; but his version of the Old Testament has never been printed.

William Tindal, assisted by Miles Coverdale, translated the New Testament into our language, and had it printed abroad, in 1526; but most of the copies were bought up and burnt by Bishop Tunstall and Sir Thomas More. In 1530, a revised edition of it was published; but this met the fate of the former. Thus perished the two first printed editions of the New Testament in English. But Tindal, eager to proceed in the good work of enlightening his countrymen, by giving them the Scriptures in their own tongue, applied himself with so much diligence to the great work in which he had engaged, that, with the assistance of his associates, he had the whole Bible ready for the press in 1532. It was from a foreign press that this first edition of the whole Bible, in English, issued. Copies of Tindal's translation of the Scriptures being sent to this country, so exasperated the clergy, that they applied for, and obtained, a royal proclamation, prohibiting the buying or reading such translation or translations. But not satisfied with this, they sent one Philips to Tindal, (who, for his personal safety, was then in Germany) with orders to insinuate himself into his company, and, under the mask of friendship, betray him into the hands of his enemies. On being apprehended, he was sent to the castle of Tilford, somewhat less than twenty miles from Antwerp. In vain did the English merchants at Antwerp exert themselves to procure his release; nor did the letters sent in his favour, by Lord Cromwell and others, soften, in the least degree, the resentment of his persecutors. Philips, his deceitful and cruel enemy, steady in the execution of his bloody commission, procured his condemnation. In 1536. he was first strangled by the hangman, and then burned

near Tilford castle. He cried with a loud and fervent voice, while he was tying to the stake, "Lord, open the eyes of the King of England."

On Tindal's death, the second edition of his Bible, which he had been preparing, was carried on by Coverdale, and John Rogers, superintendant of an English church in Germany, and the first martyr in the reign of Queen Mary; he translated the Apocrypha, and revised Tindal's translation, comparing it with the Hebrew, Greek, Latin, and German, and added prefaces and notes from Luther's Bible. He dedicated the whole to Henry VIII. in 1537, under the borrowed name of Thomas Matthews; whence this has been usually called, *Matthews' Bible*. It was printed in Hamburg, and through the interest of Archbishop Cranmer, and the Bishops Latimer and Shaxton, licence was obtained for publishing it in England. The first Bible printed by authority in this country, and publicly set up in churches, was Tindal's version, revised, compared with the Hebrew, and amended in many places, by Miles Coverdale, afterwards Bishop of Exeter; and examined after him by Archbishop Cranmer, who wrote a preface to it: whence this obtained the title of *Cranmer's Bible*. It was published in 1540, and every parish was commanded, by royal proclamation, under the penalty of forty shillings a month, to set one of the copies in their church. But this blessed method, set on foot for the purpose of diffusing religious truth, was highly offensive to the Popish Bishops; and hence, after two years, they obtained the royal authority for the suppression of the Bible in question. Under the short reign of Edward VI. that prodigy, for his years, of learning, sense, and piety, it was restored, as might be expected; but Queen Mary succeeding him, though she had at first solemnly promised to defend the religion and laws of her predecessor, soon shewed her determination to establish popery, and extirpate heretics. She called a parliament, which she found sufficiently willing to concur in such measures as her popish counsellors had advised her to pursue. It is well known that her disposition was cruel and vindictive, which, in addition, to her being a narrow-souled bigot, rendered her a fit instrument for the horrid work of persecution. Her above-mentioned obsequious parliament, at once repealed all the statutes with regard to religion, that had passed during the reign of Edward VI. and placed the national religion on the same footing in which it had been at the death of Henry VIII. By this legislative measure, *Cranmer's Bible* was, of course, again suppressed. But Mary's reign being short, as well as bloody, the people were not long deprived of the Sacred Volume; for Elizabeth, her successor, restored it in the first year of her reign, and in 1562, a new edition of it was published. Some

English exiles at Geneva in Queen Mary's reign, viz. Coverdale, Goodman, Gilbie, Sampson, Cole, Whittingham, and Knox, made a new translation, which was printed there, in 1560; hence called the *Geneva Bible*. This contained various readings, marginal annotations, &c. on account of which, it was held in high estimation, during that and the following reigns, by the Puritans.

Archbishop Parker, the second Protestant Archbishop of Canterbury, who, from being Dean of Lincoln, was obliged, during the Marian persecution, to live in obscurity, when raised to episcopal honours, with the assistance of other learned men, improved the English translation of the Scriptures; had it printed on a large paper, and dispersed through the kingdom. This edition was printed in 1568, in large folio, and was afterwards called the *Great English Bible*, and commonly the *Bishop's Bible*. In 1569, it was also published in 8vo. in a small, but fine black letter; and here the chapters were divided into verses; but without any breaks for them, in which the method of the Geneva Bible was followed, which was the first English Bible where any distinction of verses was made. It was afterwards printed in large folio, with corrections and several introductory observations, in 1572: this is called *Matthew Parker's Bible*. The initial letters of each translator's name was put at the end of his part: for instance, at the end of the Pentateuch, W. E. that is, William, Bishop of Exeter, whose allotment ended there, &c. The Archbishop oversaw, directed, examined, and finished the whole. For about 40 years, this translation was used in the churches, though the Geneva Bible was more read in private, being printed above twenty times in as many years. After the translation of what was termed the *Bishop's Bible*, two private versions of the New Testament were made, the first by Laur. Thompson, from Beza's Latin edition, with the Notes by Beza, published in 1582, and afterwards in 1589, varying very little from the Geneva Bible; and the second at Rheims, by the Papists, in 1584, called the *Rhemish Bible*. These, finding it impossible to keep the people from having the Scriptures in the vulgar tongue, resolved to furnish them with a version as favourable to their cause as might be. About thirty years after their New Testament, the Papists published a translation of the Old, at Doway, from the Vulgate, with annotations. The last English Bible was that which proceeded from the Hampton-court conference, in 1603, where many exceptions being made to the Bishop's Bible, King James gave orders for a new one; not as the preface expresses it, for a translation altogether new, nor yet to make of a bad one, a good one, but to make a good one better, or of many good ones, one best. For this office, the king appointed fifty-four learned men, as appears by his letter to the Archbishop, dated 1604; which being three years before the translation

was entered upon, it is probable seven of them were either dead or had declined the task, since Fuller's list of the translators makes but forty-seven; who, in 1607, being ranged under six divisions, entered upon their important work. It was published in 1613, with a dedication to James, and is commonly called *King James's Bible*. Seldon, in his Table Talk, says, "The English translation of the Bible, is the best translation in the world, and renders the sense of the original best, taking in for the English translation, the Bishop's Bible, as well as King James's. The translators in King James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue, (as the Apocrypha to Andrew Downs) and then they met together, and one read the translation, the rest holding in their hands some Bible of the learned tongues, or French, Spanish, Italian, &c. If they found any fault they spoke: if not, he read on." King James's Bible still continues to be the authorized version in this country.

When we contrast the situation of those learned men, who under the sanction of royal and episcopal authority, translated or revised the Sacred Writings, with that of Wickliff, when he undertook the great work of translating the Bible; we must confess that his engaging in it at all affords the strongest proof of an extraordinary mind. Thus we should conclude, had we never seen the honourable testimonial given of him, after his death, by the University of Oxford. This testimonial is as follows: "That from his youth to the time of his death, his conversation was so praiseworthy, that there never was any spot or blame attached to him; that in his reading and preaching, he behaved like a valiant champion of the faith; and that he had written in logic, philosophy, divinity, morality, and the speculative arts, without an equal." For an account of his life, we refer our readers to the first article in this Number.

It is well known to the thinking and reading world, that no effectual means have ever yet been discovered to preserve living languages from a continual state of fluctuation. The time when Addison, Swift, Atterbury, Pope, and Steele, wrote their best works, is generally considered the Augustan age of English literature. If any improvement has been made in our language since that period, it seems to be confined to grammar. But that it has suffered considerably since then, by the introduction of absurd phrases and foreign idioms, must be evident to every reader of sense and taste, who is conversant with our best English authors.

Our readers, from the following quotations, will be able to form some idea of Wickliff's translation, as well as of the manner in which the English language was written in the days of that great Reformer. "And Jhesus seynge the peple, went up into an hil; and whanne he was sett, his disciplis camen to him. And he

openyde his mouthe, and taughte hem; and seide, Blessid be pore men in spirit; for the kyngdom of hevenes is herun. Blessid ben mylde men: for thei schulen meelde the erthe. Blessid ben thei that mournen: for thei schal be coumfirtd. Blessid be thei that hungren and thirften rightwisnesse: for thei schal be fulfilled. Blessid ben merciful men: for thei schul gete mercy. Blessid ben thei that ben of clene herte: for thei se God. Blessid ben pesible men: for thei schulen be clepid goddis children," Matt. v. 1, &c.

"For this is the tellyng the ye herden at the biginnyng, that ye loue eche othere. Not as Cayn, that was of the yuele, and sloug his brothir. And fer what thing sloug he hym? for his werkis weren yuele, and his brother is iust. Britheren nyle ye wondre if the world hatith you. We witen that ben translated fro deeth to lyf, for we louen the britheren, he that loueth not dwellith in death. Ech man that hatith his brothir is a mansleer, and ye witen that ech mansleer hath not everlastinge lyf dwellinge in him. In this thing we han knowin the charite of God, for he puttide his lyf for us, and we owen to putte our lyues for our briteren," 1 Jno. 3d chapter.

All the translations enumerated in this article, save Wickliff's, were made in those times when the light of the gospel was diffusing itself over various countries in Europe; and when the recent discovery of printing, gave incalculable facility to the diffusion of truth. None of these supports and advantages had honest Wickliff; but the Holy Spirit, which enlightened his own mind, shewed him the world enveloped in that thick darkness, which the monkish reign of ignorance and superstition had spread over it; and, with the zeal of an apostle, he set himself to make the word of God accessible to the people. Infinitely more valuable was this display of the Revelation of the will of God to fallen man, than the discovery of another continent, and all the riches of the East.

The curious in etymology, will be highly gratified, by the opportunity which Wickliff's Testament affords them, of observing the amazing change which the English language has undergone, since the fourteenth century; notwithstanding which, they will easily discern a very striking analogy between several of the dialects now spoken in many country parts of this island, and the language written by Wickliff, between four and five hundred years ago.

March 26, 1812.

REVIEW OF MISSIONARY ANECDOTES;

EXHIBITING, in numerous instances, the efficacy of the Gospel in the conversion of the Heathen; regularly traced through the successive ages of the Christian Era: to which is prefixed an affecting account of the idolatry, superstition, and cruelty of
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the Pagan nations, ancient and modern. By GEORGE BURDER, Author of the Village Sermons, and Secretary to the Missionary Society. London: sold by L. B. Seeley, 169, Fleet-street, &c. and T. Williams, Stationer's-court. 1811.

THE accounts given of the heathen by professed friends and advocates of divine revelation, are often found not only different, but contradictory. Those who deny the doctrine of the proper godhead of Christ, and that of the natural depravity of all the descendants of our first parents, magnify, beyond all due bounds, the wisdom and virtue of the sages of antiquity. They represent them as men of a superior order, both with respect to mind and morals. Their prudence, patience, fortitude, and chastity, they delight to dwell and enlarge upon, nor do they fail to represent their writings, upon the whole, as little inferior to those of the prophets and apostles. The light of nature, they assert, has directed men to great lengths in both the theory and practice of religion.

Many of those, on the other hand, who do not err in matters of faith, in their accounts of the heathen, go into a directly opposite, but less dangerous extreme. They are decidedly of opinion that the heathen always were, and now are, wholly destitute of moral goodness; that their best actions are splendid sins; and that living and dying without an explicit knowledge of the plan of salvation revealed in the Scriptures, their eternal misery must be the consequence.

Truth holds a medium betwixt these opposite extremes, clearly pointing out, that though the heathen have, in all ages, been in general extremely corrupt in doctrine and morals, yet some of them have been found in every age, who feared God and wrought righteousness. These, according to St. Peter, were accepted of God, who is no respecter of persons. The Parent of Good, the common Father of mankind, in granting peculiar favours to Jews and Christians, never ceased to be the God of the Gentiles. St. Paul, in the 2d chapter of his epistle to the Romans, is decisive on this subject. Having recorded the grand truth, in verse the 6th, that God "will render to every man according to his deeds," the apostle, including the whole of mankind under the appellations of Jew and Gentile, proceeds to shew that rewards and punishments shall be indifferently distributed to them, according to their having done good or evil. "Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentile. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile. For there is no respect of persons with God," verses 9, 10, 11.

But while we reject the cruel and unscriptural notion, that God

ever placed *any* of the human race in circumstances which rendered their salvation impossible; we are, as hinted already, far from believing that the heathen in general were ever wise and religious. We have their true character, and a hideous one it is, drawn by St. Paul, in the first chapter of his epistle to the Romans.

The first part of the work before us contains an account of "the absurd notions of the heathen concerning the Deity; their abominable superstitions, and horrid cruelties." The author, after a short, but appropriate introduction, begins his work by giving a general description of the state of the Pagan world, previous to, and shortly after, the commencement of the Christian era. Our readers will be pleased by the following quotation.

"St. Paul, the first great missionary to the heathen, and who was perfectly acquainted with their mythology, affirms that 'the world by wisdom knew not God.' The Supreme Being, indeed, 'left not himself without witnesses among the heathen;' for 'the invisible things of God, namely, his eternal power and godhead, were clearly seen, being understood by the things that appear, so that they were without excuse.' The light of nature was but little improved; and we find but very few among the wisest of the Pagans who understood or avowed the unity of God. Athens, famous for its wisdom and its religion, 'the eye of the world,' 'the altar of Greece,' crowded with the temples, was peculiarly addicted to 'daemon worship,' and senseless superstitions: their altar 'to the unknown God,' was an avowal of their ignorance of the great Supreme, and affords a striking evidence of the insufficiency of unaided reason, in its most improved state, to obtain a true knowledge of God; and strongly proves the absolute need of a Divine Revelation to make men wise unto salvation. Indeed, while they professed themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things.

"Some of the philosophers, it is true, occasionally uttered noble and grand sentiments concerning the Divine Being; 'some rays of light shine forth in their writings, but they are from the midst of a thick darkness. They are blended with principles unworthy of a Deity, and destructive of virtue. Thus Plato, who sometimes discoursed excellently of the divine nature, constantly lost the path he had entered on, and wandered back to his former state of darkness. Truths, to the wisest Pagans, were like lightning in a tempestuous night to a lost traveller, which dazzles for a moment, but proves of no real service to direct him.'

"St. Paul accuses the wise men of the world with 'holding the truth in unrighteousness;' and the conduct of the greatest philosophers proves the truth of the charge. Plato, notwithstanding his conceptions

conceptions of the Deity, ' recommends the worship of false gods, and the same sacrifices as the people offered to their idols.' Seneca, after exposing many of the vulgar errors of his day in matters of religion, yet freely allows their practice. ' All which,' says he, ' a wise man will observe as established by law ;' and after having spoken contemptuously of some of their gods, he added, ' All this ignoble rout of gods, which ancient superstition has amassed together, we will so adore as to remember that the worship of them is rather a compliance with custom than material in itself.' On which St. Austin observes, that ' he worshipped that which he censured, he did that which he had proved wrong, and adored what he found fault with.' It is also well known that Socrates, though condemned to death for contemning the gods, and making light of the religion of his country, ordered a cock to be sacrificed to the daemon Esculapius, immediately before his death. The little light which those men obtained concerning God, was borrowed, or rather stolen without acknowledgment, from Revelation: but it was not sufficient to separate them from idolatry, or lead them to true religion and virtue. With all their fine sentiments, the best of them all taught the most prodigious errors and abominable vices," Pages 4, 5, 6.

The following passage, which we transcribe from page 10, ought to produce in us the double effect of pity for the heathen, and gratitude to God for the gospel.

" Plato, in his second Alcibiades, which he inscribes, of *prayer*, makes it his business to prove, that we know not how to manage prayer, and therefore thinks it safer to abstain from it altogether. Alcibiades is going to the temple to pray, Socrates meets him, dissuades him, and proves his inability to manage the duty; of which he is at length convinced: Whereupon Socrates concludes, ' You see,' says he, ' that it is not at all safe for you to go and pray in the temple—I am therefore of opinion that it is much better for you to be silent—and it is necessary you should wait for some person to teach you how you ought to behave yourself, both towards the gods and men.' To which Alcibiades said, ' And when will that time come, Socrates? And who is he that will instruct me? With what pleasure should I look on him!' To which he replies, ' He will do it who takes a true care of you. But methinks, as we read in Homer, that Minerva dissipated the mist that covered Diomedes, and hindered him from distinguishing God from man, so it is necessary that he should, in the first place, scatter the darkness that covers your soul, and afterwards give you those remedies that are necessary to put you in a condition of discerning good and evil; for at present you know not how to make a difference.' Alcibiades says, ' I think I must defer my sacrifice till that time.'

Socrates

Socrates approves; 'You have reason,' says he; 'it is more safe so to do than run so great a risk.'

In this conversation we discover, as might be expected, a mixture of truth and error. In page 15, we find a just and well written account of the evils consequent on polygamy and divorce, so very prevalent among the heathen. "The first of these, it is known, prevailed, and does at this hour prevail, through almost every region of the eastern world. The other was allowed for the most trivial causes, and exercised with the most wanton cruelty, in the latter ages of Rome, not only by the worthless and profligate, but by some of the most distinguished characters in the republic. Among many others, Cato minor, Cicero, and Augustus, were highly culpable in this instance. But the brutal inhumanity of Pompey towards his wife, almost exceeds belief, and drew after it a long train of the most tragical consequences. For the sake of connecting himself with Sylla, he repudiated his wife Antistia, and married Æmelia, the daughter-in-law of Sylla, and then living with her husband. Antistia's father had before been murdered on account of his attachment to Pompey; and her mother, shocked at the cruel treatment of her daughter, destroyed herself."

Christianity, by absolutely prohibiting polygamy, and by forbidding divorce, in all instances, save that in which the offending party dissolves the marriage bond, contributes much towards the peace and comfort of both civil and domestic life.

Mr. Burder, through several pages, gives an account of Pagan cruelty, in the murder of infants; in the burning alive of elderly widows, by the Greenlanders; in the inhuman treatment of slaves, and the cruel treatment of captives. Speaking of the treatment of slaves in the time of pagan Rome, Mr. B. observes, page 19, "In general they were exposed to every evil that the most wanton tyranny could inflict. They were subject to the cruelty, not only of their own masters, but of every one that met them. 'They had no place to flee unto, and no man cared for their souls.' Their evidence was scarcely ever taken but by torture. If their master happened to be murdered in his house, every slave in the family was frequently put to death; even those that were confessedly innocent. Nay, they were sometimes made the sacrifice of a youthful frolic, and murdered in the streets and roads, by thousands, for amusement."

To those who boast the dignity of human nature, when untainted by Judaism or Christianity, we recommend a perusal of what Mr. B. says (page 25, &c.) concerning human sacrifices among the heathen; impious and cruel ordeals; and druidical superstitions.

The following extract of a letter from Peter Kluge, Missionary among the Delawares, on the river Wabash, dated April 1, 1806, will

will give our young readers some idea of Indian barbarity; and will also, we trust, excite gratitude in the hearts of all our readers, for the great blessings of civilization and good government. It is proper to notice here, that Mr. Kluge was one of the Moravian brethren, who, with some of his Christian friends, resided in a little settlement sufficiently convenient to the Indians, on the River Wabash.

“DEAR BROTHER,

“April 1, 1806.

“Since my last, our situation here has become more precarious than ever; and, indeed, we have been in such perplexity and distress, that we have never before experienced any thing like it. In February last, all the Indians in this district were summoned by their teachers, or lying prophets, to assemble on the Woipikamink, to hear the foolish stories, fabricated by these emissaries of Satan, of pretended visions and revelations received from God. Among these teachers was a Shawano, an arch impostor. The Delaware tribe received him with great cordiality; and resolved to have a grand council, to root out all witchcraft and poison-mixing, and by fire to extort confession from all those whom he should accuse; and whoever would not confess, should be hewn in pieces and burnt. With a view to execute their horrid purpose, the young Indians got together, chose the most ferocious to be their leaders, deposed all the old chiefs, and guarded the whole assembly, as if they were prisoners of war. The venerable old chief, Tettepachsit, was the first whom they accused of possessing poison, and of having destroyed many Indians by his art. When the poor old man would not confess, they fastened him with cords to two posts, and began to roast him at a slow fire. During the torture, he said that he kept poison in the house of our Indian brother, Joshua. Nothing was more welcome to the Indians than this accusation; for they wished to deprive us of the assistance of this man, who was the only Christian Indian residing among us. They had frequently sent him invitations to attend their heathenish festivities; but he would never accept of them. His answer was, ‘You know that I am a believer of the true God: I therefore can have no fellowship with you in your wicked works. Do you as you please, but leave me to serve the living God.’ This answer displeased them much; and on March 13, they sent seven wild Indians, with painted faces, to our settlement, and took Joshua away by main force.

“On the 15th, the following account was brought: that Joshua was presented to the old chief, who frankly confessed, that he had accused him merely to satisfy the enraged multitude, and to escape from the torture; for that Joshua well knew that he had no poison. Joshua was now pronounced not guilty; yet they would not permit

mit him to return; but insisted on his remaining with them, till the Shawano should arrive. When the Shawano was asked about Joshua, he indeed declared that he had no poison, but that he was possessed of an evil spirit, by which he was enabled to destroy other Indians.

"On the 17th, our distress and fear, concerning the fate of our poor Joshua, rose still higher. We were stunned with horror, when on that day we saw ten of the most savage Indians, with faces painted black, conducting poor old Tettapachsit. Soon after, they kindled a fire close to our place; and having given the aged chief a blow on the head with a war-hatchet, they threw him alive into the flames, and diverted themselves with the miserable cries and convulsions of the poor dying man.

"On the 18th, Brother Luckenback, on his way to an Indian assembly in order to plead the cause of poor Joshua, was informed by an Indian, that the day before he had been thrown into a fire, after having received two cuts of a hatchet on his head.

"Some days after, we were informed that Joshua had spoken a great deal at the place where he was murdered, in a language not understood by the Indians; which led us to suppose that he had directed his prayers to the Lord in the German language."

Thus died poor Joshua, a victim to the relentless fury of barbarous Indians.

The following account, given by Father Martin, a Jesuit Missionary in Madura, affords a striking proof of the degraded state of morals among the Hindoos. Is not the cruel practice, an instance of which it details, worthy of the interference of that enlightened legislature which has abolished the traffic in human blood. Surely, to prevent murder can never, in the eyes of reason or religion, be reckoned undue interference with the affairs of tributary princes.

"The prince of Marava dying in 1710, his wives, to the number of forty-seven, were burned with his corpse in the following manner: They digged a deep ditch without the town, and in it erected a pile of wood, on the top of which the deceased was laid, richly clothed and adorned; when they had set this on fire, with a world of ceremonies performed by the Brahmans, that company of unfortunate women appeared, covered with jewels, and adorned with flowers, like so many victims designed for the sacrifice. They walked several times about the pile, the heat of which was perceived at a great distance. The chief of them having addressed the successor of the late prince, resigned the dagger of the deceased into his hands, who took it without shewing the least sign of grief or compassion. 'Alas!' said she, 'what further comes of all human happiness? *I am sensible I am throwing myself headlong into hell!*' These words struck all the spectators with horror. She had a Christian woman in her service, who frequently conversed with

her concerning the truths of revealed religion, in order to persuade her to embrace Christianity; but without success. She having spoken thus, boldly turned her face to the pile, and calling upon her gods, flung herself into the midst of the flames. The second of these women was the sister of Raya, a prince of the blood, who assisted at that detestable ceremony. When he received the jewels from his sister, with which she was adorned, he broke out into tears, embracing her most tenderly: she seemed unmoved at it, and with a resolute countenance, looking sometimes at the pile, and sometimes at the assistants, cried, with a loud voice, 'Sheeva, Sheeva!' which is the name of one of her idols, and threw herself into the flames. The other women followed her soon after; some of them appeared composed, and others were cast down and bewildered. Whatever intrepidity some of these women discovered at first, yet, as soon as they felt the flames, they roared in a most dreadful manner; and, tumbling over each other, strove to gain the brim of the pit, but in vain; for the assistants prevented it by throwing upon them large pieces of wood. The next day, the Brahmans gathered their bones, which they threw into the sea. The pit was levelled, a temple built on the spot, and the deceased prince and his wives reckoned among the deities."

(To be concluded in the next.)

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

Rev. Sir,

IT is with peculiar pleasure that I here present you with a portrait of the venerable and holy Apostle, John, drawn by no less a master than the celebrated and much lamented PORTEUS, late LORD BISHOP of LONDON, whose praise is in many churches, and, who is now with him whose character he here delineates, shining in the firmament of heaven as a star of no ordinary magnitude. Being persuaded that you will furnish it with a page in your valuable work,

I remain, Rev. Sir,

Your's most sincerely,

Kettering,
Nov. 18, 1811.

W. CONSTABLE.

REMARKS ON THE CHARACTER AND WRITINGS OF ST. JOHN THE EVANGELIST.

"THAT which principally attracts our notice in the writings of St. John, and his conduct, is, a simplicity and singleness of heart, a fervent piety, an unbounded benevolence, an unaffected modesty, humility, meekness, and gentleness of disposition. These are evi-

dently the great characteristic virtues that took the lead in his soul, and break forth in every page of his Gospel and his Epistles. St. John's affection for his departed master and friend did not terminate with his life. It was continued after his crucifixion to his memory, his character, and his religion. After a long life spent in teaching and suffering for Christianity, St. John concluded it with a work of infinite utility, the revival of the three Gospels already written by other disciples of Jesus Christ, and the addition of his own, to supply what they had omitted. With this view principally he gives us several of our Saviour's discourses with his disciples, which are no where else to be met with; and it is very observable that these, as well as the many other occurrences of his life, which he introduces as supplemental to the former evangelists, are such as set his beloved master in the most amiable point of view. Of this kind are our Saviour's discourse with the woman of Samaria; the cure of the infirm man at the pool of Bethesda; the description of the good shepherd and his sheep; the affecting history of Lazarus; the condescending and expressive act of washing his disciples' feet; his inimitably tender and consolatory discourse to them just before his suffering; his most admirable prayer on the same occasion, and his pathetic recommendation of his people to St. Peter after his resurrection. These passages are to be found only in St. John's Gospel, and whoever reads them with attention will discover in them plain indications of a Heaven-directed hand.

“Our Saviour has assured us, that he will consider every real Christian as united to him by closer ties than even those of friendship. This assurance is given in one of those noble strains of eloquence, which are so common in the Sacred Writings. Our Lord, being told that his mother and his brethren stood without, desiring to speak with him, stretched forth his hands towards his disciples, and said, ‘Behold my mother and my brethren! For whosoever shall do the will of my Father, who is in heaven, the same is my brother, my sister, and my mother.’”

To the Editor of the Methodist Magazine.

HAVING lately had the Sermons of the Rev. Edward Cooper, put into my hands, I read them with pleasure and profit. They appear to me to display considerable soundness of judgment, unaffected piety, neatness of style, and perspicuity of language. At the same time, I felt grateful to God for raising up another “late fellow” of a college in Oxford, to write so explicitly upon “The leading doctrines of the Gospel.” An Extract from his Sermon on Justification, I here inclose for the benefit of those who peruse the

the Methodist Magazine; and, with the exception of a very few passages, I cordially recommend both the volumes to them, as containing much valuable matter.

Gainborough, Oct. 31, 1811.

JOHN DONCASTER.

SCRIPTURAL STATEMENT OF THE DOCTRINE OF JUSTIFICATION.

ROMANS iii. 21, 23, 25, 25, 26.

THE leading design of St. Paul in this part of his epistle, is to explain and illustrate the great doctrine of Justification. The apostle, having proved the universal guilt both of Jews and Gentiles, and consequently the impossibility of their justifying themselves before God, introduces that comprehensive description of the method by which God, in the very act of justifying the ungodly, proclaims his own essential righteousness, the method revealed in gospel, to which I purpose to lead your attention.

The grand and sole object of the gospel, considered with respect to mankind, is to provide suitable means of deliverance, out of that state into which sin has plunged the human race. This state may be contemplated as two-fold; as a state of guilt, and as a state of corruption. A state of guilt, which exposes the sinner to the penal consequences of sin: a state of corruption, which incapacitates for the enjoyment of heavenly glory. This is a distinction which, for the sake of precision, in discussing doctrinal subjects, cannot be too frequently pointed out, and too constantly kept in view: a distinction, for want of proper attention to which, much ambiguity and misunderstanding in discussions of this nature continually originate. Not adverting with sufficient clearness to this two fold state of the sinner, persons have confounded the means provided for delivering him from the punishment of sin, with those devised for delivering him from the power of it. They have not preserved that due discrimination between the sinner's justification and his sanctification.

Let it then be plainly premised, that justification has respect to the sinner, solely as he is *guilty*. Sin is the transgression of the divine law, which denounces vengeance on those who violate it. The sinner no sooner transgresses the commandment, than he becomes subject to all the penal consequences of transgression. Execution may, for a season, be deferred: but sentence is gone forth, and merited punishment finally awaits him. What that punishment, what that sentence is, the Scriptures fully state. "The soul that sinneth, it shall die."—"The wages of sin is death:" an eternal separation from the presence of Him, in whose favour is life: the everlasting destruction of body and soul in hell, "which is the second death."

Here

Here then the nature and importance of the doctrine under consideration are easily discerned. Justification includes a complete absolution from all these penal consequences of sin. It implies a transition from this state of guilt and wrath, to a state of grace and pardon; nay, not to a state of grace and pardon only, but to a state of perfect reconciliation and acceptance. The sinner being justified, has peace with God. Not only are his sins *that are past*, so entirely remitted, that in the expressive language of Scripture, "they shall be remembered no more;" but, though unrighteous in himself, he is treated as if he were righteous. He is invested with all the privileges to which a righteous person would be entitled. No longer accounted a transgressor of the divine law, he is adopted into the family of God. Such is the glorious change which justification effects in the state of a sinner. His guilt is removed. His person is accepted. His reconciliation with his offended God is accomplished.

Can any more interesting subject be submitted to our consideration, than a discussion of *the means*, by which this glorious change is produced? To this discussion let our thoughts be now directed. *The righteousness of God*, or that method which the gospel reveals for the justification of a sinner, may be collected from the several leading particulars stated in the text.

1. The righteousness of God is *without the law*. Taken in conjunction with the preceding verse, and with the whole of the apostle's argument throughout the former part of this epistle, the law here must be understood primarily to imply the moral law, by which is *the knowledge of sin*: though so far as the Jewish people were concerned, the ceremonial law, which was to them a revelation of the divine will, may be also included. But the righteousness of God is *without the law*. The justification of a sinner has no connection with his own personal obedience, either to the moral or the ceremonial law. The very idea of a transgressor of the law being justified by his *past* obedience to the law, is a palpable absurdity, and a contradiction in terms. While his *future* obedience not only is the effect, and therefore cannot be the cause of his justification; but being at the best imperfect, itself stands in need of forgiveness, and consequently must for ever be excluded from the office of justifying.

2. The righteousness of God is *freely by his grace*. The very notion of grace necessarily excludes all intermixture of works. It is not bestowed as a *reward* for any past performances, nor does it look forward for a *compensation* for future obedience. God justifies the sinner freely: imputes to him righteousness without works.

3. The righteousness of God is *through the redemption that is in Jesus Christ*. While God justifies the sinner, in the very channel

by which He communicates this blessing, He makes full provision for the honour of his own perfections. He *sets forth a propitiation*, which proclaims, in the most signal manner, his awful justice, holiness, and truth. He sends his own Son into the world, to bear their sins in his own body on the tree: and thus to make his soul an offering for sin. With this sacrifice, God declares himself well pleased; and, for the sake of his incarnate Son, bestows remission of sin, the gift of righteousness on his creatures. This is *the redemption which is in Jesus Christ*; this is the ransom paid for sinners, the *meritorious cause* of the sinner's justification. We are *justified by his blood*.

4. The righteousness of God is *by faith of Jesus Christ, unto all, and upon all that believe*. Faith is that previous disposition requisite, to which the promises are made. *All that believe are justified from all things*. Hence the righteousness of God is so frequently called *the righteousness of faith*; *the righteousness which is of God by faith*. Indeed, if justification be not by works, it must be by faith. *Therefore*, argues the apostle, *it is of faith that it might be by grace*. For what is the faith here meant, but a cordial acceptance of the proffered mercy, a hearty acquiescence in this revealed method of justification. The gift of righteousness is freely offered to all. Faith is the hand which receives, applies, and appropriates the gift.

5. The righteousness of God was *witnessed by the law and the prophets*. This method of justifying the sinner was no new discovery. It was now *manifested*. By the preaching of the gospel, the knowledge of it was more clearly revealed, and more widely diffused. But from the first intimation of mercy, the way of reconciliation between God and the sinner had ever continued the same. The promise of the seed of the woman which should bruise the serpent's head, virtually comprehended the substance of that doctrine which the apostle, in this passage, so fully unfolds. *Abraham believed in the Lord, and it was counted to him for righteousness*. The rites and sacrifices of the ceremonial law, represented and pre-figured the same method of justification. The offerers, by typically transferring their guilt upon the innocent victims, were taught to look for remission and acceptance by faith in the blood of that Lamb of God, who should take away the sin of the world. Such, my brethren, is the righteousness of God. Such is the method, which infinite wisdom has revealed for the justification of a sinner; a method, at once so reasonable and excellent in itself, so conducive to the glory of God, so accommodated to the necessities of man, that it challenges universal acceptance, and leaves the sinner, who rejects it, without excuse.

THE WORKS OF GOD DISPLAYED.

ON SUMMER.

"These are thy glorious Works, PARENT OF GOOD,
ALMIGHTY! Thine this universal frame.
Thus wond'rous fair, THYSELF how won'drous then."

MILTON.

To the Editor of the Methodist Magazine.

Dear Sir,

THE following reflections were formed at the request of a friend, and are now submitted to your inspection. Should they find their way into your superior Miscellany, you will probably hear again, from,

Dear Sir,

High Wycombe,
April 11, 1812.

Your's, with much respect,

JOHN PYER.

HOW delightful, transporting, and cheering is this blessed season of the year! And what exquisite beauty and grandeur now diffuse themselves through created nature, and spread a lovely mantle upon the face of our world! With mingled emotions of gratitude and pleasure, we adore the munificence of that Being, whose prolific hand produces this variety of blessings which salute our eye, and attract our attention every where. The beauties of Spring have appeared, and, by their appearance, rejoiced our hearts, and prepared us for the contemplation of those superior blessings which now surround and charm us. Nature teems with an infinite variety of good, and the glories of the season naturally tend to provoke our gratitude and excite our praise. The hills, the dales, the valleys, present us with their various productions for the support of man and beast, and unequivocally declare, how extensive is God's compassion! How amazing his love! How unbounded his goodness! How unlimited his mercy! and how uncircumscribed his power!

How rejoicing the appearance of the fields! With indefatigable industry, and tedious toil, the patient husbandman opened the bosom of the earth, cast in the precious seed, and patiently waited for the former and latter rain. His meadows awakened his attention, excited his solicitude, and shared his diligence. With the lark, he hailed the morn, with the laborious beast, he pursued the duties of the day, till, fatigued by labour, with the lamb, he sweetly retired to rest. God blessed him, God preserved him, and now God is about to reward him. Behold the fruits of zealous care and watchful perseverance! While some, covered with morn or evening dew, thrust in the sharpened steel and level the field, others, with brawny arm, brandish the fork and toss the fragrant hay,

hay, while the fervid sun by its director rays, prepares it for its destined place, and tips, with golden bronze, the ridges of the hills.

At this season, how inviting the lonely retreat, the pleasant shade, or the entwined bower. Here, delightfully retiring on beds of jessamine, we inhale ten thousand sweets, and regale the fancy with multifarious productions, transporting enchantments, and odorous perfumes. Here the feathered songsters pour forth their sweetest melody, hymning, with increasing ardor, the praises of heaven, and warbling the glories of their great Creator. The vaulted sky appears deeply tinged with a lovely blue, and while we gaze upon its beauty, we feel our minds impressed with sublime ideas respecting the heavenly Architect, while our souls, filled with the spirit of devotion, approach the footstool of heaven, and adore, with ineffable delight, the Author of all. At a distance, the silver coloured clouds make a majestic appearance, and farther still the blackness of the sky portends some fertilizing shower, or bespeaks the fulness of the evening dew. The thirsty ground, with mouth extended wide, stands ready to absorb the pearly drops, and the drooping flowers linger for the return of the refreshing vapour. Now the gentle breeze wafts new delights, and the precious dainties of the lovely garden demand our careful examination, and inspire our hearts with the spirit of praise. Here nature, decked with an infinite variety of colours, enrobed in her choicest vestments, pours forth ten thousand odours, and breathes a multitude of delicious exhalations. There, the meandering rill, stealing over the scattered pebbles, pursues its way, or, silently and smoothly by the sunny bank, glides to its former source. Here, the harmonious birds awake our tenderest emotions. There, the prancing animals excite our inquiring wonder. Here, the rushing cataract strikes our astonished minds. There, the fragrant flowers fill us with exquisite rapture. Here, the salubrious air produces sublime pleasure. There, the shady bower invites our devotion. And there, the extended skies lift us up to God! But the paler orb begins to display her silver lustre, and the brighter luminary gilds the western sky. 'How majestic his retirement! How glorious his departure! Tinged with radiant gold, the ambient clouds attend his path, and delightfully walk with him through the expanded heavens. With delicious colours, exquisite beauty, and beatific joys, he marks his track, and with the most charming grace nobly retreats to visit other climes, and to shed inexpressible glories on unexplored regions, on unknown worlds. Here then, lost in astonishment, I gaze and wonder! I wonder and gaze! But I reflect! Do not these things teach me some useful lessons, and may I not collect

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from them some instruction, which, if attended to, will prove to me a source of comfort, joy, and peace?

1st. Let us then, while reflecting on these created excellencies, be taught to adore their Alpha and Omega, their Author and end. Great is his name, unsearchable his nature, "and his ways are past finding out." Who can vie with his glory, stand in competition with the infinity of his power, or successfully imitate the productions of his hand? Who ever explored the depths of his mercy, scanned the height of his wisdom, reached the length of his goodness, or comprehended the breadth of his love? Who ever raised themselves up against his exalted hand, or defended themselves against the puissance of his eternal arm, or, joining in combat with him, proved victorious? A word of his power, peopled the regions of heaven with myriads of happy spirits! A word of his power, turned rebellious angels into eternal devils, and doomed them to endless destruction, in the blackness of darkness for ever! A notification of his will produced unnumbered worlds with all their various appendages and inhabitants! An exercise of his grace delivered guilty man from a quick descent into perdition; and an exertion of his love accomplished the redemption of sinners, and exalted a world to God! Bow then, O my soul, bow as in the dust before him, inwardly feel thy heart expanded with sentiments of adoration and love, outwardly express the sentiments thus inwardly felt, and ever let thy heart and thy lips humbly cry, "Not unto us, not unto us, O Lord, but unto thy name be all the glory!"

2d. While contemplating this season, let us consider the debt of gratitude we owe to God. Does this omnipotent Jehovah, this glorious Lord of heaven and earth, exercise his infinite skill from day to day, and year to year, for my comfort and convenience? Does he, by his goodness, provide this rich variety of blessings for me, and does he give me a capacity for their reception and enjoyment? While I am pursuing my ordinary business, conversing with my friends, making myself happy with my family, or in the dead of night, taking my refreshful repose; while I am thus engaged, does he watch my gardens, observe my meadows, attend my corn, sending the gentle shower, the moistening dew, and then, the genial beams of the effulgent sun? And in all this has he more especially an eye to my happiness and welfare? O then, let me praise this unseen, unequalled benefactor! Let my soul ever feel a sense of gratitude to the Parent of all Good, and as the surest proof of my thankfulness, let me hereafter do all with a single eye to his glory. May I consecrate my person, my services, my time, my talents, my all to him, thus unequivocally exclaiming, "Bless the Lord, O my soul, and let all that is within me bless his holy name: Bless the Lord, O my soul, and forget not all his benefits."

3 d. While

3d. While viewing these beauties, let us look forward, and be reminded of that eternity of glory prepared for us. When surrounded with wealth, honour, affection, esteem, happiness, and friends, we are too apt to set our hearts upon them, and are almost ready to desire no other bliss, no other heaven. This is a fatal mistake, which many have too readily made, and too steadily pursued, to their confusion and eternal shame. Let us then learn an useful lesson from their sad experience, and ever bear in mind the instability of worldly happiness, and the unsatisfying nature of terrestrial good. The grandeur we view, the glories we behold, the beauties we discover, the delights we perceive, together with all the happiness arising from our enjoyment of them, these must all pass away, and moulder into dust. These things will wither, fade, and die, and speedily be succeeded by Winter's icy reign. Alas! how unstable is sublunary good! just as we began to taste the blessings of spring, the scorching summer approached, and now that retires, leaving us in prospect of barrenness, dissolution, and distress. See then, O my soul how transitory all earthly pleasure is, and look, only look for satisfactory delight beyond the grave. Exercise faith in the atonement of thy blessed Redeemer, thy glorious Emmanuel; and this faith, penetrating the veil of flesh and blood, looking farther than the boundaries of time, will discern angelic joys, descry a world of supreme felicity, and present thee with happiness suited to thy nature, constitution, and capacity. Here thou wilt possess sublime pleasure, ineffable glory, everlasting honour, and endless bliss! Here, transformed into the image of thy Saviour, thou wilt gaze on his wondrous perfections, admire his infinite excellencies, behold the eternal trophies of his matchless grace, and with all the blood-bought throng cast thy crown before his throne, and with them triumphantly join in crying, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever, Amen."

THE PROVIDENCE OF GOD ASSERTED.

AWFUL DEATH OF A PERSECUTOR.

To the Editor of the Methodist Magazine.

Dear Sir,

I believe the following short account to be strikingly illustrative of the words of Solomon: "The wicked shall fall by his own wickedness." If you think it worthy of a place in your useful Miscellany, its insertion will oblige,

Spilby,

April 7, 1812.

Your's most respectfully

B. SHAW.

SINCE I came to travel on this Circuit, a Chapel has been erected by the Methodists of Toynton, a village not far from Spilsby, in Lincolnshire. When the materials for building were prepared, and laid in a proper place for the convenience of those who were to erect the chapel; a certain extremely wicked man in the town, who saw those materials lying by the way-side, swore he would not go on that road, "because of them."

The chapel being erected, and a day appointed for its being opened, the same person swore, when hell's hole should be opened, (as he was pleased to call the chapel) he would procure a barrel of ale, which he would take to the door of one of his companions who lived near the chapel, where himself and others would sit and drink, and not only so, but they would also curse, and swear, and ridicule all those who should come to the opening of the chapel. "But God judgeth the righteous, and he is angry with the wicked every day. If he turn not, he will whet his sword; he hath bent his bow, and made it ready; he hath also prepared for him the instruments of death." "He ordaineth his arrows against the persecutors." "He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealings shall come down upon his own pate."

This persecutor of God's people was seized by a severe affliction, and cast on a bed of languishing: the time drew near for the opening of the chapel, when he had thought to have been preparing to ridicule the followers of Jesus: but, alas! at that time he was tortured with pain, and was taking rapid strides to the chambers of the grave, through a gloomy passage. His eyes sink—his breast swells—his feet die—his vital pulse ceases to beat, and his blood to flow. A deadly numbness seizes his frame, and stupifies his once active limbs; the bitter arrow of death which had been fitting to its string, stuck fast in his heart: and, to the astonishment of those who knew him, (especially those who had remarked his words) that, very morning on which the chapel was opened, his soul was torn away, and his body left a lifeless corpse. Thus it appears, "that evil doers shall be cut off; for yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be," Ps. xxxvii. 10.

Reader, remember,

"What scenes of horror and of dread,
Await the sinner's dying bed!
Death's terrors all appear in sight,
Prefaces of eternal night.
Tormenting pangs distract his breast,
Where'er he turns, he finds no rest:
Death strikes the blow, he, groaning, lies,
And, in despair and horror, dies!"

THE GRACE OF GOD MANIFESTED,

IN A BRIEF MEMOIR OF MRS. ALLEN, OF MACCLESFIELD.

MRS. SARAH ALLEN, was born in the neighbourhood of Macclesfield, about the year 1774. For the first twenty years of her life, she continued to neglect the great salvation, and to refuse those invaluable blessings, which are offered to sinners in the Gospel of our Lord Jesus Christ. Afflictions, sanctified by the grace of God, were the means of her conversion. When about twenty years of age, she had a severe fever, during which she was visited by some pious persons, who endeavoured to shew her the necessity of pardon and regeneration, and the way of obtaining salvation by faith in Christ. Their endeavours were not unsuccessful. She was deeply convinced of sin, and felt that she "must be born again, or die to all eternity." On her recovery, this conviction continued and increased; and she brought forth "fruits meet for repentance." Worldly companions and worldly vanities, she from that period abandoned; being taught by that grace, which she now received, "to deny ungodliness and worldly lusts," and to seek a manifestation of the forgiving love of God, as the one thing needful; as essential to her safety, comfort, and holiness. In a short time she found, in the way of prayer and faith, the blessing which she earnestly sought. She was enabled to believe the promises made in the Scriptures to mourning penitents, and to claim a personal interest in the atonement and mediation of our Lord Jesus Christ. The Spirit itself bore witness to her spirit, of her acceptance in the beloved; and being justified by faith, she had peace with God, through him who had loved her, and given himself for her. In this glorious liberty of the children of God, our dear friend continued generally to walk, from the period when she first received it, to that of her removal from earth to heaven. Her faith, indeed, was not unfrequently assailed by temptation; and her natural diffidence often restrained her from that bold and explicit *profession* of her christian enjoyments, which she might safely and truly have made. But, though often painfully sensible of her unfaithfulness, and of the deficiencies of her experience, she could still, on examination, habitually recognize her interest in the divine mercy; and faith, even when weak, ultimately prevailed over unbelief; so that she rejoiced in Christ Jesus, while she had no confidence in the flesh. And as she thus *maintained the faith*, though sometimes with a trembling hand, she evinced its genuine derivation from God, by producing those fruits of righteousness, which are by Christ Jesus to his praise and glory. There was scarcely one of the christian graces or virtues, which, so far as her private sphere of action would admit, she did not more or less exemplify; and in many of them, she excelled among the excellent.

She

She truly loved God, who had first loved her, and was habitually influenced by a desire to please him, and to be found doing his will.

She loved the Word and Ordinances of God, and was exemplary for her zeal, her diligence, and her regularity in attending the Public Means of Grace.

She loved the Cause of God, and was sincerely anxious for its prosperity. The interest of religion she felt as her own; she mourned when it languished or declined; she rejoiced when it flourished and prevailed.

She loved the People of God, with a pure heart fervently. They were the people of her choice and affection. None could ever say with more sincerity, "I am a companion of them that fear thee; the saints, the excellent of the earth, in them is my delight." The Methodist Society at Macclesfield, to which she was closely united, had not, I am bold to say, a warmer friend, or a more valuable and faithful member.

She loved the ministers of God, and esteemed them highly for their work's sake, and for their Master's sake. Many of those, whose lot has been cast from time to time in Macclesfield, will for ever love and venerate her memory. She was unwearied in her efforts to promote their comfort; and by a thousand kind offices and friendly attentions to them and their families, especially in seasons of affliction and sickness, strengthened their hands in God, and encouraged them in the work of the Lord. By them, her name will never cease to be remembered with emotions of esteem, gratitude, and tender regret.

To her *humility* I have already alluded. She literally accounted herself the least of all saints; and entertained the meanest and most abasing views, both of herself and of all she did. So persuaded was she of those better things which were yet before her, and so sensible of the need of further attainments in religion, that she scarcely allowed herself to enjoy, with becoming satisfaction, the great things which God had already done for her.

Universal benevolence was, perhaps, the characteristic and governing principle of her mind. I never knew a person, who, *with only the same means and opportunities*, did so much good. Had her ability been according to her inclination, she would have equalled in kindness to the suffering and distressed, of every description, those who have most excelled in these godly exercises. She was indeed "proved by the *ends of being* to have been;" for I verily believe there was not a day of her life in which she did not strive to do some good; to lessen in some way the sum of human sorrow, and increase the mass of human happiness. Yet her benevolence was not of the noisy and conspicuous kind, but remarkably silent and unostentatious. Without shew and without bustle, she was continually

tinually ministering to the welfare of those whom Providence placed within the sphere of her activity. She lived not to herself, but for others.

In her religious character, she was *sincere, devoted, and consistent*. In her private approaches to the throne of grace, her fervour of spirit was sometimes truly exemplary and edifying, though she suspected not that any person had the means of observing it.

She was remarkable for the solemn views which she entertained of things unseen and eternal. Often did she express to her friends her anxious concern to be found ready for her final change; and her holy solicitude to avoid the guilt and ruin of such as content themselves with a christian name and profession, without christian experience and practice.

The affliction, which terminated in her death, was singularly painful in its attendant circumstances; but in patience she possessed her soul; and honoured in her death the religion which she had adorned by her life.

The following *specimens* of her dying feelings and expressions are extracted from an account, which was drawn up by a female friend who was much with her during the last week of her earthly pilgrimage.

“On Monday, June 11, the words of my dear friend were as follows: ‘I have had a poor day; but the Lord supports me.’ I said, ‘And he will support and keep you.’ She said, ‘He will. I desire nothing so much as that his will may be done in me and by me; and that I may lie in his hands as clay in the hands of the potter, that he may mould and fashion me after his own pleasure: whether for life or death, his will be done. If it had been the will of the Lord to have spared me a little longer, on account of my dear husband and child, I should have been glad, but his will be done!’—On Tuesday, she wished to be raised up, and whilst we were holding her, I thought her asleep, but it appeared she was engaged on the best subjects. She suddenly exclaimed, ‘It was not the righteous, but sinners, that Jesus came to save. I have been a poor, unprofitable servant. Lord, help me, and save me!’ Here she rested a little, and then said, ‘But I will lay claim to thy promises; they are all mine! Glory be to God! Glory be to God, he does all things well!’ On Saturday, she was very low in body, and not able to speak much; but prayed that the Lord would never leave nor forsake her; and said, ‘He will be with me in the valley and shadow of death; his rod and his staff shall comfort me.’—On Sunday, June 17th, her last day on earth, she dozed much, but she awoke quite sensible and recollected. At night, being with her in the room alone, pressing my hand in her’s, she said, ‘My dear Mrs. B., pray for me that patience may have its perfect work in my soul; and that I may be entire, lacking nothing.’ I said, ‘The Lord
has

has promised, and he will most assuredly perform in you all the good pleasure of his will.' She said, 'I feel he will;' and then added, 'Take my body, spirit, soul, only thou possess the whole!' These were the last words of my dear and dying friend to me, as she fell asleep, and continued so when I left her." On Monday June 18, 1810, Mrs. Allen died, universally esteemed and regretted.

Liverpool, June, 1811.

J. B.

ACCOUNT OF DAVID MATLEY.

Dear Sir,

THE following short memoir of David Matley, if inserted in your extensively useful miscellany, will oblige many of your constant readers.

Stockport,

May 7, 1811.

C. GLOYNE.

DAVID MATLEY was born in Altringham; his parents, I believe, were but in low circumstances in life, and from what I have been given to understand, strangers to the saving knowledge of God; but he had a pious grand-mother, who had been a member of the Methodist society many years. When he was born, she immediately took him up in her arms, and presented him to the Lord, offering her fervent prayers that he would bless him, and make him his own; and I have no doubt but in this she was heard. When he was about twelve years of age, the family was visited with a malignant fever, of which his mother died. It seems, the youth was much alarmed by this painful visitation, and began earnestly to seek the Lord to have mercy upon him; and He who hath said, "He that seeketh me early, shall find me," made himself known to him, and gave him to experience his forgiving love. Some time after this, he engaged in the sea service. Of his life, during the time that he was thus employed, I have no particular account; but from the subsequent account of his life, it is to be feared, that, like most of that profession, he lived without God in the world. How strange this appears, that sailors, who, of all men, seem exposed to most, and almost to constant dangers, should seem, of all men, the most forgetful of God, and fearless of death. This proves what a late author has justly observed, "That man is a creature of habit," and he may be so accustomed to dangers, that, comparatively, they will appear as nothing to him. When our friend returned home again, he manifested still an inclination to serve the Lord. How frequently do we find that early impressions of grace, when properly cultured, although for a time, through the prevalence of corrupt nature, and the influence of bad example, they may seem to be almost extinguished,

yet afterwards produce the best and most lasting effects. On account of this, I have sometimes thought that the sentiments of some friends respecting the religion of children have not always been the most just. They have rather discouraged tender youth; or if not, they have not encouraged them, lest they should turn to folly again. This certainly has often been the case, as many of us have painfully witnessed; but notwithstanding this, have we not frequently observed that children, who have had a religious education, and have experienced the powerful influence of grace, although for a time they wandered from the "narrow way," have been often reclaimed, and have attributed their restoration, under God, to a recollection of what they formerly enjoyed. Let us never then "break the bruised reed, nor quench the smoking flax."

Our brother, after his return, frequented the Established Church, for some time, before he went to hear the Methodists. But as they had then preaching occasionally in Altringham, he went to hear, and under a sermon preached by Mr. Wm. T., he was deeply convinced of sin again, and he again sought the Lord with all his heart, and he who regards the cries of the truly contrite, appeared to his deliverance. In believing on the Lord Jesus Christ, he was filled with peace and joy in the Holy Ghost. This salvation brought new life, and gave new energy to his soul; he was filled with the spirit of grace and supplication. He joined the society, and made the ninth member, which society is now increased to be very numerous and respectable. Such were his deep and serious piety and circumspect conduct, that in about two years he was chosen class leader, which office he discharged with great faithfulness and punctuality for twenty-three years.

Providence directed his way to Manchester, where he was faithful in his divine master's cause for some time. From Manchester he removed to Stockport. His path, from the beginning through life, was rough and thorny; his family trials were many and great. His wife had been long afflicted, and unable to help herself; he had also had ten children, and the conduct of some of these gave him great uneasiness. He himself had been heavily afflicted for some years; he had indeed a complication of disorders, which at last terminated in his death. Having had a large and afflicted family, and having to gain support for them for many years by his own labour, his circumstances were often peculiarly distressing, especially the two last years of his life; but such was his faith in the promises of God in Christ, and his firm reliance on his faithfulness, that he was never once heard to murmur. I should mention that he was a member of a benefit club; from this he received a small weekly allowance, but the rule is, that shall be only

for a limited time. He frequently thought that God would take him to himself, before the limited time expired, and the very day that the time of his receiving pay was up, after which he was to have no more, the Lord removed him from all sufferings. I visited him at different times, and found him waiting with patience for his change. His hope was truly cast within the vail; it supported his shattered bark in the midst of the last hurricane of life. He had a good report of all men, and was highly esteemed by the church of God. Thus lived and died David Matley, of whom it may be truly said, "He was an Israelite indeed in whom there was no guile."

A funeral sermon was preached for him, at the Park chapel, last Sunday evening, to a large and an attentive congregation, from James ii. ver. 5. Many seemed deeply affected, and I hope fruit will be seen after many days.

MEMOIR OF MRS. ANN ELSWORTH.

To the Editor of the Methodist Magazine.

SIR,

I AM sorry to say, that my late sister, Mrs. Mary Ann Elsworth, has left no diary behind her; but feeling a desire of perpetuating the remembrance of the righteous to future generations, I take the liberty of sending you a faint sketch of her life; the insertion of which in the Methodist Magazine will greatly oblige,

Camelford,
July 9, 1811.

Dear Sir, Yours affectionately,
W. FOWLER.

Mrs. MARY ANN ELSWORTH, was born at Collumpton, in Devonshire, about the year 1761. Her parents were zealously attached to our National Church, and the subject of this Memoir, at a very early period, was initiated into all its forms, and partook of most of its prejudices. Under the care of the most indulgent and conscientious mother, she contracted a love for morality, and from maternal example, felt a desire to worship the God of her fathers. She associated but little with the gay and the giddy, however solicited to cast in her lot among them. I remember hearing her grateful acknowledgment of God's kindness towards her, in keeping her feet from sliding in the paths of youth. She said, she was once prevailed upon to join a thoughtless party in a country excursion, but the Lord soon blasted their expectations. They had not left home more than a few minutes, before her horse, without any visible cause, fell down under her; this roused her to a sense of her danger; she inferred that the journey was not pleasing in the sight of God, and immediately bid farewell to the daughters of pleasure. Now she fled to her closet, to supplicate pardon at the hands of God, and to thank him

him for his gracious interference, and to beg that support which in future should keep her from being vanquished by temptation. She appears at this time to have experienced the drawings of the Father, but had no conception of Christ in the heart the hope of glory, and was altogether ignorant of our exalted privileges under the glorious Gospel economy.

At this period, the Methodist interest in Collumpton was at a low ebb, and many from prejudice, contempt, and shame, never entered the threshold of our chapel. She was invited, however, by a Miss D. to give the Methodist Preachers a hearing: she accepted the invitation, and was constrained to say, "These men are the servants of the most high God, which shew unto us the way of salvation." Sin was charged home upon her conscience, her prejudices were plucked up by the roots, and in her heart she said, "Thy people shall be my people, and their God my God." Her choice of religion, though prompt, was by no means rash. God had convinced her of its excellency, and she "conferred not with flesh and blood." I am happy to say, that she never lamented her choice, but that to the latest period of her pilgrimage, she cleaved to God with purpose of heart. The rays of the immaterial sun having enlightened her mind, she saw that her heart was deceitful above all things and desperately wicked. The salvation of her soul engrossed her whole attention; she breathed the spirit of prayer, and embraced every opportunity of throwing herself at the footstool of divine mercy. So great and universal was the change of her spirit and carriage, that the family began to think that she had been guilty of some secret immorality, or she never could be so deeply afflicted in her mind, nor so painfully apprehensive of anger beyond the grave.

She soon attended private prayer-meetings, and was prevailed upon to cast in her lot among the persecuted followers of the Lord Jesus Christ. This gave no small offence to those of her own household, who considered it as one of their greatest disparagements; but she had counted the cost, and was fully determined to be a disciple of Christ. Much as she loved her parents, her brethren and sisters, she loved her soul still more, and hence was perfectly willing to suffer with Christ, that with Christ she might be glorified for ever. Such as were enemies to vital godliness, did not scruple to stimulate her parents against her. I recollect, when about nine years of age, that I heard Mrs. — use the most irritating language, to induce her mother to tyrannise over the rights of conscience, and to confine her child to the Established Church. But my dear sister fled to the strong for strength, and found the Lord to be a present help in the time of trouble. Now the great Physician healed her maladies, and spoke peace to her soul, which had long been like the troubled sea. Now a new

song was put into her mouth, and she said, "O Lord! I will praise thee, though thou wast angry with me, thine anger is turned away, and thou comfortest me."

Having found the pearl of great price, Christ, in the heart, "the hope of glory," she would not eat her morsel alone: she whispered into many ears, "taste and see that the Lord is good; blessed is the man that trusteth in him." She warned the wicked of the error of their ways, and stimulated the halting in the christian course; the moralist was informed by her of the necessity of being born again, and into the hearts of the desponding she poured the oil of consolation. She was not ashamed of the gospel of Christ, for she knew it to be "the power of God unto salvation to every one that believeth." She was not ashamed of the most indigent followers of her Master, but, on the contrary, was peculiarly happy in the circles of the poor, who were chosen "rich in faith, and heirs of the kingdom, which he hath promised to them that love him." That company and that conversation which favoured most of the best things, afforded her the greatest pleasure. She spent much of her time in visiting the abodes of wretchedness and the chambers of affliction. She carefully examined into the temporal wants of the needy, and fervently prayed that those whom she visited might partake the bread of heaven. Such was her longing for the salvation of sinners, that she once said, "I would travel from Devon to London upon my hands and knees to be made useful to one soul." In fine, she trod in the steps of her divine Master, who "went about doing good." Many, with myself, will have reason to bless the Lord for ever for the spiritual blessings communicated through her instrumentality.

About the year 1789, she left home for the metropolis, and being introduced into the society and company of the Preachers, they forming a high opinion of her piety and talents, appointed her to the care of a class. She entered upon this important work with a suitable and solemn concern, and having received a charge of souls, she watched over them with unremitting vigilance, as one who must give an account. With sympathy she led diseased souls to the Great Physician, and comforted such as were weak as a bruised reed. To the presumptuous she taught the lessons of moderation, and stimulated the believer to all his privileges. She blended fidelity with affection, and endeavoured to give to every one his portion of meat in due season. In her class all absentees were remembered in her application to the throne of grace, and she embraced the first opportunity of a personal interview, to inquire into the cause of their absence, and the state of their souls. I believe she was beloved by them as a sister, a mother, and a friend. She was in the habit of going from her closet to her class, from her God to her charge. She was a woman of much prayer.

In the year 1791, she entered into the matrimonial state with Mr. John Feathers, who was also a leader in the same society, a modern Stephen, a man "full of faith and of the Holy Ghost." These being united in the Spirit of the Gospel, they, like Zacharias and Elizabeth, walked in all the "commandments and ordinances of the Lord, blameless." They were great lovers of all the means of grace; and hence, after hearing the good Word of God, they used conscientiously to retire to their closet, to harrow in, by prayer and meditation, the seeds of everlasting life. Happy would it be for our churches, were all the members of them prevailed upon to follow their example.

In the year 1794, I visited London, and took up my abode beneath their roof, where I had a fair opportunity of making my daily observations upon their conversation, spirit, and conduct; and I must say, that such crucifixion to the world; such patience under injuries; such habitual sweetness of disposition; and such liberality to the poor, and to the church of God, as they manifested, are, I believe, but rarely equalled. But, ah! how fleeting is all social comfort here below! after ten years almost uninterrupted conjugal felicity, this dear man of God died of a fever. This, to my sister, was a severe stroke, but she bowed in Christian resignation to the painful Providence, with, "Even so, Father, for so it seemed good in thy sight." Her feelings, on this occasion, as well as the dying experience of a tender partner, are best portrayed in the following letter, which she wrote to me on the mournful event.

"London, Jan. 22, 1802.

"My dear Brother,

"Grace be to you, and peace from God our Father, and the Lord Jesus Christ. By the mercy of God, I have gained strength for some days past, so that my health appears to be re-established. Oh that I may accomplish, as an hireling, my day, by living to, and for God. I see more than ever the emptiness and uncertainty of all created good. God hath afflicted me in the tenderest part, and you will agree with me, that not one widow in a hundred knows what it is to lose such a dear partner as I have lost. My gourd is withered, and I am left to lament my loss. I have often been glad that it is left upon record, that 'Jesus wept,' and that 'we have not a High Priest which cannot be touched with the feeling of our infirmities.' Tears are now become familiar to me, and I know what it is to mingle them with my daily food; yet I trust I do not murmur at the dispensations of the Almighty. I will bless the Lord who provided such an helpmate for me, and lent him to me for more than ten years. I must now give you some account of my dear husband. From the beginning of his illness he was apprehensive of danger, and expressed a sure trust and confidence

fidence in the Lord. The first day that he kept his bed, he desired me to read to him the first chapter of the 2d book of Kings; and when I had read, 'Thou shalt not come down from the bed on which thou art gone up, but shalt surely die,' he said, 'You see, my dear, known unto the Lord are all his works.' I wondered why he made choice of such a chapter, but, doubtless, it was to apprise me of his approaching dissolution, though I had not then any thought of the kind, or I might have minuted many important observations which he made, but which are now lost. He said, 'I have not followed a cunningly devised fable, but have experienced the goodness of God, being justified freely by his grace, through the redemption which is in Christ Jesus. Oh! (said he) Jesus! precious Jesus! I love thee above all things.' At another time he said, "I have been highly favoured of the Lord. Oh the sweet, sacred, sacred intimations of the love of God, and manifestations of his dear Son, which I have enjoyed! I have not only been justified by his grace, but I have known the sanctifying influences of his Holy Spirit, in that way described by dear Joseph Allein and Mr. Fletcher.' Then looking at me, he said, 'I am not boasting, my dear, but I speak it with humility, and to the glory of God; and now I have told you how good the Lord is, compose your mind, and comfort your heart in Him.' This was his daily, and I may say hourly exhortation. At another time he said, 'I am looking to the Lord, and there you must look. I am passive in the hands of the Lord, having no desire for life or death.' When his class met, he sent his love to the members of it, telling them that he had preached Christ to them as the only foundation for happiness and heaven; and he intreated them to make sure work for a better world. I can write no more, but that, I am,

"Your affectionate sister,

"M. A. FEATHERS."

Our dear brother chose that spot for his interment where God was pleased to speak peace to his soul. "Let me hear," said he, "the Judgment trumpet, where I first heard the sound of salvation." There his flesh now rests in hope, in sure and certain hope, of the resurrection to everlasting life, through Jesus Christ our Lord; "who shall change our vile body, that it may be fashioned like his glorious body, according to the mighty working whereby He is able even to subdue all things unto himself."

My dear sister now appeared in all the weeds of widowhood, but her Maker was her husband, and in her fainting seasons cheered her drooping spirits with the richest cordials. "How sweet to lean on Him, on whom archangels lean." In her forlorn estate, she appeared to be at a loss relative to that line of conduct, in point of temporals, which would prove the most excellent; which would be most for the glory of God, and the good of her soul.

soul. Perplexity led her to God for instruction, and having resisted the intreaties of her friends in the country, to take up her residence among them, she prosecuted a moderate share of business in town. She engaged a faithful female to conduct affairs in her absence, in order that she might still enjoy the blessings of public worship, and wait upon the Lord without distraction.

In process of time her hand was again solicited, and she ultimately felt herself at liberty to marry in the Lord. Her grand object, whether she revolved on a single or a married life, was, to "glorify her God below, and find her way to heaven." In whatever station or state she was found, she walked by the same rule, and minded the same thing. She sung, she felt, she lived the language of our poet:

"With me no melancholy void,
No moment lingers unemploy'd,
Or unimprov'd below;
My weariness of life is gone,
Who live to serve my God alone,
And only thee to know."

She possessed the highest esteem for the heralds of salvation, and had frequently the pleasure of entertaining them beneath her roof; this she considered an honour of no small magnitude. She rejoiced in the success of their ministerial labours, and was among the first to help them with her prayers. As a mistress, she was kind to her servants, one of whom states, that though she had lived with her eleven years, and had occasionally given her just cause for offence, yet she never heard an angry word drop from her lips. Her constitution was but delicate, hence life was chequered with numerous pains, and those at times extreme; but she was dumb, and opened not her mouth, because she knew it was God's doing. A short time ago she wrote to me, saying, "We have been exercised with various afflictions since we saw you last, but they have been all in mercy and love; and I must say, to the glory of His name, that I never had more consolation, nor more of the presence of God, than in my late illness: and I continue, more or less, to feel its blessedness to the present moment." About a week prior to her last affliction, she had a violent seizure in her stomach, which threatened her speedy dissolution, but she was not terrified at the supposed approaches of the last enemy. Mr. G. informs me, that, conversing with her on the state of her mind, in the contemplation of a speedy and sudden removal from earth, she said she was thankful to God, that no cloud rested upon her prospects, but that her mind was filled with calm and confidence.

Her final sickness was unexpected, and her warning of dissolution -

tion short. She had flattered herself with the prospect of resigning all temporal business in the course of a few months, to enjoy, with her affectionate partner, the sweets of retirement. But, ah! how oft we overlook the grave! the grave which lies between our real, and our expected state! On Sunday, the 3d of March, she appeared to enjoy her ordinary share of health, and usual flow of spirits. Three times she gladly attended the public means of grace, and received with meekness the engrafted word. The intervals of public worship were filled up with visiting the sick of her flock, and with private religious exercises. At night, she concluded family prayer for the last time, by fervently entreating the Lord, that those for whom she more immediately prayed, might all meet at last,

“Where congregations ne’er break up,
And Sabbaths never end.”

The family, rising from their knees, retired to rest, but their rest was short indeed; for about eleven o’clock, Mrs. E. was seized with violent spasms in the stomach, which she bore with her usual fortitude and resignation, languishing till about half-past twelve, when she breathed her last; exchanging mortality, with all its evils, for everlasting life.

“Thrice welcome death,
That after many a painful bleeding step,
Conducts us to our homes, and lands us safe
On the long wish’d for shore.”

Her remains were interred the following Sunday, at the New Chapel, and a funeral sermon preached by Mr. Griffith, to a crowded audience, at Queen-Street, near the place of her late residence. She had enjoyed the fellowship of saints for eight and twenty years, as appears from one of her letters, dated March 20, 1810, in which she says: “Twenty seven years, this month, I have been a member of the Methodist Society, but, Oh, how little fruit have I brought forth to the glory of God, considering all the advantages with which the Almighty has favoured me! But I bless His name; I do not serve an unknown God; I often feel his power and taste His goodness. Ah, who that loves, can love enough.” Oh that the good Lord may sanctify this afflictive providence to the benefit of the church, and the welfare of our family; so that the thoughtless may be roused to inquiry, and the irreligious to true devotion. Oh, that the vast uncertainty of life may stimulate us all to hold ourselves ready to meet our dear departed sister in heaven.

MISCELLANEOUS.

To the Editor of the Methodist Magazine,

SIR,

MANY of your readers do probably recollect Lord George Lyttelton, the elegant historian, poet, and miscellaneous writer, who was born at Hagley, in Worcestershire, A. D. 1709, and died, A. D. 1773. He wrote "The Progress of Love," "Persian Letters," "Observations on the Conversion and Apostleship of St. Paul," (a work to which infidelity has never been able to fabricate a specious answer) "Dialogues of the Dead." And, lastly, "The History of Henry the Second."

Many of your readers do also know that the son and successor of this noble Peer, Thomas, Lord Lyttelton, was a young nobleman of considerable parliamentary talents, but of a gay and dissipated mind, and that he was cut off from a race of luxury and sensuality, if not of infidelity, under circumstances peculiarly awful and impressive; having been warned in a vision, three days before his death, which happened accordingly, without any previous illness. His lordship was born, Jan. 30, 1744, and died, Nov. 27, 1779.

But as, in all probability, only a very small number of your readers are in possession of the circumstances of his lordship's death in detail—as I believe them to be highly interesting, and, as they may, by the blessing of God, be useful, I have taken the liberty of sending them to you for insertion, if you think proper, in your much improved, and widely extended Miscellany. They are transcribed from another periodical work, and taken from *Memoirs of the Life of MRS. WELLS*.

London,
Nov. 6, 1811.

I am, Sir, your obedient Servant

JOHN STEPHENS.

REMARKABLE CIRCUMSTANCE RELATIVE TO LORD
LYTTELTON.

"A few nights previous to Lord Lyttelton's demise, soon after he had got into bed, he saw a female at the foot of it, with a dove in her hand, and beautifully arrayed in white, who told him, in a very impressive manner, to prepare himself for death, as the third night from that, exactly at twelve o'clock, he should depart this life! His lordship, who had ever led a gay life, conceiving it was some female who had got into his room, and had said so merely to jest with him, jumped out of bed; but, to his astonishment, found the door fast, and no person in the room except his valet, who was fast asleep in a recess, where he always lay. Greatly alarmed at the circumstance, it made a deep impression upon him, and he determined to put off a visit he was to have

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paid

paid Mr. Andrews that very week ; and the night which the spectre prescribed as his last, was the very one he was expected to sleep at Dartford. On the fatal evening, his lordship had several of his friends about him, who amused themselves in looking at the family pictures till the hour of twelve o'clock arrived. As some of them regarded it a phantom of his lordship's brain, they privately put the clock forward a few minutes. As soon as it struck, he turned round to all who were about him, and said, ' You see I have cheated the ghost ! ' Upon which he went up to bed, and his valet brought him some trifling medicine to take, but had forgotten a spoon to stir it: he sent him down for one ; and, on his return, found him actually a corpse on the bed ! He looked at his lordship's fine stop watch, and found the hands exactly at the stroke of twelve o'clock !

" Mr. Andrews finding his lordship did not come down on the day he promised, which was the very one on which he died, could not imagine the reason of it, and had retired to rest somewhat before twelve. He had not been long lying down, when the curtains at the foot of the bed were drawn open, and he saw his lordship standing before him, in a large figured morning gown, which always remained in the house, for his lordship's sole use. Mr. Andrews, conceiving that his lordship had arrived after he had retired, as he so positively expected him that day, said to him, ' My lord, you are at some of your tricks ; go to your bed, or I will throw something at you.' The answer he returned was, '*It is all over with me, Andrews!*' and instantly disappeared. As there was a large clothes-press at the foot of the bed, he conceived his lordship had got into it, and rose to see ; but he did not find him there. He next examined the night-bolt on the door, and found it fast ; and he saw by the candle he had not been long in bed, or he might otherwise have conceived it a dream. He rung his bell, and inquired of his servants where Lord Lyttelton was ? They said they had not seen him. The night-gown was next sought for, and found in its usual place. Mr. Andrews knew nothing of his lordship's death till next day, when letters from London announced it to have taken place exactly at twelve o'clock, the night before. As must naturally be supposed, the circumstance, and the loss of his friend, made a very great impression on the mind of Mr. Andrews, and affected him for some months after, as he is positive to his being awake at the time it happened, and of the appearance of the phantom.

" Mr. Andrews is a man of a strong mind, stored with the most elegant accomplishments which literature, a refined education, and a good understanding could give it ; his character, as a man of honour and of truth, has never been impeached ; his affluent circumstances placed him above the petty cavils or petty necessities of

chequered life; therefore we can have no reason to suspect Mr. Andrews of telling any thing but what he really saw. But this I solemnly protest: he mentioned the occurrence to me at his *own* table, in his *own* house, and in the presence of Mr. Topham."

Reflections on the above Case.

1. May we not learn from this story, how entirely a course of sin, especially of sensuality, destroys the moral sense. Such persons are represented in Scripture as having "no knowledge"—as having "their hearts hardened"—as having "their conscience seared"—as being "blinded by the god of this world"—and as being "past feeling." What awful levity, what deplorable stupidity, what destitution of the fear of God, what melancholy unconcern respecting an eternal state, did his lordship and his companions manifest on the fatal night! "*They amused themselves,*" says the story, "in looking at the family pictures!" and *he*, as soon as the clock had struck twelve, which his merry friends had put forward intentionally, *he* exclaimed, "You see I have cheated the ghost!" Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; and exhort one another daily, while it is called to-day; lest any of you should be hardened by the deceitfulness of sin.

2. How unwilling God is that sinners should perish. Perhaps, the father of this nobleman, who wrote so well on the conversion of St. Paul, lived to be converted himself. If so, he could not but set a high value on the immortal part of his son, be deeply concerned for his eternal welfare, and make it the subject of many prayers; and who can tell, but in answer to those prayers, his son's opportunities of salvation were multiplied? Be that as it may, God seems, on this occasion, to have stepped out of his usual way, and to have given him an extraordinary call. Reader, art thou a vessel of wrath, fitted for destruction? Lay not the blame on thy merciful Creator! He never was, nor is he now, willing to destroy thee; He ²always was, and He still is, desirous to save thee. "As I live, (saith the Lord God,) I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

3. We see the Scripture cannot be broken. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Some of Lord Lyttelton's friends thought it a phantom of his brain, he seems to have been pretty much of the same mind, and since his death, some have thought he was killed by looking at his watch, and seeing the hands point to twelve! Reader, expect not God to work miracles for thy salvation. He has given thee his Bible, his Sabbaths, his ministers,

and his Spirit; if these cannot satisfy thy expectations, and convert thy soul, it is to be feared thou wilt perish everlastingly. But if thou wilt hear God's ministers, read thy Bible, and improve thy Sabbaths, thou wilt, by the grace of God, avoid the miseries of hell, and enjoy, with all the redeemed, the unspeakable glories of heaven.

J. STEPHENS.

OBSERVATIONS ON THE DUTY OF REPROVING SINNERS.

BY W. SHEPHERD.

I HAD once done some work for a gentleman's coachman, whose conversation had much pained and grieved my mind; it was profane and filthy in the extreme, and I determined not to let him go, without speaking to him plainly, and reproving him. But I first studied how I might begin the attack with the greatest advantage; so as, if possible, to get him to hear me with some degree of attention. And observing, that the poor abandoned creature possessed a good understanding, I thought I would preface my reproof by taking notice of it. After passing an encomium on him to that effect, I at length observed, what a pity it was, that so good an understanding should be so wretchedly employed, &c. &c. As soon as I left off speaking, I was pleasingly astonished in beholding him, all at once, reduced to the simplicity of a child: his levity vanished like smoke, and he began to tell me of the serious dreams he had had, at different times, and of the *convictions* he had received through these means. He very soon after this conversation left the town, and I saw him no more; but I hope he proved faithful to those convictions and impressions, repented of his transgressions, and turned to God.

One day, riding from Oxford to London, on the outside of a stage coach, when the topic of discourse with the coachman and passengers, was *horse racing*, my mind was considerably pained for some time; as two of the men who were deeply interested in the subject, were advanced in years. At length, I resolved to turn the tide of the discourse, at all events, and leave consequences to God. Finding my mind calm, and at liberty, I began to speak freely of another kind of race and prize, which we must all run, and obtain, or perish. No one took offence, not even the coachman, but all acknowledged the truth and propriety of my observations; and the remainder of the conversation seemed, comparatively, serious. Some time after, one day crossing the Old Bailey, in London, I was recognized by two of the men, to whom I had more particularly addressed my discourse, who came hastily up to me, and shook hands with me in the most friendly manner; spoke of the aforesaid incident, and appeared altogether delivered from prejudice against the truth or its abettors.

When

When persons are intelligibly informed of the plan of salvation, rather out of the common way, they are the more likely to receive lasting impressions.

I have often thought, if we had more humbling views of ourselves, when we speak for God, or reprove sin, we should be more successful than we generally are. If our minds were but deeply impressed, that we have nothing but what we have received, and are by nature children of wrath, even as others, the truest sympathy and most tender compassion, would be easily discovered, in our voice, in our countenance, and the whole of our deportment, "Methinks (said the venerable Baxter) one can hardly look an unconverted man in the face, without bursting into tears." For if we possess lively apprehensions of the dreadful evils and misery we have been redeemed from, (and what a pity it is, we should be contented a moment without these apprehensions!) they will necessarily lead us to an impressive discovery of the dangerous situation of our fellow sinners. Did we always speak for God, in the true temper and spirit of the Gospel, I am persuaded, our words would seldom fall to the ground; for if the effects of this labour of love, were not *immediately* seen, the seed thus sown and watered would probably spring up after many days. Hence, arises, in order to our being useful to the souls of others, the absolute necessity of living near to God, and of every moment experiencing the influence of divine grace. "Ye are the Salt of the earth," saith the blessed Jesus, "but if the salt hath lost its saltiness, wherewith shall it be seasoned." Indeed, if we are not humbly dependent on the grace of God, in all our works, our labours will be fruitless.

In short, the want of self-knowledge, I presume, generally mars a reproof, and renders it ineffectual: for if persons are ever so much enslaved to sin, they can (men of sense especially) quickly discern, when we think more highly of ourselves than we ought. Reproof given with an *assuming air*, never fails to *irritate* those persons whom we address, as it immediately strikes them, that our displeasure is levelled at *them* instead of their *crimes*.

I conceive, that in order to reprove sin with success, it is requisite, to maintain our characters as *pilgrims and strangers* on the earth: for when we would wish to speak to our fellow sinners on the impropriety and danger of their conduct, and would prove to them, that their manner of life, will, if persisted in, inevitably issue in their eternal ruin; our remonstrances, &c. will come with a very ill grace, if they perceive that we are alive to dress, to the love of money, or are tenacious of our reputation. In a word, if they have eyes to see, that we are not effectually crucified to the world, it is a thousand to one but we beat the air, and our best directed efforts prove abortive; so natural is it, under such circumstances, for persons to reply, "*Physician, heal thyself.*"

Again,

Again, suppose we are not condemned, as to our spirit and temper of mind, when speaking to the profane and profligate; yet, we shall find it but of little use, to follow venerable Eli's steps, in reproving them negatively, or by halves. How common is it for serious persons to go no farther, than to say, "My friend, you should not swear, nor profane the sabbath, nor get drunk." *We do not* deliver our consciences by speaking to sinners in this way, nor can this method of reproving, ever answer any valuable end. We cannot rationally expect it should, on christian principles.

If therefore, we wish *conviction* to accompany or follow our reproof, we must go farther. I know a person who generally adopts some such method as the following, varying it, of course, according to circumstances, and I believe not without success. He observes, "My friend, I don't speak to you, merely because you swore, though swearing is a great sin, and a sore evil; but to assure you that the use of that language, proves to a demonstration, that you are in an *unconverted state*, and that the wrath of God abideth on you; and that the Scriptures assert repeatedly, and in the most positive terms, that if you die in that state, you can in no wise enter the kingdom of heaven," &c. &c.

Indeed, we shall frequently find it needful to act on *the offensive*, simply leaving events to Him who is acquainted with the purity of our intention, and who has the hearts of all men in his hands: for if we mean to be valiant for the truth, as it is in Jesus, it will, at some seasons, become necessary for us to "go without the camp, bearing his reproach." And what exploits might be performed, even by the *weakest* christians; what beneficial consequences might result from those fallies of our faith and love, did we not so often yield to that pusillanimity of mind, which at seasons is incident to all, but is a tremendous bar to our usefulness in our day and generation.

Inspiration says, "the fear of man bringeth a snare." How much evil might be prevented; how much good might be done; if every follower of Christ were free from this servile principle. How often do the fairest opportunities of reproving to great advantage, pass by unimproved, only because we are afraid of man, whose breath is in his nostrils! The difficulty which we have conceived in our minds, often proves *imaginary*: for if, after struggling with our fears, for some time, we break through, we frequently find that the mountain becomes a plain, and in many cases we observe, that word eminently fulfilled, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." But if fear so prevail, that we omit taking up the cross, and let the opportunity which fairly offers *slip*, the consequences are painful; we cannot stand before reflection, and a peculiar gloominess overspreads our minds. We are mortified by the discovery of the
littleness

littleness of our love to Jesus, and to our fellow creatures; nor can our restoration be effected, but through the medium of a frank and humble confession of our cowardice, with penitential sorrow.

If we are convinced of the necessity of reprovng sin, on a neglect of taking up the cross for that purpose, pain of mind is sure to follow. But the great evil is *inattention* to those painful feelings, or getting them improperly removed. Some discharge the remonstrances of conscience, with a "Go thy way for this time," &c. till at length they harden their hearts to that degree, that, during the future part of their lives, they appear to be uniformly actuated by mere *worldly prudence*. With them no season is proper, either to reprove sin, or speak for God; and every attempt of the kind is considered by them as an effect of enthusiasm, or blind zeal. We may, according to them, be ashamed of Christ and of his words, with impunity; nor can we be criminated, although we neither deny ourselves, take up our cross, nor follow him; at least *through evil report*.

I have before noticed the impropriety of an assuming air, in reprovng our fellow sinners; yet, as *anger* is closely connected with pride; it is manifest, that some persons are guilty of it, under the mask of zeal and faithfulness to God, and have actually considered others defective in those virtues, who have presumed to take opposite measures; as if it were impossible to be faithful to persons, without affronting, or even *insulting* them. But it is inconsistent with common sense, on every occasion, to drag in the truth head and shoulders. We do not find precedents for this in the Scripture. Our Lord, the Fountain of Wisdom, used a different method. In short, the speediest, nay the only way, to be radically cured of these, and every impropriety of temper and conduct, would be to labour to drink into *his* spirit: for were we habitually "meek and lowly of heart," the whole powers of our souls would move in due order, and God, in all our conversation, would be glorified.

To reprove in a right spirit, in a right manner, and to a right end, is of no small importance. When thus we reprove, the satisfaction of mind we feel afterwards, is indescribable.

I was thinking lately, what is reproof, in its common acceptation, as used among christians. Is it not the "confessing of Christ before men?" And what animating encouragement have we to urge on our way, and to persevere amidst all opposition in this glorious exercise! Not only the plaudits of our Divine Master, before assembled worlds, in the great day, but the presence of our Captain *now*, and every *succeeding* moment, to support, strengthen, direct, and comfort us, and to give success to our otherwise fruitless endeavours. The words, "Lo! I am with you always, even to the end of the world;" though primarily intended to encourage

the apostles, and all the ministers of Christ, to the end of time; are doubtless applicable to all the *confessors* of Jesus, in every age and place, whatever may be their abilities, or situations in this life.

W. SHEPHERD.

Banbury, June 24th, 1804.

To the Editor of the Methodist Magazine.

SIR,

"GREAT is the mystery of godliness;" consequently the highest flights of philosophy cannot reach it. The finite line of human understanding cannot fathom it; nor the utmost efforts of the most exalted reason attain unto it. Literary acquisitions are calculated to embellish character, but it is the religion of Jesus only that can convert the soul. I have been led into these reflections by the sub-joined remarks which you now receive, and should you, Sir, think them adapted to serve the cause of true piety, their admission into a Number of your greatly improved, and widely-extended Miscellany, will very much oblige,

Dear Sir,

Kettering,
Oct. 1811.

Your's, in the bonds of Christian Fellowship,

WILLIAM BROWNE.

HUMAN SCIENCE, INADEQUATE TO THE SALVATION OF THE SOUL.

ARITHMETIC cannot compute the value of a single soul, a soul; for which the Saviour shed his blood, with which the Spirit strives; and for which heaven is prepared. Geometry cannot draw a line parallel to Eternity, or make a point so impervious to the eye, as Time. Geography can teach the situation, population, and extent of this terraqueous globe, without darting one ray of light concerning the celestial country, where there are plains of light, and rivers of pleasure. Navigation traverses the immense tracts of Ocean, but cannot inform us how, with safety, we may cross the little river, Jordan, which divides between the living and the dead. True Christians only will safely pass this watery gulf. And when landed on the other side, will not their sensations be similar to those of the ancient tribes, when they landed safely on the shores of Canaan? Nor can sublime Astronomy presume to elevate even a Newtonian mind, to the celestial regions, without the assistance of the telescope of faith.

The invisible world was never yet explored by any mere human observation. Music, though of immediately divine extraction, applying to the affections, as the other sciences do to the understanding, is nothing but sound without sense, or unaccountable enchantment, except its rapturous strains increase our gratitude to the Infinite Being, without whom instruments are dead,

and

and voices too; whose creation, providence, and redemption, are composition and performance in perfection, and the all-pervading theme of whose angelic kingdom is love divine. Law cannot secure an earthly freehold in possession, nor an heavenly inheritance in reversion; nor can physic cure old age or vanquish death. In vain is human skill, when the king of terrors receives his summons; under his pestilential hand, "The grass withereth, the flower fadeth," and the loveliest form loses all its beauty. Logic cannot convince an unbeliever, nor shake the faith of a real believer in the Son of God. Rhetoric and painting united, can by no means represent his inconsistency, who risks his soul on the acquisitions of natural science, associated with a few faint notices of theological truth, and emboldened by the fancied perfections of the human heart. Upon the whole, let us learn that there is no wisdom like unto that which "cometh from above." That will make men wise unto salvation, and incline them deliberately to take God for their guide and portion. This wisdom will induce us to use the fittest means, to accomplish the most valuable and important end. Such as are actuated by this principle, will "govern their affairs with discretion." And without this, the disputant is no better than a heretic, who does not reason himself out of the snares of sin, and "shew forth out of a good conversation his works with meekness." Independent of this, the most able logician is very defective, and cannot defend himself against the wiles of the devil. The grammarian who rectifies the errors of speech, is below the mark, unless he rectifies the errors of his life. The optician's knowledge will avail him nothing unless it teach him to behold the mighty God, who made the heavens and the earth. And the geometrician's mind will be all confusion, until by grace he ascertains, "what is the breadth, and length, and depth, and height, of the love of Christ."

EXTRACT OF A LETTER FROM THE LATE REV. MR. BERRIDGE,
OF EVERTON, TO A CLERGYMAN OF THE CHURCH OF
ENGLAND.

July 3d, 1758.

Rev. and dear Sir,

AS I believe you to be desirous of knowing the truth yourself, and of bringing souls to the truth, I take the liberty to acquaint you with the wondrous things which God hath done for my soul, and the souls of my people; and in order to this, it may be needful to give you a little previous information of my manner of life from my youth up to this present time.

VOL. XXXV. JUNE, 1812.

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When

When I was about the age of fourteen years, God was pleased to shew me that I was a sinner, and that I must be born again, before I could enter into the kingdom of heaven. Accordingly I betook myself to reading, praying, fasting, and watching; and was enabled thereby to make some progress in sanctification. In this manner I went on, but not always with the same diligence; till about a year ago, I thought myself in the way to heaven, though I was wholly out of it; and imagined I was travelling towards Sion, though I had never yet set my face thitherwards: Indeed, God would have shewed me that I was wrong, by not owning my ministry; but I paid no regard to this for a long time, imputing my want of success to the naughty hearts of my hearers, and not to my naughty doctrine. You may perhaps ask, what was my doctrine? Why, dear Sir, it was a doctrine every man will naturally hold, while he continues in an unregenerate state, viz. that we are to be justified partly by faith, and partly by works of our own. This doctrine I preached for six years, at a Curacy which I held for the College: and though I took some extraordinary pains, and pressed sanctification upon my hearers very earnestly, yet they continued as un sanctified as before, and not one soul was brought to Christ: there was very little of the form of religion in the parish, but not a whit of the power. At length I removed to Everton: here I pressed sanctification and regeneration, as vigorously as I could; but finding no success, after two years preaching in this manner, I began to be discouraged; and now some secret misgivings arose in my mind, that I was not right myself. This happened about Christmas last. These misgivings grew strong, and at last very painful. Being under great doubts, I cried unto the Lord very earnestly: the constant language of my heart was, Lord, if I am right, keep me so: if I am not right, make me so, and lead me to the knowledge of the truth as it is in Jesus. After about ten days crying unto the Lord, he was pleased to return an answer to my prayers. As I was sitting and musing on a text of scripture one morning in my house, the following words were darted into my mind with wonderful power, and seemed indeed like a voice from heaven, "Cease from thine own works." Before I heard these words, my mind was in a very unusual calm, but as soon as I heard them, my soul was in a tempest, and the tears flowed from my eyes like a torrent; the scales fell from my eyes immediately, and I clearly saw the rock I had been splitting upon for near 30 years. Do you ask me what this rock was? Why, it was some secret reliance on my own works, for salvation. I had hoped to be saved partly by my own name, and partly by Christ's name, though I am told there is salvation in no other name, except the name of Jesus Christ. I had hoped to be saved

partly by my own works, and partly through the merits of Christ ; though I am told, we are saved by grace through faith, and not of works, (Eph. ii. 8, 9.) I had hoped to make myself acceptable to God, partly through my own good works, though we are told, we are accepted through the beloved, (Eph. i. 6.) I had hoped to make my peace with God, partly through my own obedience to his laws, though I am told that peace is only to be had by faith, (Rom. v.) I had hoped to make myself a child of God by sanctification, though I am told we are made children of God by faith in Jesus Christ, (Gal. iii. 26.) I had thought that sanctification was the way to justification, but I now see that we must *first* be justified by faith, before we can have any true sanctification by the Spirit. When we are justified, it is done freely and graciously, without the least merit of ours, and solely by the grace of God, through the Lord Jesus Christ, (Rom. iii. 24, 28.) All that is previously needful to justification is this, that we be convinced by the Spirit of God of our own sinfulness, (Isa. lxiv. 6 ;) convinced that we are children of wrath by nature, on account of our *birth-sin*, (Eph. ii. 3,) and that we are under the curse of God, on account of our *actual sin* (Gal. iii. 10,) and under these convictions, come to the Lord Jesus Christ, renouncing all our righteousness, (Jer. xxiii. 6.) Again, Christ says, come to me all ye that are heavy laden (with the burden of sin) and I will give you rest ; that is, I will take the burden away, I will release you from the guilt of sin ; where you may observe, the only thing required of us, when we come to Christ is, to come *burdened, and sensible* that none can remove our sins but Christ alone. Hear how he cries out, in Isa. lv. 1, " Ho, every one that thirsteth, come ye to the waters ; come ye, buy wine and milk (which are the blessings of the Gospel) without money and without price," viz. we must not think to make a purchase of these blessings, by any deserts of ours ; they are *offered* freely, that is graciously, and must be received freely ; nothing more is required of us, but to thirst after them. Why was the Pharisee rejected ? (Luke xviii. 16.) *because* he came pleading his own works before God ; he was devout, just, chaste, abstemious, and thanked God for enabling him so to do : well, so far all was right ; but he had some reliance on these works, and therefore he pleads the merit of them before God, which shews, he did not know what a sinner he was ; and that he could only be saved by grace through faith. He opens his mouth before God, and pleads his own cause, though God declares that every mouth shall be stopped before him, and all the world be brought in guilty before God. (Rom. iii. 19.) And why was the publican justified ? Not on the account of his good works, but because he was sensible of his evil ones, and

accordingly came self-accused, self-condemned, and crying out for mercy. Dear Sir, hear what is the rise and progress of religion in the soul of man. When the Spirit of God hath convinced any person, that he is a child of wrath, and under the curse of God, the heart of that person becomes broken for sin, and he feels what he never knew before, viz. that he hath not faith, and accordingly laments his evil heart of unbelief. In this state all men continue, some a longer, some a shorter time, till God is pleased to work faith in them; then they are justified, and are at peace with God, (Rom. v. 1;) they have their sins forgiven them, for this is the meaning of the word *peace*, (Luke vii. 48, 50.) When we have received faith from God, (for it is his gift, Eph. ii. 9,) to justify our persons, then afterwards we receive the Spirit, to sanctify our nature; (Eph. i. 13. Gal. iii. 14,) and now the work of sanctification goes forward: we are more and more athirst for holiness, the love of God is shed abroad in our hearts by the Holy Spirit; now we are filled with joy and peace in believing, (Rom. xv. 13;) now we rejoice with joy unspeakable, and full of glory, (1 Pet. i. 8;) now we have the Spirit of God bearing witness with our spirit that we are children of God, (Rom. viii. 16.) These are strange things to believe; nay, things which every one must be a stranger to, till he is made a child of God, in Jesus Christ. But to proceed; though a believer is more and more sanctified in body, soul, and spirit, yet his hopes of heaven are not *built* on his sanctification, but on Christ by faith, (Col. ii. 10;) and that the moment he seeks to be justified by his own obedience to God's law, that moment he falls from grace, (Gal. v. 4.) Accordingly, though he *labours* to abound in all the fruits of righteousness, he does not rely on them, but on the righteousness of God, by faith, (Phil. iii. 8, 9.)

Now let me point out this grand delusion, which had like to have deceived my own soul. I saw very early something of the unholiness of my nature, and the necessity of being born again. Accordingly, I watched, prayed, and fasted too, thinking by these means to purify my heart; whereas it can only be purified by faith, (Acts xv. 9.) Watching, praying, and fasting, are necessary duties; but I, like many others, placed some secret reliance on them; thinking they were to do much for me, in part at least, which Christ only could do. The truth is, though I saw myself to be a sinner, and a great sinner, yet I did not see myself an utter lost sinner, and therefore I would not come to Jesus Christ alone for salvation. I despised the doctrine of justification by faith alone; looking on it as a foolish and dangerous doctrine. I was not yet stripped of all my righteousness. I had not considered it as filthy rags; and therefore went about to establish a righteousness of my own

own, and did not submit to the righteousness of God by faith; (Rom. x. 3.) I did seek for a righteousness through faith, but as it were, by the works of the law: thus I stumbled and fell; (Rom. ix. 33.) In short, to make use of a homely expression, I put the justice of God in the one scale, and as many good works as I could in the other, &c. I always found my good works not to be a *balance* to the divine justice. I then threw in Christ as a make-weight; and this every one does, who hopes for salvation, partly by doing what he can for himself, and then relying on Christ for the rest. But, dear Sir, Christ will be a whole Saviour, or none at all; and if you have any good services of your own, to recommend you to God, you are certainly without an interest in Christ, be you ever so serious, sober, just, and devout; you are still under the curse of God, and know it not, as I was; provided you have any allowed *reliance* on your own works, and think they are to do something for you, and Christ the rest.

I now proceed to acquaint you with the success I have lately had in my ministry. As soon as God had opened my eyes, and shewed me the true way to salvation; I began to preach it, and I dealt with my hearers in a very different manner from what I used to do. I told them plainly, they were children of wrath, and under the curse of God, though they knew it not; and that none but Jesus Christ could deliver them from the curse. I asked them, if they had ever broken the law of God once, in thought, word, or deed? If they had, then they were under the curse, for it is written, cursed is every one that continueth not in all things written in the book of the law to do them. And again, he that keepeth the whole law, and yet offends in one point, he is guilty of all. If, indeed, we could keep the whole law, without offending in one point; if we had done, and could continue to do, all things contained in God's law, then indeed we might lay claim to eternal life, on the score of our own works; but who is sufficient for these things? If we break God's law, we immediately fall under the curse of it; and none can deliver us from the curse of it, but Jesus Christ. There is an end, for ever after, of any justification from our own works; no *future* good behaviour can make any atonement for *past* miscarriages. If I keep all God's laws to day, this is no amends for breaking them yesterday. If I behave peaceably to my neighbour this day, this is *no satisfaction* for breaking his head yesterday. If, therefore, I am once under the curse of God, for breaking his laws, I can never *after* do any thing of myself to deliver me from the curse. I may cry out, "O wretched man that I am, who shall deliver me from this body of sin and death!" If I am once a sinner, nothing but the blood of Christ Jesus, can cleanse me from sin; all my hopes are then in him, and

REV. MR. BERRIDGE'S LETTER.

and I must flee to him, as the only refuge set before me. In this manner, dear Sir, I preached, (and do preach,) labouring to beat down all self-righteousness; labouring to shew unconverted sinners that they were in a lost and perishing condition, and, that nothing could recover them out of this state, and make them children of God, but faith in the Lord Jesus Christ. And now, see the consequence. This was strange doctrine to my hearers; they were surprised, alarmed, and vexed; the old man, the carnal nature, was stirred up, and railed at, and opposed the truth; however, the minds of most were seized with some convictions, and the hearts of some were truly broken for sin; so that they came to me, as those mentioned in the Acts, thoroughly pricked to the heart; crying out with strong and bitter cries, "What must I do to be saved?" I then laid the promises before them, and told them, if they found themselves under the curse, Christ was ready to deliver them from it; if they were really weary and heavy laden, Christ would give them rest; if their hearts were broken for sin, and they would look up to Christ, he would heal them. I exhorted them also, to thank God for these convictions, assuring them that they were a token of good; for God must *finite* before he can heal, (Isa. xix. 22.) I daily found, that they received comfort from the promises; and that, though they complained much of the burden of sin, and of an evil heart of unbelief, yet they always went away comforted and refreshed. Many have come to me in this manner, and more are continually coming, and though some fall from their first convictions, yet others cleave steadfast to the Lord; they begin to rejoice in him, and to love him: they love his word, and meditate much on it; they exercise themselves in prayer, and adorn their profession with a suitable life and conversation. And now let me make one reflection: I preached up sanctification very earnestly, for six years, in a former parish, and never brought one soul to Christ: I did the same at this parish for two years, without any success at all; but as soon as ever I preached Jesus Christ, and faith in his blood, believers were added to the church continually. Then people flocked from all parts to hear the glorious sound of the gospel, some coming six miles, others eight, and others ten, and that constantly. And now let me ask, what was the reason why my ministry was not blessed, when I preached up salvation, partly by faith, and partly by works? It was because this doctrine is not of God, and he will prosper no ministers, but such as preach salvation in his appointed way, viz. by faith in Jesus Christ.

Let me now apply myself to your own heart; and may God dispose you to receive my words in the spirit of meekness. Indeed, Sir, I love and respect you, or else I could not have written to you so freely. Are you, then, in the same error that I was in
for

for near forty years, viz. that you must be saved, partly by faith, and partly by works? and have you constantly preached this doctrine? Then you may certainly be assured of these two things; first, that you have never brought one soul to Christ, and, secondly, that you are not in the way to salvation yourself. O be not displeased with me for telling you the truth. But you will say, perhaps, that you have not only been sincere, but zealous in preaching the Word of God: so was I; but there is a zeal which is not according to knowledge; and that zeal I had. You may say, further, that you have read and prayed much; so did I: but I still knew nothing as I ought to know, till God was pleased to shew me that I was blind; then I cried heartily to him for light and direction. Dear Sir, will you attend to the following advice? It is very safe advice; be the state of your soul what it may. Pray to God to lead you to the knowledge of the truth as it is in Jesus. Beseech God to keep you in the truth, if you have received it; or if you are in error, to reveal it unto you. If you will do this heartily and constantly, God will not suffer you to abide long in darkness, if indeed you are in darkness.

I now proceed to give you some further account of myself. When I first came to the University, I applied myself diligently to my studies, thinking human learning to be a necessary qualification for a divine, and that none ought to preach unless he had taken a degree in the University. Accordingly, I studied the classics, mathematics, logic, philosophy, metaphysics, and read the works of our eminent divines; and this I did for twenty years, and all the while was departing more and more from the truth, as it is in Jesus, vainly hoping to receive that light and instruction from human wisdom, which only could be had from the Word of God, and prayer. And, dear Sir, during this time, I was thought a Methodist by some people, only because I was a little more grave, and took a little more pains in my ministry than some of my brethren; but in truth I was no Methodist at all, for I had no sort of acquaintance with them, and could not abide them, nor their *fundamental* doctrine of justification by faith; and thought it high presumption in any to preach, unless they had taken Holy Orders. But God was pleased to open my eyes about half a year ago, he shewed me, and taught me other things. Now I saw that nothing had kept me so much from the truth, as a desire of human wisdom; now I perceived it was as difficult for a wise, or learned man to be saved, as it was for a rich man, or a nobleman, (1 Cor. i. 26;) now I saw, that God chose the foolish things of this world to confound the wise, and the weak things to confound the mighty, for two plain reasons, that no flesh should glory in his presence, (1 Cor. i. 29, 30, 31;) and to shew that faith did not

stand, nor was produced by the wisdom of man, but the power of God, and by the Spirit of God, (1 Cor. ii. . 12.) Now, I saw every believer was anointed by the Holy Ghost, and thereby led to the knowledge of all necessary truths: now I saw that the Methodists' doctrine of Justification by Faith, was the *very* doctrine of the Gospel, and did no longer wonder at the success which those preachers meet with; whether they are clergy or laymen, they preach the doctrine of Christ, and Christ owns it, and many are added to the church daily. But you will say these Methodists are schismatics. Let us, therefore, examine this matter a little. A schismatic is one that dissents and divides from the Established Church, at least this is the *general notion* of schism. Now, I ask you, what you mean by a church, or what is it that makes one church differ from another. Schism consists in departing from the doctrine of a church, and not in the departing from the walls of a church. In the time of Sturbridge fair, one sermon is *always preached by a fellow of a college*, or a clergyman, at Cambridge. Now, I would ask you, would you call this clergyman a schismatic? No, surely; and yet he preaches in the open fields, and upon *unconsecrated* ground. It is plain, schism does not consist in preaching out of the walls of a church, but in preaching contrary to the doctrine of the *Gospel Church*. And now, dear Sir, let me lay open my sin and shame to you. I solemnly subscribed to the Articles of our church, and gave my hearty consent to them; amongst the rest, I declared, "We are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings;" that we are justified by faith only, as it is expressed in the eleventh article. But I solemnly subscribed to this article, and neither believed it, nor preached it; but preached salvation, partly by faith, and partly by works: and, Oh! what dreadful hypocrisy was this! I called, and thought myself a church-man, though I was a dissenter, and a schismatic, for I was far from the *fundamental* doctrine of our church, and the *fundamental* doctrine of the gospel, namely, justification by faith only: and dreadful was my case. And yet, I fear, it is the case of most of the clergy of England; scarce any preach, but justification by faith and works: and what is the consequence? Why, there is scarce any true religion amongst us. Look around the parishes where you live, and see whether you can find any thing besides the form of religion? and not much of that! Nay, among those that are thought religious people, who are sober, just, and devout, who read, pray, and give alms; you will scarcely find any one that knows any thing of the *power* of religion, and has the *experimental* knowledge of it. For, ask such people, in the very words of Scripture, whether, they know that Jesus Christ is

in them? (2 Cor. xiii.) Whether they have received an unction from the Holy One? (1 John ii. 20.) Whether the love of God hath been shed abroad in their hearts by the Holy Ghost? And do they rejoice with joy unspeakable, and full of glory? Whether the Holy Spirit bears witness with their spirit, that they are the children of God? (Rom. viii. 14, 15.) I say, if you should ask the better sort of them, these questions, they would stare at you with the utmost amazement, and would think you an enthusiast, if they would not call you so. Now such people as have a form of religion, but none of the power, who are *outwardly reformed*, but not *inwardly renewed* by the Holy Ghost, our Saviour calls whited sepulchres, "beautiful without, but full of rottenness within." They are striving to enter into the kingdom of heaven, but are not able, *because* they do not strive lawfully; for they do not seek to enter in by Jesus Christ, but partly by Christ, and partly by themselves; partly by faith, and partly by works. These are almost, but not altogether christians; and if at any time, any among them happen to be seized with deep convictions, and are made sensible of their lost estate, and of their *utter need* of Christ, and that they can only be justified by faith in his blood; these people, not finding proper food for their souls in our churches, are obliged to go some where else, and seek it where they can find it. It is no wonder, therefore, that there are so few zealous christians. If you read the works of the good old bishops, that were published a hundred years ago, you will there find the gospel of Christ preached; but since that time, I mean in the last century, our clergy have been gradually departing more and more from our doctrinal articles and homilies; so that, at length, there is scarce a clergyman to be found, but who preaches contrary to the articles he subscribed. And almost all the sermons that have been published in the last century, are full of that soul-destroying doctrine, that is preached by bishops and curates, that we are to be justified partly by our own works, and partly by Christ's merits. Do you ask how all the clergy came to fall into this pernicious doctrine? I answer, *very easily*; every man while he continues under the power of a carnal mind, and is not awakened to see his utter, lost condition, is naturally disposed to embrace this doctrine: for, not being convinced by the Spirit of God, that all his righteousness is as filthy rags, (Isa. lxiv. 6;) and that he is without help and strength in himself, (Rom. v. 6. and xi. 6;) I say, not being convinced of this, he naturally goes about to establish some righteousness of his own, and cannot submit to the righteousness of God by faith: not being sensible yet of his lost and helpless state, he must have some reliance on himself, and instead of look-

ing *wholly* to Christ for salvation, he looks, partly to Christ, and partly to himself. Instead of seeking for righteousness and strength from the Lord Jesus Christ, he seeks them partly from Christ, and partly from himself. Instead of seeking to be justified in the Lord, he seeks to be justified, partly through the Lord, and partly through himself: but see what Christ says of this matter, (Isa. xlv. 22—25.) And now let me ask, how the whole Church of Rome happened to depart from the gospel simplicity, and to fall into this doctrine of works and faith, which we preach? It was owing to the depraved nature of man, which makes him think himself to be something, and that he can do something, though he is nothing, and can do nothing to justify himself in God's sight. At the Reformation, our church *returned* to Jesus Christ, again placed justification on the gospel footing of faith only; and so it continues to this day: but though our articles continue sound, and our homilies evangelical, yet our clergy have once more departed from both, and are advancing to Rome again with hasty strides; preaching, in spite of Articles and subscription, that most pernicious, papistical, and damnable doctrine of faith and works. But I trust God is once more visiting in mercy our poor distressed church: he raised up Mr. Whitefield and Messrs. Wesleys, about twenty years ago, who have courageously and successfully preached up this doctrine of our church; and he is daily raising up more and more clergymen. At Christmas last, I was informed there were forty clergymen, who were brought to the acknowledgement of the truth, and three more have been added to the faith, within the last six weeks: and, oh! for ever adored be the mercy of God! for opening mine eyes, and leading me to the knowledge of the truth as it is in Jesus.

I have sent you two books, and a pamphlet, and I make you a present of them; read them over carefully; and before you begin to read at any time, look up to the fountain of wisdom, for light and direction; for if you rely on your own ability, or other men's labours, God may keep you ignorant of his glorious gospel, as a punishment for your presumption and neglect of him.

When I sat down to write, I did not intend to fill more than half a sheet, but when I took pen in hand, I knew not how to lay it aside. I have written my sentiments with great freedom, and I hope without offence. May God give a blessing to what I have written; may he enlighten your eyes, as he hath done mine, adored be his name; may he lead you to the knowledge of the truth as it is in Jesus; and make you instrumental in bringing souls out of darkness into light, and translating them out of the kingdom of Satan, into the glorious kingdom of his dear Son:

Son: Amen! Amen! Wishing you the best of blessings, I remain, your affectionate brother and servant, in the Lord Jesus Christ.

JOHN BERRIDGE.

To the Editor of the Methodist Magazine.

Dear Sir,

I TAKE the liberty of transmitting a few testimonies in favour of the Sacred Scriptures, collected from the celebrated writings of Saurin, Massillon, Secker, Chrysostom, Bernard, Augustine, Locke, Horn, Hervey, Addison, Robinson, and others. If you think them proper to form an article for your very excellent Publication, their insertion will much oblige,

Dear Sir,

Your's, very respectfully,

Kettering,
Oct. 1811.

WILLIAM BROWNE.

Testimonies drawn from Writers of great celebrity, highly expressive of the Sublimity, Utility, and transcendent Excellencies of the Sacred Scriptures.

"WHAT kind of elocution can you allege, of which the sacred authors have not given us the most perfect models? Is it the style proper for history? None ever gave such beautiful models of this style as Moses. Witness the words which secured him the eulogium of a pagan critic, (Longinus,) 'And God said, let there be light, and there was light.' Witness these words, 'And Isaac spake unto Abraham his father, and said, my father: and he said, here am I, my son. And he said, behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering; so they went both of them together.' Witness also these words. 'I am Joseph your brother, whom ye sold into Egypt. Now, therefore, be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.' Is it the tender style? Who ever gave such beautiful models as the Prophet Jeremiah? Witness the pathetic descriptions, and affecting complaints in the Lamentations. 'The ways of Zion do mourn because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow. For these things I weep, mine eye runneth down with water, because the Comforter, that should relieve my soul, is far from me.' Is it a style proper to terrify and confound? Who ever gave more striking models than the Prophet Ezekiel? Witness among many others, these expressions,

sions, 'The morning is come, the day of trouble is near.' Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee; and I will judge thee according to thy ways, and will recompence thee for all thine abominations.' Above all, is it the lofty, noble, and sublime style? Whose models are comparable to the Prophet Isaiah? Witness these words, 'Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?'"

"The holy books, which have preserved religion to our times, contain the first records of the origin of things. They are more ancient than all the fabulous productions of the human mind, which have since, in so melancholy a manner, amused the credulity of the following ages. It is in the principal actions of this divine history that the fables of paganism find their foundation, so that there is no error which pays not homage to the antiquity and authority of the sacred writings. The sincerity of Moses appears in the simplicity of his history. There is a nobleness and elevation in the maxims of the Gospel, to which, mean and grovelling minds cannot attain. In order to be truly great, there is a necessity of being a Christian."

"There is a peculiar weight and energy in the Scriptures, which is not to be found in any other writings. Their denunciations are more awful, their convictions stronger, their consolations more powerful, their counsels more authentic, their warnings more alarming, their expostulations more penetrating. Indeed, the design of the whole is so noble, so well suited to the sad condition of human kind; the morals have in them such purity and dignity, the doctrines, so many of them above reason, yet so perfectly reconcilable with it, the expression is so majestic, yet familiarized with such easy simplicity: that the more we read and study these writings, with pious dispositions and judicious attention, the more we shall see and feel the hand of God in them."

"The Scriptures of truth are comparable to a delightful garden. A godly man would be ever solacing himself amongst the delicious fruits that are found in the word of God."

"By God's word, the ignorant are instructed; the disordered reformed; the afflicted comforted; the dull quickened; the cold in zeal inflamed; the distressed relieved; the righteousness of God revealed; Truth is preached; error convinced; vice corrected; and a good life directed. In the keeping then of God's word there is great reward."

"In the Holy Scriptures, there is truth and doctrine most fit for the refreshing and renewing of men's minds, and so truly tempered, that every man may draw from thence, that which is sufficient

cient for him, if he can draw with a devout and pious mind, as true religion requireth."

"What is the shortest and the surest way for a young man to attain the true knowledge of the Christian religion? Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It has God for its author; salvation for its end; and truth, without any mixture of error, for its matter."

"The word of God hath many valuable properties ascribed unto it. It is perfectly well adapted, in every particular, to convert, to restore, to bring back the soul from error to truth, from sin to righteousness, from sickness to health, from death to life; as it convinces of sin, it holds forth a Saviour, it is a means of grace, and a rule of conduct. The divine word resembleth the light in its brightness and purity, by which are unveiled and manifested to the eyes of the understanding, the wonderful works and dispensations of God, the state of man, the nature of sin, the way of salvation, the joys of heaven, and the pains of hell."

"Were I to renew my studies, I would take my leave of these accomplished trifles—the historians, the orators, the poets of antiquity, and devote my attention to the Scriptures of Truth. I would labour to acquire more of that wisdom whose fruits are peace in life, consolation in death, and everlasting salvation after death. This I would trace, this I would seek, this I would explore, through the spacious and delightful fields of the Old and New Testament."

"Now let a man produce any book in the world, that for the matter it is so worthy of God, the doctrines whereof are so useful, and the precepts so reasonable, and the arguments so powerful; let any one produce a book like this, in all these respects, and he hath my leave to believe it as soon as the Bible. But if there be none such, as I am well assured there is not, then every one ought to embrace and entertain the doctrine of the Holy Scriptures, as revealed by the Almighty."

"My brethren, know the worth of the Bible. It may serve you for a life of uncommon length, genius of uncommon penetration, and an experience of uncommon exertion. The Bible, as a history, makes you acquainted with the substance of all that passed in the world worth remembering, for the space of four thousand years and upwards. By acquainting yourselves with this history, you will seem to be alive with Adam, to outlive the flood, to travel with Abraham, Isaac, and Jacob; to go down into Egypt, to come out through the Wilderness and Red Sea with Moses, to sit with the Judges, to reign with Solomon, to weep in captivity with Ezekiel, to return to Judea with Nehemiah, to see John the Baptist, to hear Jesus Christ, and to travel with his Apostles over various

various countries. By acquainting yourselves with this book, you will understand a thousand subjects, which otherwise you could never know. You will sit in the councils of princes, dive into the designs of armies, see through the temples of idols; behold the various modes of worshipping the true God. By an acquaintance with the Bible you will have all the benefit, without the pain of experiment. All the trials of Solomon to make himself happy in creatures: all the exercises of Job under affliction, and of David in rapturous devotion. All the pain of Peter when he fell; and the pleasure of Paul under persecution. All these will be your's, with a thousand more not yet named."

"What are all the boasted works of Greece and Rome, when compared with the writings of the illiterate fishermen of Galilee. The former indeed may afford elegant entertainment in the sunshine of ease, but it is the latter only, namely the volume of inspiration, where the heart meets with its Father and its God, and only there, where it can find a harbour from the storms of life."

"Had I the tongue of angels, I could not sufficiently set forth the excellency of the Sacred Scriptures. They are a spiritual glass, through which we behold the glory of God. A tree of life, an Oracle of wisdom, a rule both for our faith and practice."

As an improvement of the foregoing testimonies, the writer of this paper begs permission to add a word of exhortation. 1. Read the Bible with reverential awe; think, as you read, that God is speaking to you. By this word you will be judged. 2. Prize the written word. David valued it above gold. What would some of the martyrs have given for a leaf of the Bible! The word is the field where Christ, the pearl of great price, is hid. In this sacred mine we dig, not for a wedge of gold, but a weight of glory. Then prize the Scriptures. 3. Believe the word. The belief of the Scriptures is of the utmost importance. It will enable you to resist temptation. "The word of God abideth in you, and ye have overcome the wicked one." Belief of the Scriptures conduceth to sanctification; therefore they are coupled together, "sanctification of the spirit, and belief of the truth." 4. Conform to the Scriptures, that is, lead scripture lives. Obedience is an excellent commentary upon the Bible. David said, "I will walk in thy truth." 5. Be thankful to God for the Scriptures. It is an abundant mercy that we have the Bible, that we have it in our own language, that we have it in our houses, and if not wanting to ourselves, may have its essential contents experimentally in our hearts. Let us then be unfeignedly thankful for the Volume of Divine inspiration; for the light it imparts, the remedies it prescribes, the consolation it contains, and the prospects which it opens.

SELECT SENTENCES.

To the Editor of the Methodist Magazine:

Sir,

A Work, that combines utility and entertainment, must needs be a valuable work. It has been very recently asserted, that your Monthly Miscellany is a "a Treasury containing things both new and old;" and that for some time past you have united the weight of antiquity, with the sprightliness of modern refinement. As such is the design of your Publication, I herewith present you with some choice Sentences, chiefly selected from the excellent writings of P. and M. Henry, Mason, and others. Your furnishing them with a page in your instructive Magazine, will confer a favour on, Rev. and dear Sir,

Kettering,
Oct. 7, 1811.

Your's, truly and sincerely,
WILLIAM BROWNE.

THE Ark is a guest that always pays well for its entertainment. And when Christ had borrowed Peter's boat to preach a sermon out of it, he presently repaid him for the loan, with a great draught of fishes.

For every twenty years of our lives, we enjoy above a thousand sabbaths, which must be all accounted for in the day of reckoning.

When the flail of affliction is upon me, let me not be the chaff that flies in thy face, but let me be the corn that lies at thy feet.

Every believer has four births.—1. A natural birth into the world. 2. A spiritual birth into the kingdom of grace at regeneration. 3. A birth into glory at death. And, 4. A new birth from the grave of his body at the resurrection. When God punishes another he threatens thee, when he wounds another, he warns thee. It signifies nothing to say we will not change our religion, if our religion do not change us. If you forget God when you are young, God may forget you when you are old.

The faints are compared in Scripture to trees, because of their growth and fruitfulness.—To the cedar, because they are so firmly rooted. To the palm tree, because the weights of affliction make them grow the higher. To the vine, because of the fruits of righteousness which they bring forth. And to the willows by the water courses, because there is an aptness in the new creature to grow apace.

Christ has bequeathed the richest legacies to his people that ever mortals can enjoy. The favour of God, the sanctifying spirit, a new heart, peace of conscience, and joy unspeakable, grace here, and eternal glory hereafter. The testator having died, the testament is of force, and stands for ever firm and sure. It is a
never-

never-failing rule of our growing in grace, when we find every condition drawing us nearer to God. Abba and Amen, uttered in faith, are the might of prayer. Faith is the tongue that begs pardon, faith is the hand that receives it : but it is no price to buy it. Turn your care into prayer ; so Hannah did, and her countenance was no more sad. If I am found in Christ, I am safe ; if I know him, I am wise to salvation, and if I win Christ, I am rich towards God. Many weep for sin, as old friends do when they must part for awhile, but who wish and hope to meet again. Let the bitterness of sin make grace sweet, and the sweetness of grace make sin bitter.

Faith and obedience are like the two feet of a pair of compasses ; one is fixed in Christ as its centre, the other moves round in a circle of holy duties. He who would be little in temptation, must be much in prayer. It is better to beg one's bread with Lazarus on earth, than to beg water with Dives in hell. Why dost thou wonder, O man, at the height of the stars, or the depth of the sea, enter into thine own soul, and wonder there.

Believe firmly, hope joyfully, love fervently, pray earnestly, walk humbly, work diligently, and wait quietly, and all this will be graciously considered. To bless God for mercies is the way to increase them. No good lives so long as that which is thankfully improved : no evil dies so soon as that which is patiently endured. As you love your souls, beware of the world ; it hath slain its thousands and ten thousands. What ruined Lot's wife ? The world. What ruined Judas ? The world. What ruined Simon Magus ? The world. What ruined Demas ? The world. And " what shall it profit a man, if he gain the whole world, and lose his soul ? " O may the rays and splendors of my heavenly apartment shoot far downward, and gild the dark entry with such a cheerful gleam, as to banish every fear when I shall be called to pass through it.

Joseph's party-coloured coat was an emblem of the various providences of his life. All the learning and philosophy upon earth, can never make a soul feel the evil, guilt, and burden of sin ; nor can all the wisdom nor all the knowledge of languages under the sun ever speak to a troubled conscience, or shed the love of God abroad in a distressed heart. We shall ardently wish to exchange worlds, when we know that we shall go from labour to rest—from error to truth—from tears to full assurance of love—from slavery and oppression, to liberty and dominion—from conflicts to victory—from exile to a father's house—from a wilderness to a glorious city—and from dust and ashes, to a throne of glory.

OBITUARY.

March 12th, 1809, died at Brampton, in the county of Cumberland, Mrs. MARY RANDLESON. She was born in the city of Carlisle, Oct. 5th, 1780, but when very young, was removed into the country to some near relations, with whom she was brought up. In her natural state, she had many excellent qualities, which rendered her company agreeable, but as she grew up to woman's estate, it appears she (being of a gay disposition of mind) fought more after the adorning of the body, and the pleasures of sense, than the ornament of a meek and quiet spirit. It does not appear that she was brought to a sense of her lost estate by sin, till after she was married. A little after this time, her brother, who was a member of the Methodist Society, prevailed upon the preachers then in the Carlisle circuit to visit the place where she then lived. Her prejudices ran so high, that she could scarce be prevailed upon to attend their ministry. At this time she had an only child, whom she almost idolized. Her attention to it she thought a sufficient excuse for not attending upon the means of grace. But, oh! the goodness of God! how various are his ways to bring sinners to a knowledge of themselves, and to shew them the folly of setting their affections upon creatures! It pleased the great Disposer of all events to remove the beloved child, by a few hours' sickness into an eternal world. The afflicted mother acknowledged his justice in the dispensation. Being now more fully convinced by the Spirit of God of her lost condition, she had no need of being exhorted to attend the means of grace. The Lord in mercy wrought powerfully upon her mind by his divine Spirit, and gave her a real concern for her eternal interest. Her eyes were opened to see her state by nature, and the necessity there was of having vital religion. Through grace she was enabled to renounce all her sins. Sin became exceeding sinful in her eyes, and she felt her own sin a burden too heavy for her to bear. For some time she laboured under deep conviction. The ministry of Mr. Timperly was blest in directing her to the Saviour of mankind. She was enabled to lay hold on Him by a living faith, and found peace and joy spring up in her soul. She was

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enabled to say from heart-felt experience, "He has loved me, and given himself for me." From the time of her conversion to God, it is believed that she never lost her confidence in the Redeemer. Her deportment before all was steady and uniform. Her conversation on all occasions was as becometh the Gospel of Christ. She strictly attended to that divine injunction, "Speak evil of no man;" a precept, that, it is to be feared, too many professors of religion disregard. Mrs. R. not only guarded against this evil in herself, but exhorted others also against it. She highly esteemed the people of God, and was closely united to them in christian fellowship. Her love to the ministers of the Gospel was great. She looked upon them as the ambassadors of Christ, and as messengers to the Churches. She used to express much thankfulness to God, that he had put it into her power to entertain them, knowing that they who "receive a prophet in the name of a prophet, shall receive a prophet's reward."

By attending on the means of Grace, she found much divine comfort and holy vigour of soul. This appears from some letters written to her brother. In one of them she says, "Last Monday night Mr. W. preached from 1 Thess. iv. 3; 'for this is the will of God, even your sanctification.' I bless God, I feel my need of this, that every unholy temper, and every unholy desire may be done away, that I may possess all the mind that was in Christ. I feel more than ever determined, through God's help, to press forward while in health, that I may obtain that religion which I shall need on a death-bed." In another letter she says, "Tuesday night last, I was at the chapel. The text was, 'There is a friend, that sticketh closer than a brother.' Glory be to God, I have experienced this frequently; when my earthly comforts have been at a distance, the Lord has helped me; I feel my heart drawn out in love and gratitude for his mercies."

The important duties of practical religion were carefully studied, and diligently observed by her. The grace of God that bringeth salvation, taught her to live righteously, soberly, and godly in this present world. She possessed a benevolent spirit, and entered deeply into the distresses and feelings of those

that

that were in want, and she secretly relieved them, to the utmost of her ability. She wept with those that wept, and rejoiced with those that rejoiced. The graces of the Divine Spirit shone with lustre in all her deportment; particularly humility, patience, meekness and sincerity. She said little about herself, being more of a diffident, than a forward turn of mind. Her faith, at times, appeared to be weak, but she evidently enjoyed much of heaven in her heart, and had at times much divine consolation.

For some months before her death, she was afflicted. Her disease was a consumption, which gradually wore down her weak frame. But she was enabled, through grace, to make a right improvement of her afflictions, looking upon them as the forerunners of death. She marked the steps of the last enemy, with christian fortitude and resignation. Some weeks before she died, the Lord took away by death her only child. She was at that time so weak that she could not walk up stairs to see his corpse dressed. But expressing a desire to see him prior to his interment, he was brought down in his coffin. She manifested at this afflictive scene a truly christian spirit, and with the greatest composure and most heavenly look, said, "Thou art in heaven, and I will soon follow thee." She gradually sunk into the arms of death with composure. Her confidence in the Redeemer increased as she drew near the close of life. She frequently expressed a great desire to be with him whom her soul loved, and could say with calmness, "The Lord is the strength of my heart, and will be my portion for ever." She often asked those present, if they thought her near Eternity, and prayed for patience to wait the Lord's time. At last the solemn period arrived, when she changed an earthly society for an heavenly one. She took an affectionate farewell of those present, and fell asleep in Jesus, in the twenty-ninth year of her age.

GEORGE DOUGLAS.

RELIGIOUS INTELLIGENCE.

Society for Missions to Africa, and the East.

ON Friday, April 24th, a special general meeting of this Society, which was most numerously attended, was held at the New London Tavern, Cheapside.

The Right Hon. Lord Gambier was called to the chair, when the following resolutions were passed unanimously:

"That it appearing to this meeting that a very numerous body of Europeans and native Christians, are subject to the British Crown in India, and also, according to general estimation, upwards of 60 millions of Mahomedans and Heathens;

'Resolved, That it is a duty incumbent on the Society to exert itself in order to procure such provisions in the New Charter to be granted to the East India Company, as shall afford sufficient opportunities to those benevolent persons who shall be desirous of going to India, for the purpose of communicating to its population, the blessings of Christian light and moral improvement;—and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.

"That a deputation of the Members of this Society be appointed to wait on His Majesty's Chancellor of the Exchequer, and the Earl of Buckingham, the President to the Board of Control, to solicit their support to the objects of the foregoing Resolution, and the honour of conferring with them on the means of attaining those objects, so far as this Society is concerned. And also that the deputation be empowered to wait on any others of His Majesty's ministers, and on any of the members of either House of Parliament, to whom they may deem it expedient to apply.

"That the Governors and Treasurer of this Society be a deputation for the purposes mentioned in the foregoing Resolutions, and that they be empowered to avail themselves of the assistance of any other member of the Society, whom they may think proper."

The above resolutions were moved or seconded by Henry Thornton, Esq. M. P.; William Wilberforce, Esq. M. P.; the Right Hon. Lord Calthorpe; Thomas Babington, Esq. M. P.; C. Noel, Esq. M. P.; James Stephen, Esq. M. P.; Sir Thomas Baring, Bart. M. P.; and other gentlemen.

We insert the following extracts as highly illustrative of the grounds on which the foregoing Resolutions were proposed and passed.

Passages taken from an extract of a Summary View of the Designs and Proceedings of the Society for Mis-

sions to Africa and the East, instituted by Members of the Established Church.

ASIA is supposed to contain from 500 to 600 millions of souls! All these, with a few exceptions, are either heathens, who know not God, or blind followers of the false prophet Mahomet. It is also matter of extreme regret, that the intercourse between them and nations called Christian, has tended to confirm their prejudices against Christianity; the professors of which, they have too often found to be distinguished by their rapacity, violence, and cruelty.

In the EAST, therefore, an almost boundless scene of usefulness presents itself to the whole Christian World.

The free and unlimited access which Great Britain has acquired by her arms to all the regions beyond the Cape of Good Hope, displays the grandest theatre ever offered to Christian exertions.

The Missionary who devotes himself to the service of Christ among uncivilized men, has to encounter the slow and arduous labour of fixing their language, and then teaching it to these tribes; before they can read the wonderful works of God; but, throughout the East, two-thirds perhaps of the whole human race are already so far civilized as to possess a written language, and yet remain ignorant of the way of salvation! Into many of these languages the Word of God is already translated, or is actually in the course of translation. Here, indeed, the fields are white unto the harvest! A young Clergyman, master of the Ethiopic, Persian, Arabic, or Syriac, of the Tamul, Cingalese, Bengalee, Hindostanee, or Malay, may take the Scriptures in his hand, and read them in their own tongue to millions of his fellow-men perishing for lack of that very knowledge! Or, if his heart is fixed on extending the favour of Christ's name still more widely, let him go forth and labour with those excellent men who devote their skill and their time to the transcribing the word of God into some of those languages—spoken and written by almost countless multitudes—which are not yet enriched by the Divine Word.

The Society will gladly take such men under its protection.

Before we pass on to India, a very interesting country, in the eastern part of Africa, arrests our attention. Mr. Bruce, and more recently Lord Valentia, and

Mr. Salte, have awakened much inquiry respecting **ABYSSINIA**. Christianity, established there in the very earliest ages of the Church, has maintained its footing to this day. Copies of the Scriptures are now, however, become very rare, and are much mutilated—Christianity is reduced to a deplorable state—the Pagan tribes are making rapid inroads on the nation---and nothing seems so likely to revive that people, as the re-invigorating of their religious knowledge and principles. The British and Foreign Bible Society are now taking steps, with the cordial co-operation of Lord Valentia, to procure an edition of the Scriptures in the language of Abyssinia. One or two Clergymen, conversant with the Ethiopic language, which they have sufficient means of cultivating in this country, would find ample and interesting employment among the Abyssinians; and might be able, perhaps, to open a communication into the interior of Africa, for the dispersion of the Arabic Scriptures and Tracts, by the caravans which regularly pass from Abyssinia to Darfur, and even to Tombuctoo.

The Arabic Scriptures have been just mentioned. An edition of them, printed from the Arabic text in the Polyglott, has been recently published under the munificent patronage of the Bishop of Durham. A new translation, however, better adapted for general acceptance wherever the Arabic language is read, is now proceeding with all prudent despatch in India, toward which the Society has contributed the Sum of 500*l*. This, together with a new Persian translation of the Scriptures, may soon be expected, from the liberal protection of the British and Foreign Bible Society, and the zeal of the various friends in India.

Here, then, a new scene presents itself, before we reach India. The **SHORES OF THE PERSIAN GULF, AND OF THE RED AND ARABIAN SEAS**, accessible every where to British enterprise, will receive the word of life at our hands. And will no one offer himself, to be the messenger of these glad tidings? Does no learned, wise, and devoted servant of God long to renew that glorious day---when, reading and hearing what their forefathers once heard, many shall gather round him, and say one to another---*How hear we every man in our own tongue, where in we were born! Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea---in Egypt---and Arabians*

Arabians—we do hear them speak in our tongues the wonderful works of God.

The conquest of Java has rendered Britain mistress of the whole MALAYAN ARCHIPELAGO. Multitudes of native Christians are scattered throughout these Islands. Into the Eastern Malay, the Scriptures are already translated and printed, by the care of the Dutch; and they are now in the course of translation into the Western, by the care of the British. Clergymen settled in Prince of Wales's Island, near the coast of Malacca, would possess incalculable opportunities of diffusing the knowledge of their Saviour's name. Into the languages of Java and Celebes, the Scriptures are not yet translated. These are now British Possessions; and we are bound, on every principle of duty and of policy, to communicate to their inhabitants the Word of Life. And such is the encouragement to make the attempt, that "the man," says Dr. Buchanan, "who shall first translate the Bible into the language of the Celebes, will probably be read by as many islanders as the translation of Wickliffe."—"No quarter of the globe," he observes, "promises to be more auspicious to Christian Missions than the Malayan Archipelago. In regard to the probable success of our endeavours, the Dutch have already shewn what is practicable. The natives are of different casts, and are a divided people. The communication is easy from island to island: our own ships are continually plying on their shores."

Extract from the Report of the Society for promoting Christian Knowledge.

"Extract of a letter from a respectable Gentleman in India, to the Rev. Dr. Vincent, communicated to the public, in evidence of the Utility and Importance of the Society's Mission in that Country.

"WITH regard to the question which has been agitated at home, on the expediency of sending Missionaries, (a question highly disgraceful to its opposers) it may be sufficient to know that the native Protestant converts are, when compared with a like number of other natives, the most orderly and respectable class in the country. Their number is very considerable; I should think about three thousand. That they consist of the lower or Paria caste, is a vulgar error; and instead of being, as is often asserted, despised and contemptuously treated by their fellow natives, they are

universally respected. By the latter term I would be understood to say, that on account of their general good behaviour in society, they are esteemed to possess more probity and better dispositions towards social kindness, than any other natives. I was surprised to see a man of the late Dr. Robertson's learning and research introduce into his 'Ancient India' a stigma on the native Christians, from a book called, I think, 'Sketches of the Hindoos.' One reflection, however, naturally arises on this error of the learned historian—Why are not such accounts published, of the state of Christianity in India, as would have shewn the truth? Such accounts could only come from residents in India acquainted with the language of the country, and who had paid some attention to the subject, with a view to publication. The annual proceedings of the Society at home shew, by the correspondence of the Missionaries, the present state of the mission; but I do not find any where a collected statement of the numbers, &c. of the native Christians actually in India. *These proceedings are little, if at all, read by European gentlemen in this country; and when I have shewn my copy of the book to some, who ought to have been better informed, I found them unacquainted with it.* I speak particularly of the volume which contains a Letter from the late Mr. Swartz to your Secretary, in reply to Observations said to have been made by the late Mr. Mont. Campbell, on the subject of sending out Missionaries, and the present state of native Christians.

"You may ask five gentlemen out of six, who return from India, their opinion of the state of the native Christians; their reply will probably be, that they see no use in the endeavours to propagate Christianity here; and this will be followed by a repetition of the common-place idea, transferred from one to another without examination, 'What can a black fellow know about Christianity?' I have heard one gentleman, acquainted with the Malabar (Tamulian) turn into ridicule the Malabar questions and answers of the catechism, &c. and assert that no native knew any thing more than mere routine of answering by rote, like a parrot. Now I am perfectly certain, that this gentleman spoke entirely at random, and that he never had taken the trouble, though he so well possessed the means from his knowledge of Malabar, to examine the subject. Another thing

is, that he himself knows less of Christianity than the very people whom he ridiculed. It is from this sort of cant and jargon of ignorance and indifference, that false ideas respecting the native converts have been infilled into the minds of many at home: they also confound as one and the same thing, *Protestant* and *Roman Catholic* converts. Another gentleman of very respectable character and great philanthropy, holding a high station in the Company's civil service, observed to me that the Missionaries would be of great service in promoting among the Company's servants a knowledge of the country languages; but, what is the use of making converts? The people do just as well in their present state. At this you will be but little astonished when I tell you that gentleman's religious creed; which is, that our *Saviour*, as well as *Mahomet*, was a prophet, or person professing that character: that as he led an exemplary life, and propagated his doctrine by persuasion, not by force, he was entitled to the highest respect; whereas *Mahomet* was a blood thirsty enthusiast, and deserved abhorrence; but as to any portion of divinity attaching to our Saviour's character, he could not conceive it.

'This I assure you, my dear Sir, is a true representation of that gentleman's religious tenets; and let me add, that we find here but few who give themselves the trouble of going into the subject of Christianity. What they possess, in general arises from good impressions given them before they arrive in India by their parents or schoolmasters; but, as before the age of sixteen years those impressions can rarely be founded on a due examination into the subject and its proofs, such impressions, losing the support of those who first gave them, and receiving no aid from an effectual study of proper authorities, gradually waver and fall.

'In such a state of society, (I would be understood to speak generally) can it be expected that much importance should be attached to the propagation of Christianity?

'The state of morality among the natives is very low indeed. I have had transactions with many of those who have the character of most respectable men, rich, and of good credit: I declare to you, I never met with *one* who had any idea of the obligation of an oath, or who would not break it without scruple,

provided the crime could be effected without discovery and punishment, and produce to them a pecuniary profit. There may be natives of a different character: all I can say is, that I never met with one. I am speaking of those who are not Christians. Now I am clear that no man in the course of his dealings in England, with various characters for some years, could truly make a similar assertion.'

Can any reflecting man read these extracts without a deep conviction that it is our indispensable duty and our soundest wisdom to plant such men as Swartz and Gericke, wherever British influence extends? Shall SIXTY MILLIONS OF HEATHEN SUBJECTS of the British Crown, nay, TENANTS and RETAINERS of the British Nation, shall they be abandoned to a cruel and debasing superstition, when prudent measures and holy men will, with the blessing of God, be the means of enlightening their minds, elevating their characters, attaching them to British interests, and everlastingly saving their souls? No measures of coercion are asked for: nor are they wanted: nor ought they to be employed. But let this nation now, as with one voice, assert its determination, as a Christian Nation, to redeem its character—to repent of its past negligence and ingratitude—and to express its sense of the Divine Mercies toward it, by endeavouring wisely, but zealously, to communicate to its most distant dependencies, the Word of Life and Salvation.

Let the nation now resolve to act on the full spirit of the Resolution of its Representatives in Parliament, passed May 14th, 1793.

"Resolved, That it is the opinion of this Committee, that it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British Dominions in India, and that, for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement."

ON Wednesday the Sixth of May, the British and Foreign Bible-Society held their Annual Meeting at Freemasons' Hall, Lord Teignmouth in the Chair, which was very numerously attended, so much so, that the Hall could not contain

contain any more. The Report of the Proceedings of last year was read, and unanimously approved.

From that Report we lay before our readers the following Extract.

An Extract from the Eighth Report of the Committee of the British and Foreign Bible Society.

Adverting to the connexions and operations of the Society on the Continent of Europe, the Committee begin their Report, by communicating the measures which they have adopted, in order to promote a new edition of the Scriptures, for the benefit of the inhabitants of Finland.

By a Memorial transmitted to them from Stockholm on this subject, it appeared, that the number of persons who spoke the Finnish language, was not less than 1,300,000; that the various editions of the Scriptures printed in it, had never been in any degree adequate to the supply of this large population; that no edition either of the Old or New Testament had been published for the last thirty years; and that scarcely a single perfect copy of the former was to be purchased.

On the ground of this information, which so strongly indicated a necessity for the assistance of the British and Foreign Bible Society, the Committee determined to encourage the printing of the Finnish Scriptures, by a grant of 500*l.* for that purpose.

The result has corresponded with their expectations. The Governor General, and the Bishop of Finland, have most cordially approved their views: and the Emperor of Russia, to whom the proposition was communicated, not only signified his assent to the acceptance of the Society's grant; but, in testimony of his approbation, added to it the sum of 5000 rubles, from his own privy purse.

"Thus" (to adopt the words of the Bishop of Finland,) "in the Lord's name, a foundation is laid for a work, from which religion in general, and the Finnish church in particular, will, by the help of God, derive a certain and lasting advantage.

The Laponese Testament, stated in former Reports to have been printing under the superintendence of Bishop Nordin, is now completed: and the Committee have the satisfaction to report, that 2500 copies have been sent into Swedish Lapland, at the public expense, and under the most proper regu-

lations for the suitable distribution of them by the Royal Chancery of Stockholm; which has also addressed a letter to the Committee of the Stockholm Society, expressing the satisfaction of his Majesty the King, on being made acquainted with the exertions made for improving the religious knowledge of the Swedish Laplanders. The Russian Government has also issued a proclamation in the Emperor's name, authorising the importation of the Laponese New Testaments into Russian Lapland; and Prince Galitzin has undertaken to forward them.

Measures have likewise been adopted, to facilitate the distribution of 1000 copies, in that part of Lapland subject to the Danish Government. From the disposition manifested by the Russian Government to encourage the circulation of the Scriptures, as above stated, and from other information which the Committee have received, they are inclined to adopt the hopes expressed by their Correspondent at Stockholm, "that these circumstances may ultimately lead to some extensive plan for the general distribution of the words of Life throughout the Russian Empire."

The completion of the Polish Bible was announced at the last General Meeting: it has been offered for sale at the low price of two shillings a copy. The Committee, in consideration of the poverty of many of those for whose benefit it was intended, directed that 1000 copies should be gratuitously distributed: the Bible Society at Berlin has accordingly commenced the distribution. By the last accounts from Berlin it appears, that the Polish Scriptures were in great demand. Many copies had been sent to Warsaw, to some places in Upper Silesia, and to others in Austrian Galicia.

The printing of the Lithuanian had been so far advanced in October last, as to enable them to assign the month of March of the present year as the probable period of its completion.

The Committee at Königsberg, with a view to accommodate the numerous Poles in Prussia, had ordered 1000 copies of the Polish Bible from Berlin; and a sincere friend of religion and humanity, had added to the number 500 copies, as a present from himself. It was the intention of the Königsberg Committee, to furnish every Polish school in these parts with a few Bibles and Testaments gratuitously.

The

The Committee have further directed the transmission of 500 Polish Bibles and 1000 New Testaments from Berlin, to the Committee at Königsberg, for sale or gratuitous distribution, at their discretion; with a direction, that the proceeds of the sales should be applied towards a second edition of the Lithuanian Scriptures. Some copies of the Polish New Testament have been ordered from Berlin, for the use of Poles residing in Great Britain, or occasionally visiting it.

The edition of the Bohemian Scriptures promoted by the British and Foreign Bible Society, has been exhausted; and the demand for them in Bohemia and Moravia is still extensive and urgent. The Committee, with a view to supply it, and in consideration of the pecuniary distress which has been most affectingly represented to them as prevailing in those countries, have voted the sum of 300*l.* to the Berlin Society, for aiding a new edition of the Bohemian Bible.

A Society has been formed in Dorpatian Esthonia, for the express purpose of printing the New Testament, and of distributing the same either gratuitously or at a cheap rate; and a beginning has been made to collect contributions for giving effect to this benevolent design. A Society, which had been formed in 1807 in Revalian Esthonia, under the patronage of Baron Loewenstern, and, owing to the smallness of its means, had first confined itself to the distribution of Catechisms and Tracts, has now directed its chief attention to the supply of the Holy Scriptures, in the laudable design of furnishing every cottager with a New Testament: and several respectable characters are actively engaged in establishing a Livonian Bible Society. The result has been an increased degree of ardor for publishing different editions of the Livonian and Esthonian Scriptures, and the making of arrangements with the printers for this purpose.

The Committee, with a view to forward this most important object, have deemed it expedient to enlarge their grant of 600*l.* to 1000*l.*

The Swedish Bible is now completed, on standing types; and the number of Swedish Testaments, separately printed in four successive editions, amounts to 16,600. A second edition of the Bible, and a fifth of the New Testament, will be immediately undertaken; for which purposes an additional donation of 200*l.* has been voted to the Stockholm Society.

The distribution of some German Bi-

bles and Testaments in Austria and Hungary, by a German Minister, at the expense of the British and Foreign Bible Society, has contributed to make known its existence in Presburg, and has produced most interesting communications from two Professors in that city. From these it appears that there are upwards of a million of Protestants in Hungary, and but a small proportion of Bibles among those who speak the Sclavonian and Hungarian dialects; many of whom are so depressed by poverty, that they find it necessary to appeal to the benevolence of the British and Foreign Bible Society. The Committee have accordingly promised a donation of 500*l.* to aid the printing and continued circulation of the Hungarian and Sclavonian Scriptures, if a Society shall be established in Hungary for that purpose.

The Committee, having transmitted to France some Bibles and Testaments for the use of the British Prisoners of War in that country, have received a letter from the Chief of the fifth division at Paris, written by direction of the Minister of Marine, acknowledging the receipt of them, and assuring the Committee that they shall be properly distributed.

The German Minister before mentioned, having successfully distributed many copies of the Scriptures in France, which were gratefully received, the Committee have directed 1000 copies of the French Bible sent from Basle, at the expense of the Society, for distribution among some Protestant Congregations in France.

A learned Member of the French Imperial Institute having signified a wish, through a correspondent, that copies of the different versions of the Scriptures printed by the British and Foreign Bible Society, might be deposited in the Imperial Institute, the Committee did not hesitate to comply with it.

They have also acceded to a similar request from the Custos of the Imperial Library at Vienna, as well as for copies of the Society's Annual Reports. The request in the latter instance is accompanied by an observation, which the Committee hope will be verified—that by these means “a multitude of strangers, who daily resort to the Imperial Library, would obtain a knowledge of the Institution; and perhaps not a few would be inspired with a desire to attempt something similar in their sphere, and according to their power.”

[To be concluded in the next.]

P O E T R Y.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE intrinsic excellence of the following lines, the laudable object they are designed to promote, together with their being in perfect unison with your own well-known benevolent sentiments, will induce you to give them an early publicity in your widely extended, and highly valuable Miscellany.

I am, Dear Sir, your's very affectionately,
GEORGE NEWTON.

Thorncliffe Iron-Works,
near Sheffield, March 25, 1813.

*Lines in honour of the British and Foreign
Bible Society.*

BY MRS. (ROBERT) MILLER.

Hail, sacred light of Heaven! Hail beam divine!

Gospel of Truth, how bright thy glories shine!—

How wide diffuse their soul-informing ray!

O'er all Creation pouring mental Day;

The Star which first the wond'ring Magi taught,

And to Judea's favour'd village brought,

(While fill'd with conscious truth and pious awe

Enshrin'd in flesh th'incarnate God they saw,) That Star its guiding course has almost run,

And blazes now a full meridian sun,

Not to the East commission'd now alone,

With eager haste have angel heralds flown,

"Glad tidings" to proclaim—deputed love

Has warm'd a thousand breasts, and bade them move

With answer'd energies to every place,

And spread the glorious found to all our race.

The holy light of Revelation shines

By means unknown before, o'er Earth's confines,

While barb'rous tongues pronounce the sacred Word,

And Pagan Nations learn to know the Lord.

In different languages the Word was given

At first, by instant miracle from Heaven;

The Holy Ghost on each devoted head,

The sacred fire in blest effusion spread.

"Then spake they all with tongues," while all rejoice

In their own speech to hear the welcome voice.

But now, by different means, the power divine Commands the living Oracles to shine:

While foreign and domestic plans unite

To spread the Truth, and propagate the Light.

O Pentecostal Day!—Prophets and Kings

Have long'd, in vain, to see these mighty things:

Tho' often, in the Heaven-enwrapping trance

Of holy vision, have they seen advance

In Time's remotest eve, millennial Day,

And Truth wide-spreading mark its wondrous way.

What then their lips disclos'd, these days explain,

And, lo! the outcasts of the sons of men

The sacred Testaments with joy receive,

Each in his native tongue! they read—believe!

The freezing *Laplander* is gladly broke;
And joyful turns his heav'n-imploring eye
From Idols, to the Lord of earth and sky.

Siberia's icy, storm-reshounding shore
Has learnt the one *Jehovah* to adore.

His promises can every woe beguile,
And make that seat of desolation smile.

Each knee shall bow to Him—each tongue
confess

Jesus the God, the Lord our Righteousness.

And *Norway's* hardy Sons, and *Russia's* race

With rapt'rous joy the Word of Life embrace

The cordial bliss, that source of Good impart:

Can, in these frozen regions, warm the hearts;

Teach their obdurate souls its soft'ning power

And cheer their darken'd day's declining hour

The poor benighted *Tartar* shall no more

An ever-varying Deity adore.

No longer fear, where'er his eye-balls roll,

To meet a Father's or a Brother's soul;

Uncertain where, the fugitive confin'd

May swim the waters, or may ride the wind

No! charm'd to reason, by religion's voice,

Her heavenly dictates regulate his choice;

He learns the great Creator to adore,

And gives the endless chace of Error o'er.

Nor shall *she* now, to Nature's law unjust

E'er violate again its earliest trust,

Who dares, with chilling apathy expose

The helpless babe to terminate its woes.

That holy Law, which now she learns to read

Appals her bosom at the horrid deed;

It prompts the sweetly-recompensing smile

And Mothers now, grace *China's* fertile soil

Their gilded Pagods into Temple's turn,

"And flames refin'd in breasts seraphic burn

Where the vast Ganges rolls his ample tide

And Luxury's voluptuous race reside,

Not blazing now the vast funeral Pyre,

Where mourning widows hopelessly expire

Hindustan's sons no more such deeds survey

As make earth groan, and hide the face of

Day:

The God of Love these cruel rites disclaim:

And sends his powerful Word to break the chains!

Hosannas now their fragrant vallies ring,

And songs of praise to heaven's Almighty King.

Oh let not European tyrants there

Oppose the early reign of praise and prayer

Nor let the new converted Pagan shame

To own the Christian's venerable Name!

That name, profan'd with crimes of deep dye,

Too oft unveil'd before the Indian's eye!

Oh, haste to wash th' opprobrious stain away

Let the poor natives, who confess your sway

In your example, undiminish'd see

All they are taught, and all they ought to

(To be concluded in our next)

THE METHODIST MAGAZINE,

FOR JULY, 1812.

BIOGRAPHY.

AN ACCOUNT OF THE REV. PHILIP HENRY,

Minister of the Gospel, near Witchurch, in Shropshire;

Who died June the 24th, 1696, in the 65th year of his age;
extracted from the Works of his excellent Son, the Rev.
MATTHEW HENRY,

BY JOHN STEPHENS.

CHAP. I. *From his birth, to his election to College.*

HE was born at Whitehall, Westminster, August 24, 1631, being Bartholomew-day. In his diary, I usually find some pious remarks on the annual return of his birth-day. One year, he notes that the Scripture mentions but two, Pharaoh and Herod, who observed their birth-day with feasting and joy; and neither of them are examples to copy after. "I," says he, "rather observe it as a day of mourning and humiliation, because shapen in iniquity, and conceived in sin." When he had completed his thirtieth year, he noted this—"So old, and no older, Alexander was, when he had conquered the *great* world; but I have not yet subdued the *little* world—*myself*." When he had completed his thirty-third year, he made this humble reflection: "A long time lived to small purpose; what shall I do to redeem it?" And, at another, "I may mourn, as Cæsar did, when he reflected on Alexander's early achievements—that others, younger than I am, have done much more than I have done for God, the God of my life!" And, to mention no more, when he had lived forty-two years, he writes thus: "I would be loth to live my time over again, lest, instead of making it better, I should make it worse; and, besides, every year and day spent on earth is lost in heaven." This last note reminds me of what I have heard him relate of a friend of his, who, being asked how old he was, answered, "On the *wrong* side of fifty;" "which," said Mr. Henry, "he should not have said, for, if he was going to heaven, it was the *right* side of fifty."

His father's name was John Henry, the son of Henry Williams, of Britton's Ferry, between Neath and Swansea, in Glamorgan-

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shire.

shire. According to the old Welch custom, the father's christian name was the son's surname. When young, he was brought to court by the earl of Pembroke, and was afterwards made page of the backstairs to the king's second son, James, duke of York. He lived and died a courtier, a hearty mourner for his royal master king Charles the first, whom he did not long survive.

Mr. Philip Henry's mother was an excellent woman. She was dead to the vanities of the court, though she lived in the midst of them. She looked well to the ways of her household; prayed with them daily; catechised her children; and taught them the good knowledge of the Lord betimes. Mr. Henry often spoke, with thankfulness to God, of his great happiness in having such a mother, who was to him, as Lois and Eunice were to Timothy, acquainting him with the Scriptures from his childhood. She died of a consumption, March the 6th, 1645, leaving behind her this son and five daughters. A little before she departed, she said to those near her, "My head is in heaven, and my heart is in heaven; it is but one step more, and I shall be there too."

Prince Charles and the duke of York being about young Mr. Henry's own age, he was often one of their play-mates, and they often promised him preferment. Archbishop Laud took a particular kindness to him, when he was a child, because he was very officious to attend at the Water-gate, which was part of his father's charge at Whitehall, to let the Archbishop through when he came late from council, to cross the water to Lambeth. But the breaking up and scattering of the court, by the calamities of 1641, at once dashed the expectations of court-preferment, and prevented the danger of court-entanglement. One advantage, however, he seems to have derived from his court-education—an uncommon degree of that good breeding, that almost indescribable agreeableness of manners and behaviour, which the world calls *politeness*; the Scripture *courtesy*. Never was any man further from that rudeness and moroseness which some scholars, and too many that profess religion, either wilfully affect, or carelessly allow themselves in, to the reproach of their profession. His mien and carriage were always so very decent and respectful, and he wore such an air of courtesy and civility, animated by a spirit so sweet and obliging, as could hardly fail to win the hearts of all he had to do with. It is one of the laws of our holy religion, exemplified in the conduct of this good man, to *honour all men*. Sanctified civility is a great ornament to Christianity. This temper of his, tended very much to the adorning of the doctrine of God our Saviour; and the general transcript of such an excellent copy, would do much toward the healing of those wounds which religion has received in the *house of her friends*.

The first Latin school he went to, was at St. Martin's church, under

under the teaching of Mr. Bonner. In 1643, when he was twelve years old, he was admitted into Westminster school, in the fourth form, under Mr. Thomas Vincent. Awhile after he was taken into the upper-school, under Mr. Richard, afterwards Dr. Busby. In October, 1645, he was admitted king's scholar, and was first of the election, partly by his own merit, and partly by the interest of the earl of Pembroke. Here he profited greatly in school-learning, and all his days retained his improvements with surprising exactness. His usual recreations were, either reading the printed accounts of public occurrences, or attending the courts at Westminster-Hall, to hear the trials and arguments there; which I have heard him say, he has often done, to the loss of his dinner, and oftener of his play.

But *paulo majora canamus*—our subject rises in importance. Soon after the unhappy civil wars began, there was a daily morning-lecture set up at the Abbey-church, between six and eight o'clock, and preached by seven of the worthy members of the assembly of divines, in course. It was the request of his pious mother to Mr. Busby, that her son might attend that lecture daily, which he allowed. The Lord was pleased to make good impressions on his soul, by the sermons which he heard there. His mother also took him with her to Mr. Case's lecture, at St. Martin's, every Thursday. On the Lord's day he sat under the powerful ministry of Mr. Stephen Marshal. He also attended constantly upon the monthly fasts at St. Margaret's, where the best and ablest ministers of England preached before the House of Commons. The service of the day lasted from eight in the morning till four in the evening.

It was his constant practice, from eleven or twelve years old, to write, as he could, all the sermons he heard, which he kept very carefully, transcribing many in a fair hand, and, notwithstanding his many removes, they were always preserved.

At the monthly fasts, he had often sweet meltings of soul, and many warm and lively truths came home to his heart, and he daily increased in that wisdom and knowledge which are unto salvation. His own reflections upon this, which he wrote many years after, were,—“If ever any child, such as I then was, between the tenth and fifteenth years of my age, enjoyed line upon line, and precept upon precept, I did. And was it in vain? I trust not altogether in vain. My soul rejoices and is glad at the remembrance of it; the word distilled as the dew, and dropped as the rain; I loved it, and loved the messengers of it, their very feet were beautiful to me. Ah, Lord! what a mercy was it, that at a time when the poor country parts were laid waste, when the noise of drums and trumpets, and the clattering of arms, were heard there, and the ways of Sion mourned, that my lot should

be where there was quietness; where the voice of the turtle was heard, and there was great plenty of gospel opportunities! "Bless the Lord, O my soul! As long as I live, I will bless the Lord; I will praise my God while I have my being." Had it been only the restraint that it laid upon me, whereby I was kept from the common sins of other children and youths; such as swearing, cursing, sabbath-breaking, and the like; I were bound to be very thankful: but, that it prevailed, through grace, to bring me to God, how much am I indebted, and what shall I render!"

Among the mercies of God to him in his youth, he has recorded a remarkable deliverance he had at Westminster-School, which was this: it was customary there, among the studious boys, for one or two, or more, to sit up the former part of the night to study, and when they went to bed, about midnight, to call others; and they, others, at two or three o'clock, as they desired. His request was, to be called at twelve; being awakened, he desired his candle might be lighted, which stuck to the bed's-head; but he dropped asleep again, and the candle fell, and burnt part of the bed and bolster, before he awaked: through God's good providence, however, seasonable help came in, the fire was soon quenched, and he received no harm.

It was the ancient custom of Westminster-School, that all the King's scholars who stood candidates for an election to the University, were to receive the Lord's Supper the Easter before, which he did with the rest, in St. Margaret's church, at Easter, in 1647, in the sixteenth year of his age. Dr. Busby took great pains with his scholars, who were to approach that holy ordinance, for several weeks before, at stated times, with great skill and seriousness of application, and manifest concern for their souls; opening to them the nature of the ordinance, and the work they had to do in it; and instructing them in what was to be done in preparation for it. What success this had upon young Mr. Henry, we may read from his own hand.—"There had been treaties, before, between my soul and Jesus Christ, with some faint overtures towards him; but then, then, I think it was, that the match was made, the knot tied; then I set myself, in the strength of divine grace, about the great work of self-examination, in order to repentance; and then I repented; that is, solemnly and seriously, with some poor meltings of soul, I confessed my sins before God, original and actual, judging and condemning myself for them, and casting away from me all my transgressions, receiving Christ Jesus the Lord, 'as the Lord my righteousness,' and devoting my whole self absolutely and unreservedly to his fear and service. After which, coming to the ordinance, *there, there* I received Him indeed, and he became *mine*, I say, *mine*! Bless the Lord, O my soul!"

From these early experiences of his own, he would,

1. Bear his testimony to the benefit and comfort of early piety. He would often witness against that wicked proverb, *A young saint, an old devil*, and would rather have it said, *A young saint, an old angel*. He observed, concerning Obadiah, that he *feared the Lord from his youth*; and it is said of him, that he *feared the Lord greatly*. Those that would come to fear the Lord greatly, must learn to fear him in their youth.—No man did his duty so naturally as Timothy did, who *from a child knew the Holy Scriptures*. He would sometimes apply to this subject, that common saying, “He that would thrive, must rise at five.” In dealing with young people, how earnestly would he press this upon them—“I tell you that you cannot begin too soon to be religious, but you may put it off too long.” Manna must be gathered early; and God who is the first, must have the first. He often inculcated Eccl. xii. 1, *Remember thy Creator in the days of thy youth*; or, as in the original, *the days of thy choice*; thy choice days, and thy choosing days.

2. He would also recommend it to the care of parents, to bring their children betimes to public ordinances. He would say, that they are capable, sooner than we are aware, of receiving good by them. The Scripture takes notice, more than once, of the little ones in the solemn assemblies of the faithful, Deut. xxix. 11. Ezra x. 1. Acts xxi. 5. If we lay our children by the pool-side, who knows but the Blessed Spirit may help them in, and heal them? He used to apply that scripture to this, Cant. i. 8. Those that would have communion with Christ, must not only go forth by the footsteps of the flock themselves, but feed their kids too, their children or other young ones that are under their charge, beside the Shepherd’s tents.

3. He would also recommend to young people, the practice of writing sermons. He himself not only did it when he was young, but continued it constantly, till within a few years before he died, when the decay of his sight rendered it difficult. He never wrote short hand, but had an excellent art of taking the substance of a sermon, in a plain hand, and with a great deal of ease. The sermons he wrote, he kept by him, in such method and order, that by the help of indexes, he could readily turn to almost any sermon that he had ever heard, where he noted the preacher, place, and time. This he called “hearing for the time to come.” He recommended this practice to others, as a means to engage their attention in hearing, to prevent drowsiness, and to help their memories, when they came either to meditate on what they had heard, or to communicate it to others; and many have had cause to bless God for his advice and instruction herein. He would advise people sometimes to look over the sermon

mon-notes which they had written, as a ready way to revive the good impressions of the truths they had heard, and would blame those who made waste paper of them: "for," says he, "the day is coming when you will either thank God for them, or heartily wish you had never written them."

(To be continued.)

MEMOIR OF DOCTOR SAMUEL WINTER.

To the Editor.

SIR,

THE following account is taken from the last Volume of Clark's *Lives*; I need not make any apology for sending it to you for insertion in the *Methodist Magazine*, the professed design of which is to record instances of singular piety and triumphant deaths, wherever they may be found, whether in or out of the Church, whether in the more exalted or private walks of life: As that work is not much known, especially amongst your readers, I shall take the liberty of rescuing from oblivion some of those excellent characters, by sending you, occasionally, short extracts from their lives, for publication in your widely extended Miscellany.

Bristol, May 8, 1806.

JONATHAN BARKER.

SAMUEL WINTER, D. D. of Queen's College, Cambridge, was born of religious parents at Balsal, in Warwickshire, in 1603. From 12 years of age he was evidently under extraordinary serious impressions of religion, and much inclined to the ministry. One day, as he was coming from school, (about a mile from his father's house) he retired under a hedge to pray, and begged of God, among other things, that he would fit him for the ministry, and make him useful in it; when he seemed as if he heard a voice, telling him that his prayers were heard. Upon this he entreated of his father that he might be trained up for the ministry. He was accordingly sent to the free-school in Coventry, at the age of 14, and soon became fit for the University, where he was under the famous Dr. Preston. When he left it, he went to Boston in Lincolnshire, where he lived for some time under the ministry of Mr. John Cotton, one of whose family he afterwards married. From thence he removed to Woodborrow, near Nottingham, where his ministry was eminently successful. He had not been there long, before he was called to the city of York, where he was for some time a lecturer, and had great opportunity for service, and met with eminent success. The breaking out of the civil war forced him to remove from thence, and he was quickly invited to Cottingham, within four miles of Hull. Here he continued about eight years, exceedingly industrious and active for God. He preached twice every Lord's day in public, expounded the chapters which

which he read, and catechized the young persons. In the evening he repeated his sermons in his own family, to which many of his neighbours resorted. On the week days he went from house to house, instructing the ignorant, and endeavouring to build up his parishioners in their most holy faith, and multitudes had cause to bless God for his painful labours.

A. D. 1659, the parliament resolved to send four commissioners into Ireland, to settle that distracted kingdom, and ordered Mr. Winter to attend them thither. Weighing the matter well, and being satisfied in the clearness of his call, he resigned his living, which was worth 400*l.* per ann. and prepared for his journey and voyage, casting himself upon strangers, neither knowing what his salary would be, nor stipulating with them for the maintenance of himself and family. In Ireland he was a laborious preacher, and exceedingly followed. His allowance from the commissioners was at first but 100*l.* per ann. but after some time they made him Provost of Trinity College, which was almost desolate and forsaken; but under his care and conduct it flourished again, and became a most valuable seminary of learning and piety. Here he commenced D. D., having with singular applause performed the usual exercises. His being at last forced to leave the university and kingdom was much to his damage, the college being indebted to him in a considerable sum of money, which he had disbursed out of his own estate, for the common benefit, part of which, however, after his death, was repaid to his son. He was universally respected, and yet was remarkably humble, conversing freely with the meanest for their good, and giving them money to make his advice regarded. He could bear contradiction from others, and even bitter reflections, without resentment. His industry was very exemplary. He was a hard student to the last: very careful to redeem and improve his time. He was a man of great zeal and fervent affections; a strict sanctifier of the Lord's day; rich in good works, and one who devised liberal things. His candor was great, and his deportment remarkably courteous. His faith and patience were very signal, both in his life and death.

While he was in Rutlandshire, on Thursday, Oct. 13, 1666, he rode to a neighbouring town to assist in carrying on the service on a day of humiliation; when having wearied his body, and spent his spirits, he was unable to return till the next day. On the Lord's-day following he engaged twice in divine service in the family where he lived, but at night found himself ill. On the Friday, growing weaker, he desired his will might be engrossed, and endeavoured to persuade his wife to be willing to part with him, adding that it would not be long before they should meet again; and then prayed for her and other relations. Finding his strength to decay, he often repeated these words, "The zeal of thine house hath
eaten

eaten me up." About six o'clock, on the Lord's day morning, he raised himself up in his bed, and, with a loud and cheerful voice, called to his wife, and said, "I have this night been conversing with spirits;" and as in a rapture, cried out, "O the glories that are prepared for the saints of God! The Lord hath been pleased this night to shew me 'the exceeding weight of glory' which is laid up in heaven for his chosen ones." Further, he said, that he had studied, and thought he knew as much what the glory in heaven was, as another man; but he now saw that all the divines on earth were mere children in the knowledge of the great mystery of heavenly glory, which the Lord that night had given him a clearer sight of than ever he had before; and his soul was so wonderfully elevated, that he could not declare what he felt. He then desired that his relations and the rest of the family might be called up, that he might acquaint them with the discovery he had had; but when he attempted to describe it, he was so swallowed up in the contemplation of it, that he could not utter what he desired. He continued all that day, and even until he died, in very high raptures, and great acclamations of thankfulness to God for Jesus Christ, the fountain of that glory, and for the discoveries of it to him. On the Lord's-day evening, a honourable gentleman and his lady, with some other friends, came to visit him, with whom he discoursed about heaven and the things of God, as fervently, sensibly, and fluently, as if he had been in health. He quoted several texts of Scripture, naming the chapter and verse, and explaining the Hebrew and Greek originals. Having fatigued himself with his discourse, which he continued two hours, he took an hour's repose, and then desired the same company might be called in again, that he might speak something more to them. When they and the rest of the family were come into the room, he told them he thought he had but a short time to live, that he was going to Jesus Christ to partake of that joy which God had discovered to him, and reserved in heaven for those that love him and keep his commandments. He went on to magnify the riches of free grace, thro' which the saints come to enjoy that felicity.

He exhorted them to examine themselves carefully whether they were in the way of sanctification; and advised them daily to ask their souls such questions as these; What am I? Am I a new creature? Am I born again? If so, then I have new thoughts, new words, new company, a new conversation, &c. If (says he) you find yourself in the narrow way of sanctification, let God alone with the rest; to give you assurance of your future happiness he will not fail, and that quickly." Looking up to heaven, he begged of God that the words of a dying man might make a deep impression upon the hearts of his hearers. He then proceeded to other pious discourse, and spoke with such strength of language, such zeal and fervency of spirit, as drew tears from the eyes of all present;

present; and gave them a history of his life, of the conduct of God's providence and grace towards him, and of his success in his ministry. One of his relations fearing he would spend himself too much, begged him to repose himself for a while; to whom he replied with much earnestness, "No, were I sure this would be my last night, (as indeed it proved) and this the last sermon I should preach, I would continue it two hours longer;" adding that he was not afraid of death.—All the day following, he lay in heavenly contemplations and raptures, and sometimes desired his wife, or other friends, to tell him whether he were in the body or out of the body, for he could not tell. In the afternoon, finding death to approach, he often cried out, "Oh, the power of death!" though he had no fear of dying. He desired that some of his neighbours might be called in, that he might preach his last sermon to them. About four o'clock, his wife and other friends, asking him how he did, he answered, "very weak;" and added, that he was going to Jesus Christ. He then bid them not be afraid of death; and putting forth his hand, said, "Brother, sister, take death by the hand. Be not afraid; death is a coward; he flies from me." Soon after, finding himself dying, he lifted up his eyes to heaven, saying, "Come, Lord Jesus;" and presently, with a smiling countenance, added, "Art thou come?" and so breathed his last.

To the character given of him by Clark, is added, an account of his extraordinary power and prevalence in prayer: several instances of the answers given to his prayers, particularly in the recovery of the sick, are there related; and also of the assurance he had of their recovery; which, were they not well attested, would be deemed incredible. He died Oct. 23, 1666, aged 63.

JONATHAN BARKER.

DIVINITY.

A SERMON preached in the Abbey Church of Bath, before the Right Reverend Father in God, THOMAS, Lord Bishop of Bath and Wells: at his Visitation held there, July 30, 1689.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord; Thou knowest that I love thee. He saith unto him, feed my lambs," JOHN XXI. 15.

THESE words consist of three considerable parts: First, of a question put by our Lord to St. Peter: Secondly, of St. Peter's answer; Thirdly, of a command by way of inference from it. The question was, whether Peter loved him beyond the rest of his disciples then present. This demand of our Lord was not so high as were Peter's former professions and pretensions. This warm and zealous apostle had always professed a more than ordinary ad-

herence to his Lord and Master, and pretended to as great a supremacy of love, as his successors do of knowledge and jurisdiction. He seemed to be among the apostles, what the seraphim are among the angels, to out-shine and to out-burn the whole apostolical order in zeal, courage, and flames of divine love. For no less can that eminent profession of his import, "though all men should be offended because of thee, yet will I never be offended." But not having made good his high pretensions, our Lord now puts the question to him in terms more moderate than those wherein he had before voluntarily boasted of his own fidelity; and whereas he had before made shew of a superlative love beyond all the disciples, our Lord only asks him this modest question, "lovest thou me more than these?"

The good apostle, having now partly from the late experiment of his own frailty, and partly from the manner of our Lord's question, learned more humility and modesty, returns such an answer as was short, not only of his *former* professions, but even of the question too. He does not reply, Lord, thou knowest that I love thee more than these. No, he dares not venture any more so much as to determine any thing concerning the *measure* of his love, but is contented barely to aver the truth, and sincerity of it. And for this he fears not to appeal at last to the Divine Omniscience, "Lord, thou knowest all things, thou knowest that I love thee." Our Lord takes the answer, and does not at all question the truth and sincerity of it, only he gives him a *test* whereby it might be tried and justified, both before God, himself, and the world, by subjoining this illative command, "feed my lambs," as it is in the text, or as in the two following verses, "feed my sheep."

This whole intercourse between our Lord and Peter, may, I conceive, as to the full stress and scope of it, be properly reduced to this short hypothetical scheme of speech, "if thou lovest me, feed my sheep." Like that of our Saviour, upon another occasion, to his disciples in common, "if ye love me, keep my commandments." This, under a shorter view, takes in the full force of the words, and I shall accordingly discourse upon them, as if they had stood in this position.

Hence I shall take occasion to consider these three things, as naturally arising from the words, and as no less pertinent to our present subject.

First, The great love of our Lord Christ to his church, which he here calls his lambs and his sheep, which he here commands Peter, as he loved him, to feed; and which lastly, he would not absolutely and finally commit to his charge, till after three distinct inquiries whether he truly loved him.

Secondly, I shall consider the command here given, and shew the

the great obligation laid upon all spiritual pastors and guides of souls, to feed this flock of Christ, which is so dearly beloved by him.

Thirdly, I shall consider the connection and dependance between the practice of this command and the love of Christ. "If thou lovest me, feed my sheep."

Lastly, I shall close all with an earnest exhortation to the conscientious practice of the duty enjoined.

The first thing I shall consider, is the great love of Christ to his church. And certainly if there be any secret in religion fit for angels to contemplate, and too high for them to comprehend; if there be any love that has breadth and length, and depth, and height; if there be any love that passes knowledge; if there be any love that is stronger than death and dearer than life; if there be any, lastly, that is truly wonderful, and that passes the love not only of women, but of the whole creation, it is this love of our Lord to his church. We have no line long enough to fathom so vast a depth, nor can mortality furnish us with ideas to conceive, or with words to express so deep a mystery. If there be any words that can reach it, they must be such as St. Paul heard in his rapture, strange words, *αἰνῆτα ῥήματα*, words that cannot be pronounced by a human tongue, and that would be mere barbarism to a mortal capacity. But, however, that we may take some measure of that which really has none, and be able to frame some notion of this love of Christ, which, as the apostle tells us, passes knowledge, we will exhibit a prospect of it in a double light: first, in those verbal representations which the Scripture gives of it: and, secondly, in those real and actual proofs whereby Christ himself has expressed this his most excellent and otherwise incredible love.

As to the first: The Scripture we know is full of great things, and those set forth with as great and magnificent expressions. The style of Scripture runs incomparably high, beyond that of any other writings, in whatever it treats of. But there are three things more especially in the description of which the Holy Spirit seems to labour for expression. And these are the glories of heaven, the miseries of hell, and the love of Christ to his church. These the Scripture represents under all the variety of symbols, figures, and images, that can be supplied either from the intellectual or material world; that so what is wanting in each single representation, might be made up from the multitude and combination of them, that if one should miss, another might strike us, to make, if possible, some impression of such strange and such important truths upon the minds of men.

But the last of these, as it is most wonderful and mysterious,

(it being a greater wonder that God should love man, than that either there should be so much happiness in the enjoyment of God, or so much misery in the loss of him;) so it is more frequently inculcated and more strongly represented. So frequently inculcated is it, that were it not for the mystery of the thing, and that there is no tautology in love, the Scripture would seem chargeable with vain repetitions. And as it is frequently inculcated, so is it no less strongly represented. It is represented by that which is the most proper effect, and the last end, and accomplishment of all love, by union. For there are three most admirable unions proposed to our faith in the Christian Religion. The Unity of Essence in the Trinity, the Unity of Persons in Jesus Christ, and the Union that is between Christ and his Church. The first of these is an example and prefiguration as it were to the second, and the second to the third. For we cannot better represent the union of Christ with his church, than by the Hypostatick Union, or the union of the *λογος* with human nature.

For first, as in this mystery the plurality of nature is consistent with the unity of person, so does love effect the same miracle in the union between Christ and his church. For here also we meet with a strange composition of God and man, two vastly different substances, which without confusion of either natures or properties, make up one and the same body. For if Christ be head of the church, he is also one body with it. And so St. Austin, *totus Christus secundum Ecclesiam et caput et corpus est.*

Again, as in the mystery of the hypostatick union, there is a communication of idioms or properties, whereby what primarily and abstractly belongs to one, may secondarily and concretely be attributed to the other, as that God is man, and man is God, so has love introduced the like communication between Christ and his church, which may be said to be *happy* and *glorified* in Christ, as he is said to suffer in his church. Again, as in the mystery of the hypostatick union, the *Word* uniting itself to human nature adorned and exalted it, not only by the privilege of so sacred a confederacy, but also with many distinct graces and excellencies, whereby it was necessarily, though not forcibly, determined to love the divinity, and highly fitted to be loved by it, so is it also in this union between Christ and his church. He has not only ennobled her by so sacred an alliance; but is ever conferring upon her his gifts and graces, and will never cease to do so, till at length he present her to himself a glorious church without spot or blemish, and make her in some measure worthy of so great a love, and so intimate an union. For it is observable, that in Scripture Jesus Christ is set forth as the author and dispenser of all grace; to him is ascribed the work of the second as well as of the first creation;

creation; from his fulness we all receive; and the apostle says expressly, that to every one of us is given grace according to the measure of the gift of Christ.

But not to pursue this metaphysical parallel any further, let us return to consider this union, as it is represented in holy Scripture. Now there are but two sorts of union in the world, natural and moral.—And the Holy Spirit has made choice of the closest of each to figure out to us the union between Christ and his church. The closest of natural unions is that between the head and the body; and the closest of all moral unions is that between the husband and the wife: and both of these are by the Holy Spirit applied to this mystery.

Thus is Christ often called the head of the church, and the church the body of Christ. Thus again is he styled the bridegroom, and the church honoured with the name of his spouse. And because this latter figure carries in it more of sensible endearment, therefore is it of more frequent use, and also of more ancient date. For besides that Adam first opened this mystery, and by his miraculous marriage typified to us that of Christ with his church, which came out of the wounded side of our Lord, as Eve was taken out of the side of Adam; the prophets have also given our Lord the title of Bridegroom in the Old Testament. The 45th Psalm is a plain spiritual Epithalamium, and so is the whole Book of Canticles, and the Holy Baptist, in whom both types and prophecies expire, calls him expressly by the name of Bridegroom. Strange miracle of humility and love! that ever God should come down to seek a spouse upon earth! Was it not enough, O blessed Jesus, that thou wast one with the Father and Holy Spirit, in the Eternal Trinity? Was it not enough that thou hadst made thyself one with our mortal flesh, by assuming our nature, but that thou must yet heap mystery upon mystery, as if thou wert not yet nearly enough allied to us, but must also make thyself one with thy church? But such is thy love to man, as not to be contented with one single union with him? And so great thy condescension, as if thou needest a partner, to complete thy happiness, and as if it were no more good for the second, than it was for the first Adam, to be alone.

These are the two principal figures, under which the Scripture pictures out to us the love of Christ to his church, and his union with it. Not that they rise up to the height of the mystery, but because they come the nearest of any to it. For indeed they fall vastly short, and give but a faint shadowy resemblance of what they are intended to represent. And therefore as we have hitherto set forth the dearness that subsists between Christ and his church by that between the head and the members, and the husband and the wife, so we may, and with better reason, invert the order,

order, and propose the former as an example and measure for both the latter.—And it is observable that St. Paul does so: He says, “Husbands love your wives, even as Christ loved the church.” And again, “No man ever yet hated his own flesh, but nourishes and cherishes it, even as the Lord the church.” Where you see the love of Christ to his church is not, as before, described by that of married persons, and that of a man to his own flesh; but these last are described and illustrated by the former. So great and transcending all love; yea, even all knowledge, is this love of Christ to his church. But it will appear yet greater, if we take a prospect of it in the second light, namely, in those real and actual proofs whereby Christ himself has expressed this his most excellent and otherwise incredible love. For, (to make the prospect as short as may be) was it not an amazing instance of love for the great and ever blessed God, who could neither be advantaged by our happiness nor damaged by our misery, to come down and assume our nature in its meanest circumstances, to live a needy and contemptible life, and die a painful and execrable death, and all this to reconcile a rebel, to restore an apostate? Indeed the work of man’s redemption, if we deeply consider the whole method and contrivance of it, is such an heroic instance of love, and so much exceeding that of his creation, that it is well man was created and redeemed by the same good being, since otherwise his obligations to his Redeemer being so much greater than those to his Creator, he would have been very much divided and distracted in his returns of love and gratitude.

But let us reflect a little upon the life, before we further consider the death of our Redeemer. It was one constant argument, one continued miracle of love. He lived as one purely devoted to the good of mankind. All his thoughts, all his words, all his actions were love. His whole business was to glorify his Father, and (which was his greatest glory) to express his love to man; which though at all times exceedingly wonderful, yet toward the evening of his life it thickened and grew stronger, like motion approximating the centre, and as then he prayed, so he loved yet more earnestly.

For then it was he wept over condemned Jerusalem, and bedewed with tears the grave of Lazarus; then it was that with desire he desired to eat the passover with his disciples, instituted a perpetual monument of love, his Holy Supper, and left another of humility, by condescending to wash their feet! It was then that he comforted his disciples with the variety of the heavenly mansions, with a declaration that he himself was “the way, the truth, and the life;” with an assurance, that their prayers in his name should be effectual, with a promise of the Holy Spirit, and with a legacy of his own peace, to compensate for the tribulation

they

they should meet with in the world. It was then, lastly, that he recommended the state of his apostles, together with his own glorification, in one and the same solemn prayer to his Father, that he would preserve them in unity and truth, and at length glorify them, with the whole body of true believers, with himself in heaven. And all this at a time when one would have thought his own concern should have been his only meditation, and fear his only passion; for now was he within view of his amazing sufferings, and the shade was just ready to point at the dreadful hour; and yet even now his love was stronger than death, and the care of his disciples prevailed over the horrors of his approaching agony.

This love he further shewed, by giving up himself to a cruel and shameful death, for the life and salvation of the world. A death (to say no more of it) of such strange sorrow and anguish, that the very prospect of it put him into a sweat of blood, and the enduring of it made him complain of being deserted of his Father. And then that his redemption might prove effectual, after his resurrection he gives commission to his disciples to go and publish it, with its conditions throughout the world, and orders them all, as he does Peter, to feed his sheep. And lest the benefit of his death should be again frustrated for want of power to perform the conditions, presently after his ascension he sent down the Spirit of Consolation upon his apostles, and does continually confer grace upon, and make intercession for his church. So tenderly affected was he toward this his spouse, that even the felicities of heaven could not make him forget her, as he further shewed by complaining in behalf of his church, when from the midst of his glory he said, "Saul, Saul, why persecutest thou me?" Which words shew him as much concerned for the wounds given to his mystical, as for those he felt in his natural body.

[To be concluded in our next.]

THE TRUTH OF GOD DEFENDED.

REVIEW OF MISSIONARY ANECDOTES;

By GEORGE BURDER.

(Concluded from page 327.)

SEVERAL historians, making a profession of Christianity, while ignorant of its nature and design, have represented the Heathens, as not only excelling in the practice of some of the moral virtues, but as patterns for the very best of Christians, in the study and pursuit of every thing that is lovely and of good report. The venerable Swartz, who long and successfully preached the

the gospel in the East, with a zeal truly apostolic, has delivered his sentiments on this subject. His words are, "The praise bestowed on the Heathens of this country, by many of our historians, is refuted by a close, I might almost say, by a superficial inspection of their lives. Several historical works are more like romances than history. Many gentlemen here are astonished how some historians have prostituted their talents, by writing fables."

Mr. B. observes, page 86, that "the doctrine of the cross, accompanied by the almighty energy of the Holy Spirit, prevailed over obstacles the most formidable, the prejudices, the superstitions, and the interests of idolaters, the learning of the philosophers, the eloquence of the orators, and the influence of heathen emperors."

The truths contained in this single sentence, expressive of the extraordinary difficulties with which the religion of our blessed Saviour had for ages to contend, and which it gloriously surmounted, are still, and will continue to be, to the end of time, a decisive proof of the truth and certainty of Christianity.

"Origen (says Mr. B. page 87,) writing against Celsus, says, 'that many, both Greeks and barbarians, wise and unwise, contend for the truth of our religion, even to the laying down of their lives: a thing not known to any other profession in the world.'"

Tertullian, addressing the Roman governors in behalf of Christianity, assures them, "that although Christians are as strangers of no long standing, they had already filled all places of their dominions, their cities, islands, castles, boroughs, councils, armies, tribes, the palace, the senate, and the forum. They had left to the Heathens only their temples. If we were (saith he) to make a general secession from your dominions, you would be astonished at your solitude."

Arnobius says, "Is not this an argument for our faith, that in so short a time, the sacraments of Christ's name are diffused over the world? That there is no nation so barbarous and cruel, that has not laid aside its rudeness, and become meek and docile? that orators, grammarians, rhetoricians, lawyers, physicians, and philosophers; now love our religion, despising those things wherein they trusted before? that servants endure torments from their masters, wives submit to be separated from their husbands, children are content to be disinherited by their parents, rather than abandon the Christian faith?"

Who, in any tolerable measure acquainted with the nature of evidence, and the first principles of morals, unless obstinately resolved to be an infidel, in opposition to reason and common sense, can doubt for a moment the divine origin of a religion which has produced such extraordinary and blessed effects?

In page 90, we find an interesting quotation from Bishop Stillingfleet, in proof of a Christian Church having been planted in Britain so early as the age of the Apostles. In vindication of this, the bishop quotes Eusebius, Theodoret, and St. Jerom. The first of these asserts, that "some of the Apostles passed over the ocean to those which are called the British Isles." Theodoret, a learned and judicious church-historian, expressly names the Britons among the nations converted by the Apostles; and saith, "that St. Paul brought salvation to the Isles that lie in the ocean;" after he had mentioned Spain, and therefore, in all probability, the British Islands are understood by him. St. Jerom saith, that "St. Paul, after his imprisonment, preached the gospel in the western parts," by which the British Islands were especially understood, as will appear by the following testimony of Clemens Romanus, who saith, "St. Paul preached righteousness through the whole world," and in so doing, went to the utmost bounds of the west; which passage will necessarily take in Britain, if we consider what was then meant by the bounds of the west. So that from this undoubted testimony of Clemens, it follows, not only *that the gospel was preached in Britain* in the times of the Romans, but that St. Paul himself was the preacher of it.

From the united testimonies of such respectable authorities, in favour of the matter of fact in question, we see no sufficient reason to withhold our assent.

We recommend the following quotation from Cyprian, bishop of Carthage, and a martyr for Christ, to the consideration of those who attribute the corruption of morals in the Church, to the providential circumstance of its being protected by the civil power. Complaining of the worldly spirit of professors and pastors in Africa, he says: "Each had been bent on improving his patrimony, and had forgotten what Christians had done under the Apostles, and what they ought to do. They were brooding over the arts of amassing wealth. The pastors and the deacons each forgot their duty; works of mercy were neglected; luxury and effeminacy prevailed; meretricious arts of dress were cultivated; fraud and deceit were practised among brethren; Christians could unite themselves in matrimony with unbelievers; could swear not only without reverence, but even without veracity; even many bishops, who ought to have been guides and patterns to the rest, neglecting the peculiar duties of their stations, gave themselves up to secular pursuits; they travelled through distant provinces, in quest of pleasure and gain, and were insatiate in their thirst of money."

Such is the account given by St. Cyprian of the Churches in Africa, at least 73 years before Constantine the Great became sole master.

master of the Roman Empire; and consequently, before he established Christianity as the religion of the state. In proof of this, we have only to observe, that in 250 St. Cyprian suffered martyrdom, and that no earlier than about 323 Constantine became sole emperor.—All well-authenticated accounts agree, that bad as the religious and moral state of professing Christians was at both those periods, it continued, with little interruption, to grow worse, till the Reformation. But even during that long interval, which may be justly denominated the iron age of the church, the Lord left not himself without witnesses of the enlightening and renewing influences of his Spirit. At the worst of times, Christ had a Church, against which the gates of hell never prevailed.

The following brief account of Luther cannot fail to be pleasing to every reader who is a genuine lover of the Reformation. "In the year 1517 arose that splendid luminary in the church, Martin Luther, a name for ever to be revered by every real Christian. Never was a man more formed for the contest than this brave Saxon. His faculties were singularly great; his memory prodigious; his mind fraught with the richest stores of ancient wisdom and literature; but above all, deeply read in the oracles of God, and conversant with the writings of the best of the fathers, especially of Augustine, the patron of his order. Efforts had been made by Wickcliff, Huss, and other pious men, to shake off the Roman yoke, and they had the honour of preparing the way for the Reformation; but the grand and successful effort was reserved for this noble champion of the truth, by whom the Lord wrought wonders." Page 140.

In page 147, we find an interesting account of Mr. Elliot's labours among Indians in New England. "His first step was to learn the Indian language, for which purpose he hired a native to instruct him, and with incredible diligence formed a grammar, which afterwards he published. Having finished, he writes, 'Prayers and pains, through faith in Christ Jesus, will do any thing.'

"He commenced his labours among the Indians in the year 1646, and was favoured, by the power of the Holy Spirit attending his ministry, with considerable success. He gathered a church of converted Indians at Natick, and also preached to four other Indian congregations. In a letter to a friend he says: 'I have not been dry, night nor day, from the third day of the week to the sixth: but so travelled, and at night I pull off my boots, wring my stockings, and on with them again, and so continue. But God steps in and helps.'"

An account occurs, page 154, of Catholic Missions in South America, upon a very extensive scale. "In those parts of South America where colleges were founded by the Jesuits, the fathers found

found an ample field for the exercise of their zeal, either in promoting piety among the inhabitants of the towns, or by instructing the Indians who were employed by the Spaniards in cultivating their fields. But not satisfied with this, they resolved upon forming settlements in the midst of the savage Indians, far distant from the Spanish towns, having learned, by sad experience, that their exertions in behalf of the Indians were almost frustrated by the vicious conduct of the Christian Spaniards."

The account proceeds to state the steps taken by those indefatigable Missionaries, to effect their humane and Christian purposes.

"The first step which they took was, to convince them (the savage Indians) how much a civil and social life was to be preferred to those brutish wanderings and manners to which they had been accustomed. The inconveniences of that way of life were pointed out, and they were struck with the representation. At length, when a competent number of Indians was brought together, they were taught to build houses or huts, with some appearance of neatness and symmetry. The next step was to provide necessaries for their subsistence. With much difficulty they were convinced that it was necessary to husband the ground. They had been used only to hunting and fishing; they looked for wild honey and wild fruits in the woods. But the Missionaries furnished them with grain to sow the land, and found them all necessaries for their maintenance till the harvest. Before the end of the year, they had become more gentle and tractable; they began to reap the fruit of their labour, and success rendered them more eager to take pains. A church, entirely made of wood, was raised at the same time, and nothing was omitted that could instruct them with regard to religion."

"The first colony was scarcely settled, when several others began to be formed upon the same plan, and they obtained the name of *reductions*. The Missionaries continued to make further progress into the heart of the country, in quest of the Indians dispersed among the plains, mountains, and forests. They endeavoured, by small presents, to gain their good opinion; laid before them the sad condition of men who acknowledge no God, or adored idols; while they represented, in the best manner they could, the advantages of Christianity. The savages saw with their own eyes the happy situation of the *reductions*, and put themselves entirely under the direction of the Missionaries, whom they considered as persons sent from heaven. Thus several *reductions* were successively formed, and numbers flocked from all parts to gain admission into them."

On reading this, and other accounts of the Jesuit Missionaries, however much we detest their peculiar sentiments, we do not he-

fitate to say, with Mr. B. that the zeal and prudence displayed by them, demand universal approbation.

We quote the following passage from page 166, as a mark of that Christian candour, which we feel a peculiar pleasure in promoting to the utmost of our power: "The Wesleyan Methodists have too much zeal for God to be inactive in the missionary field; they have cared for the souls of negro slaves in the West Indies, and the labours of faithful men have been blessed for the calling and conversion of multitudes. Dr. Coke, who has personally laboured among them, is the zealous superintendant of this good work."

Our limits prevent us from so much as noticing several interesting accounts of the progress of Christianity among the Heathen in the 18th century. Among the Missionaries of this period, none were more remarkable for every qualification suited to his office, than Mr. David Brainerd. His life, principally composed of his journal, is one of the most interesting, as well as edifying pieces of biography in our, or perhaps, any other language. Among the Methodists, it is on continual sale; but were its real worth sufficiently known, its circulation would be ten-fold more extensive. Let all who would know the piety, zeal, prudence, fortitude, and diligence becoming a Christian Missionary, read the life of David Brainerd, and receive information.

Among the Romish Missionaries, Francis Xavier was one of the most distinguished for piety, zeal, and courage. He was born in Xavier, a town in Spain, 55 miles S. E. of Pampeluna. The year 1506 was that of his birth. He received his education in Paris, where he formed an intimacy with the celebrated Ignatius Loyala, the founder of the Jesuits. Seized with a similar zeal, he bound himself with some others, to attempt the conversion of the heathens. In 1541, he embarked at Lisbon for Goa, a large and strong town of Asia, in the peninsula on this side the Ganges, and on the Malabar coast. He laboured with great zeal in Japan and various parts of India. He was preparing for a voyage to China, when, in 1552, death put a period to his labours. The following paragraph, which occurs page 212, will afford our readers some idea of his qualifications for the work of a Missionary.

"Francis Xavier, called the Apostle of the Indians, being about to undertake a mission which appeared extremely hazardous, was strongly expostulated with by his friends on the great dangers he would have to encounter from the malignity of the climate, the sterility of the land, and the barbarity of the inhabitants: in short, that every thing was gloomy and terrific. This representation, though just, was so far from deterring him from the attempt, that it seemed to inspire him with more zeal for the arduous enter-
prise.

prise. "The most tractable and opulent nations," said he, "will not want preachers; but this is for me, because others will not undertake it. If the country abounded in odoriferous woods and mines of gold, all dangers would be braved in order to procure them: should merchants then be more intrepid than Missionaries? Shall these unfortunate people be excluded from the blessings of redemption? It is true, they are very barbarous and brutal; but let them be more so, He who can convert even stones into children of Abraham, is not he able to soften their hearts? Should I be instrumental in the salvation of but one among them, I should think myself but too well recompensed for all the labours and dangers by which you endeavour to affright me.' With these sentiments he entered on his work; and, it is said, that his success corresponded with his zeal and intrepidity."

Mr. B. opens his account of missionary exertions in the present century with the following judicious and liberal observations: "Never, perhaps, since the earliest and best days of Christianity, were so many schemes of benevolence projected, as those which graced the commencement of the present century; the principal stimulus to which, may be fairly ascribed to the institution of the Missionary Society, in the year 1795."

"Shortly after its commencement, the Religious Tract Society took its rise. Small tracts on religious subjects had indeed, long before this, been published by pious individuals and charitable bodies. But the united efforts of an active Committee, in selecting and composing short treatises, calculated for the instruction of the poor, and the edification of various classes of Society, with the diligent measures of the individual ministers and subscribers to the institution, in their wide distribution, became a source of incalculable benefit to the souls of men. Other nations of Christians perceived the vast advantage, and established similar Societies.

"The beneficial effects produced by an extensive circulation of these human compositions, naturally induced some zealous Christians to inquire, whether the holy Scriptures themselves might not be far more generally distributed in Britain, than they had hitherto been; and also, whether they might not be readily translated into the various languages of foreign countries, where they are little, or not at all known.

"A few liberally-minded Christians met together, and consulted on the subject. The project appeared perfectly reasonable, and easily attainable. They determined to unite as *Christians* merely, without any regard to theological distinctions; for all might agree in dispersing the Scriptures, the source from whence they professed to derive their faith; especially, as only the publicly authorized versions were to be adopted, and neither note
nor

nor comment, tending to promote the interests of a party, was to be admitted. The scheme gave almost universal satisfaction. The British and Foreign Bible Society was established in the year 1804. Great numbers of wealthy persons poured their bounty into its funds, who increased every year in number and respectability; and their exertions in the translation and diffusion of the Old and New Testament, in above thirty different languages, have done them immense honour in the Christian world." Pages 216 and 217.

Having paid more than usual attention to this work, on account of its subject and execution, we must hasten to a conclusion.—This is properly the age of missionary exertions, and upon such a plan, as we have every reason to believe God will further with his special presence and blessing. The present Missionaries have not their glory tarnished, by confounding the peaceable religion of Jesus with the contradictory politics of contending nations. They neither bring with them, nor have in contemplation for any future period, racks or inquisitions, for the purpose of making converts. Whether Calvinists or Arminians, they preach the same gospel; and, accompanied by the influence of the Holy Spirit, without which all human exertions are unavailing, the same blessed effects are produced. Sinners are awakened to a sense of their guilt and danger; the broken reeds, on which they were wont to lean, are removed; they feel their utter inability to deliver themselves; and, like Bunyan's true pilgrim, obtain a believing view of Jesus; and being freed from their load of guilt, however they may differ in matters of mere opinion, ascribe the whole glory of their salvation to the mercy of God, through the merits of Jesus Christ.

To second the exertions of Missionaries, the Bible Society comes in with its powerful assistance. There was a time when it was reckoned a rich Parish which had a single Bible; but now, thanks be to God, there is not a cottager, no, nor a soldier, nor sailor in the British empire, who may not, if he will, be in possession of the sacred volume. And to the honour of our country be it spoken, that while many emigrants from a hostile country are received with an hospitality truly noble, their spiritual interests are not neglected. They are not *dragooned* into Protestantism, as the Protestants were into Popery, under the tyrannical reign of Lewis the Fourteenth; but are, with Christian courtesy, put in possession of the Book of God in their own language, and requested to read, think, and judge for themselves.

Our lot has fallen in troublesome, but glorious gospel times. For many years, God has been shaking the nations by his just, but terrible judgments; he has been pouring out the vials of his wrath upon the seat of the beast; but in the midst of the wreck

of nations, he has gloriously revived his work, which continues to spread with increasing rapidity. The walls of partition, composed of ignorance and bigotry, which too long have outwardly separated those who were one in Christ Jesus, are falling before the united efforts of evangelical Preachers; and thousands now, of different persuasions, sing most cordially,

“Love, like death, hath all destroy’d,
Render’d all distinctions void;
Names, and sects, and parties fall;
Thou, O Christ, art all in all.

Sept. 24, 1811.

THE WORD OF GOD ILLUSTRATED.

ON STONING.

To the Editor of the Methodist Magazine.

Dear Sir,

AS the following account of the *Jewish* method of *stoning* criminals, tends to explain some passages of Scripture, I take the liberty of sending it to your useful Magazine.

I am, dear Sir, yours, &c.

W. CONSTABLE.

“A CRIER went before him who was to die, proclaiming his name, his crime, and who were the witnesses against him. When they were come within two or three yards of the place of execution, they stripped the criminal naked, except a small covering for decency about his middle. The place of execution, from which they threw down the malefactor, was above twice the height of a man. Upon which he was made to ascend with his hands bound. When he was ascended, the witnesses laid their hands upon him, and then stripped off their upper garment, that they might be fitter for going through the execution. (Thus the witnesses that stoned Stephen committed their upper garments into the hands of a young man named Saul;) from that high place, one of the witnesses threw down the criminal, and dashed his loins against a great stone which was laid there for that purpose. If that killed him not, then the other witness threw from the same height a great stone upon his heart, as he lay on his back, and was stunned with his fall. If that despatched him not, then all the people fell upon him with stones till he died.”

To the Editor of the Methodist Magazine.

Dear Sir,

AMIDST the numerous reflections calculated to gratify the pious christian, not any rise superior to those which flow from the success of certain measures, now making use of to banish ignorance, diffuse knowledge, and to alleviate the miseries of the human race

Institutions

Institutions of peculiar excellence abound in our country, but amongst the many that adorn and dignify the British nation, there is not any that ranks so high in the view of your Correspondent, as that bearing the honourable appellation of "The British and Foreign Bible Society." To translate, and send forth into the different regions of the universe this lamp of heaven, the unadulterated revelation of Divine Truth, is certainly a work, far, very far beyond our highest praises. Reflecting of late upon this godlike institution, I felt disposed to make a few remarks upon a passage here subjoined. Should you think them deserving of the public eye, I doubt not but you will furnish them with a page in your popular and widely extended Miscellany.

I am, dear Sir, your's very respectfully,

Kettering,

Feb. 7, 1812.

WILLIAM BROWNE.

A STIMULUS TO AID THE CAUSE OF BIBLICAL TRANSLATION, OR
REMARKS ON Rev. xiv. 6.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

IF there is one sight upon earth that has any superiority over another, it is a realization of the scriptural motto at the head of this paper. A heavenly messenger, with extended wings, bearing to the distant islands of the universe the 'everlasting gospel.' If the feet of the messengers were beautiful to the thousands of Israel, when they appeared upon the mountains that environed their camp, only to announce emancipation from a temporal captivity; what feelings ought to be excited in the breasts of all nations, when they espy in the distant horizon, this celestial bearer of the best of tidings, announcing their deliverance from a more cruel and destructive bondage! It certainly is the ardent wish of the truly pious, that messengers, resembling the celestial visitant, may be sent forth with the everlasting gospel, having the wings of the morning, and flying to the uttermost parts of the earth with the glad tidings of mercy and peace.

Remark I. The Bible is the most suitable and valuable present that one nation can confer upon another. How worthy of its divine author is the volume of inspiration! How admirably suited to the complicated necessities of Adam's race! In whatever point of view we behold them, this suitability is amply apparent. Examine the state of the natural man, not merely as a Briton, but as he appears in every country, in every clime, and in every age. When we have scrutinized the human character, then let our investigations be turned towards this blessed book; and, O! what a correspondence do we there behold, the sight of which should lead us to admire and adore! Is man ignorant? Here he is furnished with a volume of information. The Bible is a source or fountain,
sending

sending forth salubrious streams in every direction. Here grows the 'tree of knowledge,' the fruit of which we may partake of, and be wise unto salvation. Is man guilty? 'There is none righteous, no not one.' In this blessed book, the riches of grace are strikingly displayed; the character of God, as delighting in mercy, is here exhibited; and a Saviour, in every respect suited to the sinner, is here described. Is man polluted or morally defiled? The sacred volume conducts him to a fountain opened for sin and for uncleanness, and the sovereign mandate is, 'wash, and be clean.' In this spiritual laver, 'the Ethiopian changes his skin, and the fierce leopard his spots.' Is man weak and helpless? He reads in the Bible, that Jehovah giveth strength and power to the faint. Is man unhappy? Here are unceasingly flowing streams of consolation? Does man despair of saving himself? The doctrine of the atonement is here set forth, as a sovereign antidote commensurate with all his maladies. Is man exercised with the complex affairs of life? In the Bible he is presented with the volume of providence, the connected parts of which form a magnificent and stupendous whole. This invaluable production points out, in the clearest manner, that God taketh care for oxen, beholds the fluttering sparrow falling to the earth, feeds the ravens when they cry, gives instinct to the industrious ant, that is heavy-laden with her grain of corn, a part intended for her winter's store; counteth the number of the stars, and, with equal precision and benign affection, the hairs on the heads of mortals. Finally, is man mortal? 'It is appointed unto men once to die;' but 'life and immortality are brought to light by the gospel.' The vail is rent, the grave is a thoroughfare, and Jesus hath 'opened the kingdom of heaven unto all believers.' In this book, we are taught the supremely interesting truth, that the present life is only the infancy of our being; and that the true Christian is destined to exist in a higher sphere of action and enjoyment; where there are joys overflowing, pleasures ever flowing, and sublime glories eternally increasing. Thus, it is easy to discover, that the contents of the sacred Scriptures meet man at every point, all men in general, and every man in particular; whether Hottentots in their extensive kraals, Ethiopian savages in their confined huts, ferocious Tartars upon their stupendous plains, frozen Laplanders on their rocky heights, sable Indians in their immense forests, or civilized Europeans in their walled cities, populous towns, and obscure villages. If such is the suitability and peculiar excellency of the volume of inspiration, who would not ardently desire to give it the most extensive circulation? Can there possibly be found an individual, unwilling to patronize an institution that has decidedly for its object, the dissemination of the blessed Bible, that all the nations of the world may read it in their own respective languages. Such is the design of the Parent Institution; and in aid of this,

are those auxiliary societies recently formed in different parts of this kingdom. This leads me to a second remark: It is the duty of those who are favoured with the light of revelation, to use every effort to illumine other nations. May I be permitted to remind my countrymen, that there was a time,

“When the sons of the East, from the Fountain of Light
Brought the news of salvation, and scatter'd the gloom;
But long has the East been envelop'd in night!—
Let the heralds of Britain those regions illumine!”

What myriads of immortal souls are scattered along the banks of the Ganges! What immense multitudes throng Hindostan's plains, and form the population of the Chinese Empire! In the train of conquest more than Roman, commerce more than Tyrian, has followed; and our oppressions have too closely kept pace with both. Ask of Burke, and he will tell you some of the desolations made in our Indian settlements. Suffer me, in a way of strong appeal to the susceptible feelings of Britons, now to inquire, whether we have imparted to them that treasure, which would compensate for the sparkling gems that have been received, and the oppressions that have been inflicted? Have we sent to their shores the inestimable Bible, the radiant beams of divine revelation, translated into their native dialects? This, in a few cases, has been done, but not to that extent, to be a remuneration for the serious injuries they have sustained! Have not Britons' sons too much resembled the four Lepers in the camp of the Assyrians? We eat, and drink, and carry thence silver and gold, but—we hold our peace.

What has been done, and is now doing, in behalf of the best interests of the sons of men, I readily admit, sheds a glory over the age, as well as the land, in which my lot is cast; but in aid of Missionary effort and Biblical translation, a more extended and vigorous co-operation is imperiously demanded. What glorious consequences may justly be anticipated, from the prosecution of a plan designed to circulate the Oracles of Truth; its very outset is advantageous, and its issue embraces the population of the world. Do any ask what are the advantages? I answer in poetic strain,

“Lo, Superstition shrinks before the ray
Of Truth, expanding into fullest day;
Her dark chimeras vanish from the sight,
Where Scripture knowledge lifts on high her light,
Secure to stand the wand'ring Nations guide,
Of Jew and Gentile, all the world beside;
Her power evolving as she speeds along,
In one wide sweeping flood, clear, calm, and strong!”

In view of such sublime prospects, who can possibly withhold their fervent petitions, their pecuniary offerings, and their personal services? The sooner the Bible is circulated through the different regions of the universe, from the northern to the southern pole, from Greenland's icy cliffs, to New Holland's wave-worn beach, the sooner will the happiness of mankind be consummated. They have mines and riches; they have fruit that is choice, with purling streams; but they have not the Gospel mine, nor treasures equal to what are found therein. From the Scripture mines may be collected celestial treasures, transcending Ophir's gold, India's jewels, or Oriental pearls. Their fruits are very inferior to the blooming clusters, growing on the tree of life; the salubrity of their gentle rills, may not be put in competition with what the golden pitcher of faith draws up from the wells of life. Send, without delay, to all nations the best treasure, that is so plentifully found on British soil; send them Bibles and Testaments, whilst others, in a social band combined of useful effort, are sending Missionaries in order to explain them. We who have our lot cast in a Goshen, a land of light, favoured with the cheering beams of divine revelation, are not capable of forming adequate conceptions of the gloomy horrors of Pagan darkness. Could we explore those extensive regions where the benighted Indian roams, and enter the hut of the sable savage; there we should see inscribed, in awful, though legible characters, "Without hope, and without God in the world." See the hoary chief, worn out with the toils of the chase, and the frequent use of bow and battle-axe: his once robust body is now extended on the bed of death. The comforter that should comfort him is far distant: he has no Bible, nor Minister of peace, to point out a prospect that would gild the horrors of the scene, and open to his view the realms of glory and the throne of God! He departs—but, he knows not whither! Dreadful uncertainty! for a Bible, the book of God, was never seen in his secluded dwelling! Are we desirous that scenes the reverse should be exhibited in heathen lands? Let us furnish them with the light of revelation, the 'page where triumphs immortality!' Ye imitators of him 'who went about doing good,' ye Patrons of Biblical translation, and propagators of sacred truth, I hail you blessed! You have now the approbation of your God, the admiration of the holy angels, and the plaudits of good Christians of every name. Prepare your honoured temples for the entwined wreath, the variegated garland, the joint production of Africans, Asiatics, and numerous other nations, late heathens of the distant climes, supremely blest by your endeavours.

A Third Remark is, That the light diffused abroad, so far from diminishing, will augment our own splendour. The more we contribute as a nation, and as individuals, to promote the spread

of divine revelation, the greater will be the blessings that we shall draw down upon our commerce, ourselves, and our posterity. The blessings communicated will return into our own bosoms, and the lighting the torch of the benighted heathen, will cause our own to shine with increasing lustre. Their forming their characters according to the model of the sacred Scriptures will give a permanency to our foreign possessions, and bring to our aid unnumbered myriads, that will augment our weight in the scale of nations, and bless with grateful hearts to their latest breath, the institutors and supporters of the British and Foreign Bible Society. How transcendantly beautiful is the sight, to behold the inhabitants of every clime rising in dignity and glory from the depths of barbarism, idolatry, and superstition, to civilization, christianity, and the fear of God! Such an object is one of the grandest which the eye of Reason, Philosophy, or even Religion, can contemplate. Whilst some delight in hurling forth the thunderbolts of war and devastation, let Britons serenely provide for the future happiness of the human race, by diffusing abroad the Holy Scriptures, and thereby sowing the seeds of "whatever is lovely, and of good report," over every quarter of the globe. Let the wondering nations now behold the celestial glories which shine undiminished in the firmament of the Gospel. Let it be the ardent prayer of all christians, of every name, that the blessed era may speedily commence, when the commissioned angel shall be seen flying with inconceivable velocity, and presenting the everlasting gospel to all that dwell on the earth, of every nation, kindred, and people, and tongue!

THE CHRISTIAN'S FLIGHT FROM EARTH TO HEAVEN.

To the Editor of the Methodist Magazine.

Reverend Sir,

In reading your excellent Magazine, I perceive that under the article denominated the "Word of God illustrated," you do not invariably confine yourself to critical disquisitions; therefore I have communicated a few practical thoughts upon a justly admired passage. Their being favoured with a page in your truly edifying Miscellany, will much oblige,

Rev. Sir, your's respectfully,

Kettering,
Feb. 6, 1812.

W. CONSTABLE.

"Oh that I had wings like a dove! for then would I fly away, and be at rest," Psalm lv. 6.

This was the language of the Sweet Singer of Israel; his strain at that time was very mournful, being driven from his palace by Absalom his son. On this account he wishes to be borne aloft on rapid

rapid pinions, that he might alight in some solitary grove, and, undisturbed, pour out his plaintive notes in every direction. But these words were not only David's language, for in every successive age they have been uttered by many of the truly pious, to the present hour. But what are the causes of this ardent wish, as proceeding from true christians, the followers of God? They know that whilst in the present life, they are in an enemy's country, placed in a world that is hostile to religion. They sensibly feel that they are at a distance from the kingdom of their heavenly Father; in a climate not congenial with their spiritual growth; where there are clouds, and storms, and tempests, which frequently obstruct the genial rays of the sun of righteousness. Here, they have only tastes of happiness, and partial views of glory; therefore they are saying with the Psalmist, "Oh that I had wings like a dove, for then would I fly away, and be at rest." But where?—To whom?—To what would they direct their flight?—As a refuge from "Absaloms" and "Ahitophels," they would fly to him who is a "Friend that sticketh closer than a brother." To be secure against open violence, they would exercise their wings to get under the covert of the wings of Jesus. Under the shadow of his wings they desire to live, who is elegantly represented as "an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land;"* and having a foretaste of a superior world, to that region they frequently desire to fly, that they may dwell secure against the "windy storm and tempest." But every true christian, even in the present state, is furnished with four pair of wings, by which he rises higher than sublunary objects. The christian's wings may be thus enumerated:—of faith—of hope—of love—and of prayer. 1. A christian has the wings of faith, by which he rises above the present scene. "This is the victory that overcometh the world, even our faith." Faith rises like a lark towards the celestial city: it is a living principle, that enables its possessor to transcend the skies, and gaze upon the beauties of the Saviour. According to our faith, will be our ascent towards the infinite joys at the right hand of God.

2. Christians have also the wings of hope. They exult in the expectation of a future good. Hope is an anchor that is cast "within the veil;" hope is likewise as a pair of wings, that raises them in a joyous anticipation of eternal blessedness. This hope is an active principle, for "he that hath this hope purifieth himself, even as he is pure."

3. Christians have likewise the wings of love; and feel that love is a very powerful and influential principle. "He that loveth is born of God, and knoweth God, for God is love:" and this

* Isaiah xxxii. 2.

love dwelling in man, is the impress or image of God ; it is the badge of discipleship, the sum and substance of the first and second tables. By the aid of the wings of love, they are enabled to move with great facility in the way of God's commandments. Divine love, makes " hard things easy, crooked things straight, and rough places even."

Lastly. Every christian is in possession of the wings of prayer ; and these raise them superior to many of their difficulties. It is the right performance of this duty that exercises the preceding graces of faith, hope, and love, and every other fruit of the Holy Spirit.

"Prayer makes the darken'd cloud withdraw,
Prayer climbs the ladder Jacob saw ;
Gives exercise to faith and love,
Brings every blessing from above."

Not any thing can debar the christian from the enjoyment of this inestimable privilege, at least in the way of silent ejaculation. A round of business, or excess of labour, cannot hinder the elevation of the soul to the Majesty on high. From the couch of sickness, and the deepest dungeon, the ardent petition may ascend unobstructed to the ear of the best of Beings. Neither chain nor fetter can prevent the velocity of fervent prayer. The body may be bound in affliction and iron, but nevertheless the spirit is free, and mounts aloft to the regions of light and love. The wicked devices of the sons of men could never forge a fetter, to bind an immortal spirit. Jeremiah is heard from the noisome dungeon—Daniel from the terrified den—Jonah in the midst of the rolling surges—and Paul and Silas from the inner prison, although their feet were made fast in the stocks. We may be denied the privileges of the sanctuary, the bible may be wrested from our hands, the christian may even lose his tongue, but, nevertheless, his silence speaks, and says, " All my desires are before thee, and my groanings are not hid from thee." O how desirable are the wings of mighty prayer !—But is there not another pair of wings, which as yet have not been mentioned ? I mean the pinions that will aid the christian in his everlasting flight from earth to heaven. These can only be presented to him by the messenger of death, for " flesh and blood cannot enter the kingdom of God." Can death then be very formidable to the true believer ? Such have often uttered the wish, " Oh that I had wings like a dove ! for then would I fly away, and be at rest." Upon the appearance of this messenger, in the highest and best sense, their wishes are about to be accomplished. He stands before them, but he disturbs not their tranquil calm : he shows his commission by displaying a passport to glory in one hand, and a pair of wings in the other ; the dying christi-

tian adjusts the wings, and like the true bird of Paradise, is fluttering to mount towards his heavenly inheritance.—May we be permitted to follow them in their celestial flight from the “windy storm and tempest?” Could we look beyond the pearly gates and splendid portals of the new Jerusalem, it would be nothing less than a sight of heaven’s transcendent glory. That is the place of rest so long desired. Heaven will be the eternal haven of those who have been conflicting with the foaming billows. Heaven! the port to which the christian’s course for a series of years has been directed. Heaven! the rich inheritance of those who have now the earnest, and live and die with it in their possession. Heaven! the mark of the christian’s desire, the city toward which he has been travelling, the university where we shall know even as we are known. How undisturbed! How quiet! An eternal calm! View it in contrast with the storms of life. There rests that Mary, once the humble, sorrowful penitent at Simon the Pharisee’s house. There reposes in blooming health and vigour, the once poor Lazarus, who in addition to the wings that death presented, was borne on angel’s wings to Abraham’s bosom. There rests David, who, when banished from his kingdom, said, “Oh that I had wings like a dove! for then would I fly away, and be at rest.” Now he has his heart’s desire, the rest he asked, and more abundantly. There rest all those worthies, who “through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire,—and turned to flight the armies of the aliens.” They have cast aside their arms and armour. Their race is run, their warfare ended, their reward is sure. “There the wicked cease from troubling; and there the weary be at rest.” In heaven they are encompassed with an innumerable company of angels, surrounded with the presence of a merciful God, and in view of the “Lamb in the midst of the throne,” whose glories constitute the happiness of heaven. Christians, when under a believing view of these things, are ready to

“Clap their glad wings and tow’r away,
And mingle with the blaze of day.”

Let human thought for a few moments transcend the sun, and moon, and stars, and stand before the throne of God. Behold the still waters whereof vast armies of glorified spirits drink. In those blissful regions are sounding ceaseless hallelujahs. That which is now the ceiling, then will be the footstool, and all grief will be completely lost in eternal exultations. In that state of blessedness, no evil can exist, no storm surprise; an enemy cannot enter, nor will a friend desire to depart: but in an ocean of ineffable delights, the truly pious shall bathe, and that for ever and ever.

THE WORKS OF GOD DISPLAYED.

BIRDS.

To the Editor of the Methodist Magazine.

Sir,

THE following reflections, taken from Rollin, are probably unknown to many of your reader; and as I am persuaded that they are well calculated to be useful to all such as admire the wisdom of God in the works of creation, your giving them a place in your truly valuable Miscellany, will much oblige,

Your, &c.

London, April, 1812.

M. L.

WE see a surprising imitation of reason in several animals, but none where appears in a more sensible manner than in the industry of birds in building their nests.

In the first place, what master has taught them that they have need of them? Who has taken care to inform them to prepare them in time, and not to suffer themselves to be prevented by necessity? Who has told them how they should build them? What mathematician has given them the figure of them? What architect has taught them to choose a firm place and to build upon a solid foundation? What tender mother has advised them to cover the bottom with a soft and delicate substance, such as down and cotton? And when these matters fail, who has suggested to them that ingenious charity, which leads them to pluck off so many feathers from their own breasts with their beaks, as is requisite for the preparing a convenient cradle for their young?

In the second place, what wisdom has pointed out to every distinct kind a peculiar manner of building their nests, so as to observe the same precautions, though in a thousand different ways? Who has commanded the swallow, the skilfullest of birds, to draw near to man and make choice of his house for the building of his nest, within his view, without fear of his knowing it, and seeming rather to invite him to a consideration of his labour? Neither does he build like other birds with little bits of sticks and stubble, but employs cement and mortar, and in so solid a manner, that it requires some pains to demolish its work; and yet in all this it makes use of no other instruments but its beak. Reduce, if it is possible, the ablest architect to the small bulk of this swallow, leave him all his knowledge and only a beak, and see if he will have the same skill and the like success.

Thirdly, Who has made all the birds comprehend that they must hatch their eggs by sitting upon them? That this necessity was indispensable? That the father and mother could not leave them at the same time, and that if one went abroad to seek for food, the

the other must wait till it returns? Who has fixed in the calendar the express number of days this painful diligence is to last? Who has advertised them to assist the young, that are already formed, in coming out of the egg, by first breaking the shell? And who has so exactly instructed them in the very moment before which they never come?

Lastly, who has given lessons to all the birds upon the care they ought to take of their young, 'till such time as they are grown up; and in a condition to provide for themselves? Who has made them to distinguish such things as agree well with one species, but are prejudicial to another? And amongst such as are proper to the parents and unfit for the young, who has made them to distinguish such as are salutary? We know the tenderness of mothers and the carefulness of nurses amongst mankind, but I question whether it ever came up to what we see in these little creatures.

Who has taught several amongst the birds that marvellous industry of retaining food or water in their gullet, without swallowing either the one or the other, and preserving them for their young, to whom this first preparation serves instead of milk?

Is it for the birds, O Lord, that thou hast joined together so many miracles, which they have no knowledge of? Is it for men, who give no attention to them? Is it for the curious, who are satisfied with admiring them, without raising their thoughts to thee? Or is it not rather visible, that thy design has been to call us to thyself by such a spectacle; to make us sensible of thy providence and infinite wisdom; and to fill us with confidence in thy bounty, who watchest with so much care and tenderness over the birds,* though two of them are sold but for a farthing?

But let us set bounds to our observations upon the industry of birds, for the subject is infinite, and hearken for a moment to the concert of their music, the first praise which God received from nature, and the first song of thanksgiving, which was offered to him before man was formed. All their sounds are different, but all harmonious, and altogether compose a choir which men have but feebly imitated. One voice however, more strong and melodious, is distinguished among the rest, and I find upon inquiry from whence it comes; that it is a very small bird, which is the organ of it. This leads me to consider all the rest of the singing tribe, and they also are all small: the great ones being either wholly ignorant of music, or having a disagreeable voice. Thus I every where find that what seems weak and small has the best destination, and the most gratitude.

Some of these little birds are extremely beautiful, nor can any

* Mat. x. 29.

thing be more rich or variegated than their feathers; but it must be owned, that all ornament must give place to the finery of the peacock, upon which God has plentifully bestowed all the riches which set off the rest, and lavished upon it with gold and azure all the shades of every other colour. This bird seems sensible of its advantage, and looks as if designed to display all its beauties to our eyes, when it expands that splendid circumference which sets them all to view.

But this most pompous bird of all has a most disagreeable cry, and is a proof, that with a very shining outside there may be but a sorry substance within, little gratitude and a great deal of vanity.

In examining the feathers of the rest, I find one thing very singular in those of the swans and other river fowl, for they are proof against the water, and continue always dry, and yet our eyes do not discover either the artifice or difference of them.

I look upon the feet of the same birds, and observe webs there, which distinctly mark their destination. But I am much astonished to see these birds so sure, that they run no hazard by throwing themselves into the water; whereas others, to whom God has not given the like feathers or feet, are never so rash as to expose themselves to it. Who has told the former that they run no danger, and who keeps back the others from following their example? It is not unusual to set duck eggs under a hen, which in this case is deceived by her affection, and takes a foreign brood for her natural off-spring; that run to the water as soon as they come out of the shell, nor can their pretended mother prevent them by her repeated calls. She stands upon the brink in astonishment at their rashness, and still more at the success of it. She finds herself violently tempted to follow them, and warmly expresses her impatience, but nothing is capable of carrying her to an indiscretion which God has prohibited. The spectators are surprised at it, more or less in proportion to their understanding; for it is the want of light and understanding, when such prodigies excite so little admiration. But it is rare that the spectators learn from this example, that it is necessary to be destined by providence to discharge the functions of a dangerous state, and to receive from it all that is requisite for our security; and that it is a fatal rashness for others to venture upon it, who have neither the same vocation nor the same talents.

I should never have done, should I undertake to consider many miracles of a like nature with those I have here related. I shall content myself with one observation more, which takes in several others, and relates to birds of passage.

They have all their allotted times, which they do not exceed; but this time is not the same for every species. Some wait for the winter,

winter, others the spring; some the summer, and others the autumn. There is amongst every sort a public and general rule of government, which guides and retains every single bird in its duty. Before the general edict, there is none thinks of departing. After its publication there is no one tarries behind. A kind of council fixes the day, and grants a certain time to prepare for it, after which they all take their flight; and so exact is their discipline, that the next day there is not a straggler or deserter to be found. Many people know no other bird but the swallow, that acts thus; but it is certain that many other species do the same. Now I ask, though we had but the single instance of the swallow, what news have they received from the countries whither they go in great companies, to be assured that they shall find all things there prepared for their reception? I ask, why they do not keep, like other birds, to the country where they have brought up their young, which have been so kindly treated in it? By what disposition to travel does this new brood, which knows no other than its native country, conspire all at once to quit it? In what language is the ordinance published, which forbids all, both old and new subjects of the republic, to tarry beyond a certain day? and, lastly, by what signs do the principal magistrates know, that they should run an extreme hazard in exposing themselves to be prevented by a rigorous season? What other answer can be given to these questions than that of the prophet,* "O Lord, how manifold are thy works, in wisdom hast thou made them all?"

THE PROVIDENCE OF GOD ASSERTED:

To the Editor of the Methodist Magazine.

SIR,

THE truth of the assertion of St. Paul, in his epistle to Timothy, that "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come," must be obvious to every attentive observer of mankind; even to the ungodly, as they are often obliged to confess; while, on the other hand, we frequently see that the wicked live not half their days, but by their excess in sin, shorten their lives. "The fear of the Lord," says the Word of Truth, "prolongeth days; but the years of the wicked shall be shortened," Prov. x. 27. And as many of those who fear the Lord, grow in grace, improve their talents, and excel in piety, more than others; so I have often thought, that many of such as do not fear him, more rapidly than others fill up the measure of their iniquity. These reflections have occurred to me from

* Psal. ciii. 24.

an awful event which has lately taken place within my knowledge, in the sudden death of a young man only 22 years of age. I had known him for more than seven years past, and with concern, witnessed his progress in vice, contrary to repeated reproof and friendly counsel. Many of his companions were vile and vicious, and he, early in life, in addition to habits of intemperance, lewdness, and profaneness, became a scoffer at religion, and I am sorry to add, a despiser of God, an infidel of the present day. His employment in business was carried on in a room with a serious man, whose soul was often grieved by his impious expressions and profaneness, and who reproved him both by his practice and suitable admonitions. These reproofs, however, were so far from being regarded by him, that he expressed a wish, that he might have somebody who would join him in ridiculing religion, and in countenancing his wickedness. He had his desire—a young man, about his own age, and as vicious as himself, was sent to work in the same room; and their conduct and impious conversation were awful indeed, and extremely shocking to a serious mind. But the triumphing of the wicked is short.—To complete their scoffing, and to shew their contempt of God, they one day knelt down together, and while one pretended to pray, the other added his imprecations and blasphemies, in a manner too dreadful to relate. This was done to vex the serious person above mentioned, who, of course, was awfully struck with their behaviour, and told the deceased, he should not at all be surprised, if, as he had signalized himself so much in his daring impiety, the Almighty should visit him with some judgment; but he treated what was said with a disdainful sneer. The next day he was taken ill, obliged to leave his business; was seized with a kind of brain-fever, and after an illness of 5 days, died, without any apparent sensibility of his sins, or concern about his soul.

The other young man was at first struck with horror at the awful death of his companion in sin; but he soon shook off the impressions which were then made on his mind. However, as he had greatly injured his constitution by his excess in vice, he was carried off in a few months in a consumption. I called on him a few days before his death, and found him quite unconcerned, indulging the hope that he was recovering, and should soon be well, while those who saw him could perceive he was hastening apace to the grave. Thus, being unwilling to believe he was in a dying state, he would not be persuaded to think of his latter end, and I fear, died without a meetness for it. "The wicked is driven away in his wickedness; but the righteous hath hope in his death," Prov. xiv. 32.

London, March, 1810.

T. CORDEUX.

THE GRACE OF GOD MANIFESTED,

In an Account of the Life and Death of **LADY LETICE VISCOUNTESS FALKLAND.**

At the request of a respected friend, we insert the following account of the most holy life, and happy death, of LADY LETICE VISCOUNTESS FALKLAND, written and published by the REV. JOHN DUNCAN, of Rattenden, Essex; addressed to LADY MORRISON, Mother of COUNTESS FALKLAND.

MADAM,

IT is the desire of some honourable persons to have a particular account of your most dear daughter, Lady Falkland: they having been acquainted with the piety of her life, expect something remarkable in her sickness and death. For your comfort, therefore, as well as their satisfaction, I have collected some particulars of her life, sickness, and death.—May the sweet perfume of her name, like Mary's box of spikenard, fill your house with its odour. If the memory of that excellent lady continue to be precious, her example efficacious, and if God, who sanctified her on earth, and now glorifies her in heaven, be honoured for his mercies and graces bestowed on her, I have my desire.

THIS elect lady set out early in the ways of God, in the dawn or morning of her life: care being taken that she should be brought up in the nurture and admonition of the Lord.

While she was very young, her obedience to her parents was very exact, and as she began, so she continued in this dutiful temper. I have heard you say, Madam, that you cannot remember any one instance, wherein at any time she disobeyed her father or you. That her time might not be mispent, nor her employments tedious to her, the several hours of the day had variety of employments assigned to them; prayer, reading, writing, working, walking, afforded her so much pleasure, that every day appeared to her shorter than she wished it, so that she began in her youth to abridge herself of sleep, and was often found at a book in her closet when she was thought to be in bed.

You well remember, I presume, the purse her young fingers wrought for her own alms, and how importunately she used to beg of you to fill it; nor was she less remiss in emptying it. For the poor seldom went from the house without partaking of the bounty of the young daughter, as well as of the parents.

She was so constant at her private prayers, that when any strangers occupied her room, she never omitted to ask the keeper

of

of your house for the key of some other chamber, rather than omit or defer that duty.

And, O! how powerful with God was the lifting up of her pure hands! For while her piety was in the bud, a violent attempt was made to blast it. About the 13th year of her age, a strong temptation was raised in her mind to despair of the mercy of God towards her; but he graciously upheld this young twig in the midst of a tempest, which hath torn up many a strong tree. After anguish of spirit, and patience in the combat with earnest prayer, she experienced the truth of that promise, "My grace is sufficient for thee."

Some there are, whom God leads from the spiritual Egypt to Canaan, not by the way of the Philistines, lest they should repent when they see war, and turn back to Egypt, Exodus xiii. 17. But it seems, God saw fit to train her up in this military course from her youth, that she might become more expert in the holy exercises of the Christian warfare.

After that conquest, she enjoyed much peace and tranquillity, cheerfully engaging in all holy duties, and reaping from them unspeakable comfort and delight. From the abundance of her heart, she often used to say, "O, what incomparable sweetness, what heavenly joy there is in psalms, and prayers, and praises to God! O how welcome are the days of his solemn worship!"—

Nothing could hinder her attendance at those holy assemblies; every Lord's-day, she was the first at the sanctuary; and when it was not convenient for her to ride thither, she cheerfully walked three or four miles a day, weak and young as she was, and at night, she accounted the joy and refreshment her soul had experienced, sufficient recompense for the extreme weariness of her body.

By frequent converse with learned men, and by reading the best authors, her natural talents of understanding and reason were greatly improved in wisdom and knowledge.

Her piety, wisdom, discretion, judgment, sobriety, and gravity of behaviour being known to Sir Lucius Cary, afterwards, Lord Falkland,* he sought for her above all worldly inheritances. On her marriage with him, riches, honour, and prosperity flowed in upon her, and consequently, made her progress in holiness more difficult.

* Lord Clarendon says, "Lord Falkland was a person of such prodigious parts of learning and knowledge, of that inimitable sweetness and delight in conversation, of so flowing and obliging a humanity and goodness to mankind, and of that primitive simplicity and integrity of life, with such excessive humility and adoration of truth, that if there had been no other brand upon this odious and accursed civil war than the single loss of that incomparable young man, who was slain in the thirty-fourth year of his age, it must be most infamous and execrable to all posterity."

Yet God enabled her, by his grace, to withstand those temptations. For when stately palaces, pleasantly situated, amply furnished with revenues and royalties answerable to them were given her, neither your Ladyship nor any other of her friends ever perceived her heart elated with them. But often was she heard to acknowledge God's great goodness to her for his temporal benefits. This true Israelite reserved her affections for those true riches which never fade, and for those dwellings which are above, where the city is of pure gold, and the walls garnished with precious stones. Yea, so little was she affected by this confluence of worldly felicity, that some of her acquaintance seemed displeased with her indifference, which, however, she sometimes attributed to a melancholy disposition; and I do not deny but that might cause some distaste of worldly delights.

In this situation, she passed several years, attending, with unceasing assiduity, all the means of grace. Sometimes she felt a deprivation of spiritual comfort, and mourned in deep anguish and bitterness of soul; yet never did she rest till she experienced a return of peace and joy.

Thus, amidst contrary and various temptations, she continued to lead the same holy life; but, notwithstanding the great proficiency she had made hitherto, it was little and slow compared to the rapid progress which marked the remaining part of her spiritual course.

Her dear and most tenderly beloved husband was obliged to leave his library for a camp, and his book and pen for a sword. Being thus divorced by an inevitable necessity from him, whom she loved more than the whole world, it was but a prelude to that total and final divorce which death soon made between them; but that he should be taken away by a violent death, was to her a most severe affliction; the sword which killed him, deeply pierced her heart.

This most trying dispensation she interpreted as a call from God to greater proficiency in piety, so that, forgetting the things which were behind, she pressed forward to those which were before, and began anew, as though she had hitherto done nothing.

Her first grand employment was to understand and practice our blessed Saviour's sermon on the mount. And her *mercifulness* was one of those virtues which it was impossible to conceal from us; much of her estate was given yearly to her kindred; some of her near neighbours who were *very old*, and not able to work; or *very young* and not fit to work, were wholly maintained by her. She erected a school, where the children were taught to work as well as to read.—She took great care that no man, woman, or child, should want employment; that their own hands might procure
a com-

a competent subsistence; and accounted that the best way of disposing of her estate, which set most poor people to work.

Her principal care was to keep them from idleness, that root of wickedness, which is an eminent part of mercifulness, combining temporal and spiritual charity in the same act, whilst wisdom directed and governed both.

The poor at home, and even strangers were relieved by her bounty.—She diligently fed the hungry, refreshed the faint and weak, and clothed the naked. She often begged garments from her servants, which she soon repaid with new ones, that the poor might not go naked and cold from her door. When it was objected that many idle and wicked people were, by this means, relieved at her house, she used to reply, “I know not their hearts, and in their outward speech and behaviour, they appear good and virtuous; and I would rather relieve five unworthy vagrants, than that one member of Christ should go empty away.” She often entertained strangers. The inconveniencies which ordinarily attend it, could not deter her from doing it; sometimes they were entertained for weeks together.

Since her death, I have heard of abundant relief which she administered, not here only, but in London and Oxford, to needy persons, and to various prisons, with strict charge that it should not be known from whom it came.

When any of her poor neighbours were sick, she took care to provide them all necessary support and attendance, not only hiring nurses, but frequently visiting herself the poorest cottagers, and serving them with all readiness and humility of mind.—She never failed to take with her, and read to them, books of spiritual exhortation, that she might, if possible, promote the welfare of their souls: she used to say, “there is no season so proper for holy counsel and sowing the good seed, as when the heart is softened by sorrow, and mellowed by affliction.” On this account it was, that she so frequently visited the sick, going, day after day, to their bed-sides; where she has often been seen waiting till the humors of the sick person have been over, that she might read, and enforce what she read.

Thus, while she was intent on relieving the wants of the body, she never neglected the necessities of the soul, instructing, exhorting, and persuading all who were within the sphere of her influence. Following the example of her Saviour, who, when he cured the diseases of the body, cured also those of the soul; with the same words, administering to the sick and impotent, both health and grace.

And as to her *meekness*, I believe she was second in that virtue to none of her age and sex. And though she possessed great perspicuity of understanding and clearness of judgment, she was as

far removed from conceit as from ignorance. It might truly be said of this most excellent lady, that her knowledge did not puff up, but edify.

Her will cheerfully followed this meekness of wisdom, for being once convinced what was right to be done, she did not fail to obey the dictates of truth.

It was an invariable maxim with her, as much as in her lay, and as far as possible, to live peaceably with all men. She suffered herself to be defrauded in her estate, rather than disquiet a poor debtor by suits at law; saying, that peace was equivalent to the sum detained.

She was equally anxious to preserve peace among her neighbours, using every possible endeavour to bring about a reconciliation, whenever any differences or any controversies arose among them.

In these cases, she had her antidotes as well as her medicines; to prevent contentions as well as to cure them.—Perceiving at one time, that much animosity was likely to prevail in the choice of a parish officer, she hired one for a considerable sum, which restored all to peace and quiet.

Thus did she hunger and thirst after righteousness and peace, as the weary and chafed hart panteth after the water-brooks.—Her soul frequently expressed its earnest longing in this language: “Oh, why am I not holy? Oh, how shall I be, Oh, when shall I be perfect, as my heavenly Father is perfect?”

She was a remarkable example of *patient suffering*, being, for a very considerable time, afflicted with spiritual sorrows, bodily weakness and sickness, worldly losses, both in her estate and otherwise. One or more of these pressures were constantly heavy upon her, yet she was seldom disturbed by, and never impatient under them: I have seen all these distresses upon her at the same time, yet did her patience triumph over them all. Indeed, there were some who thought her in love with suffering.

Yet in the exercise of all these virtues in this high degree, such *poverty of spirit* was apparent in her, as was most admirable: upon all occasions, she was bewailing her weaknesses, and lamenting her spiritual wants. There were some who had an holy emulation to be like her; whom, if she at any time overheard expressing a wish to attain to the same degrees of grace with herself, she constantly replied, “You know not how corrupt and vile my heart is; yet it is proper to wish yourselves better, though you are farther advanced in holiness than I am.” So that, in some respects, she accounted herself the greatest of sinners, and in no respect did she esteem herself better than the least of saints. Always pressing after holiness, she always considered herself but beginning.

The scholar does not study his lesson with so much diligence, speed, and success, as she practised all those graces and virtues, to which the gospel has annexed such special blessings.

From close attention to that sermon of our blessed Saviour's, she learned and practised the duty of prayer. She habitually observed the following rules: some hours of every day she spent in private devotions and meditations; and these, I remember, were called by those of her family, her busy hours. Martha's employment was her recreation; Mary's was her business.

Her servant maids came into her chamber early every morning: she spent an hour in praying with and instructing them; to these secret and private devotions, were daily and constantly added, prayers with her family before dinner and supper; and before bed-time the Scriptures were read and psalms sung.

If she observed any of her servants, through stress of business, had omitted to be present at the devotions of the family, she always sent for them into her own chamber, and consecrated another hour of prayer there, purposely to them.

To pray with David seven times a day, or with Daniel three times, is expected perhaps only from such persons as have leisure and opportunity; but with Levi, to offer up morning and evening sacrifice every day, she required of the busiest servant in her house; that at the out-goings of the morning and evening, every one should praise God, and call upon his name. Nor were these holy offices confined to her own family; others were freely admitted to them; her oratory was as accessible to her neighbours as her hall.

On the Lord's-day, she arose in the morning much earlier than usual; yet enjoined herself so much private duty with her children and her servants, and with her own soul, that the day often proved too short for the work she had to do. And then I have known her rise two or three hours before day on the Monday, to supply what was left undone the day before.

To dispose herself the better for the religious observance of the Lord's-day, (as well as for other spiritual ends) I presume it was, that she so solemnly fasted every Saturday; that day, she sequestered herself from company, and from worldly employment. She seldom came out of her closet till towards evening, when the chaplain always lengthened the service.

She was strictly exemplary in observing public fasts; young and old, noble and mean, free and bond, throughout her family, were made to observe them too. The Ninevites were her pattern, both as to outward and inward humiliation: and as our public calamities increased upon us, she often expressed a wish that our fasts were doubled as well as our troubles.

Her attendance on the Lord's supper was most punctual; though fears

fears and scruples often arose in her mind, as temptations to absent herself from that heavenly banquet. But as she perceived they were only devices of Satan, to deprive her of that strength and comfort which she derived from that sacred ordinance, with an humble and trembling heart she presented herself at that blessed Sacrament, resolving that while her grand adversary sought to weaken and undermine her faith, she would use all possible means to strengthen and confirm it.

She used to invite all her servants to accompany her to the sacrament; and those, who were prevailed with, gave up their names to her two or three days before the celebration of it, in order to their receiving her more particular instructions; in which labour of love her Chaplain always assisted. She so ordered her domestic concerns, that those servants who were to receive it, should be entirely at liberty from their ordinary work the preceding day, that they might have better leisure for preparing for that spiritual work.

After partaking of the holy Supper, she called them together again, and gave to each such exhortations as were suitable for them.

And this piety in family duties, exemplified in Abraham, was so highly esteemed of God, that he made him one of his privy-council (so to speak) for that very reason, Gen. xviii. 17. Might not the singular wisdom and deep knowledge of divine counsels, and heavenly mysteries, which this daughter of Abraham attained, be the reward of her great care to instruct her children and household in the ways of God?

While she is thus religiously and charitably employed, going on from grace to grace, from virtue to virtue, God is preparing for her another furnace of affliction, to quicken and refine her yet more and more.

Her young, and most dear son Lorenzo (whom God had endowed with the choicest natural abilities, and to whom her affections were most closely rivetted, on account of the promising blossoms of piety, which she perceived in him) God was pleased to take from her.

This affliction, added to the loss of her husband, her spiritual conflicts, and worldly crosses, proved a very heavy burden; she was before bruised by sorrows, but by this mournful event she was almost ground to powder. She weeps and laments all the day long, and at night she waters her couch with her tears; often did she exclaim in the midst of her grief, "Ah! this immoderate sorrow must be repented of, these tears wept over again." Her great fear of displeasing God by her excessive grief soon allayed its vehemence. She retired more than ever into herself, to listen what the Lord God said unto her by this loud call of affliction;

which she considered as sent to wean her entirely from outward objects. She was persuaded also that the comforts she most delighted in were removed from her, that her conversation might be more spiritual and heavenly, and that her mortification to the world and her conformity to Jesus Christ might be rendered complete.

There were still some seasons when her sorrow was exorbitant; which, though it seemed involuntary and irresistible, created in her mind many fears, lest she should thereby displease God.

But she was soon restored to an entire acquiescence in the divine will, acknowledging that this very affliction was most fit for her, and that it would prove to her the greatest blessing; she therefore strove to put on joy instead of sorrow, and comfort instead of mourning. Hannah's countenance and conversation were not more visibly changed, on hearing the good words of Eli the prophet to her, concerning the son she should obtain, than her's, after the loss of one. For though she often wept for those tears which had been so profusely spent upon her son's hearse, she wept no more for him, but with extraordinary cheerfulness she made a firm resolution to seek for a farther progress in holiness and piety, and to employ the latter stages of her christian race in running with greater speed. She entered on that resolution by endeavouring to conform her life exactly and universally to the most holy will of God.

But the devil, who before envied her great proficiency in the divine life, now sought to hinder her perfection in it, tempting her violently to think she had deceived herself, and mocked God with a counterfeit repentance. The temptation was just suited to the tenderness of her spirit; the enemy suggesting that her grief for her sins had not been so vehement, as that she felt for the death of her son; and that she had not wept so bitterly for them, as for him.

In this deep anguish of spirit she sought the counsel of a pious and learned friend, from whose prayers and holy conversation, she received great comfort and entire satisfaction, being raised from that deep pit of anguish and disquietude of spirit into a sweet tranquillity of mind and joy of heart. She failed not to acquaint her friends, through what a valley of sorrow she had passed, and how the Lord had again raised her up, and caused her to rejoice.

Having, "by the grace of God, leaped over this wall," and overcome this difficulty, she began, by a most rigid mortification, to obey the call of her last affliction.

The vanity of apparel she had long laid aside, and, after her husband's death, the costliness of it also. What she spared in that article, she bestowed upon the poor members of Christ. At this time she totally abjured all worldly pomp. In her house, in
her

ner retinue, and at her table, she denied herself that stateliness and grandeur which her high rank entitled her to. With Dorcas, she was "full of good works"—more delighted to see a crowd of poor men and women at the door, than a throng of servants in her house; it was a greater joy to her to maintain and educate indigent and orphan children, than to have splendid attendants. Those expenses she knew would be allowed in her bill of accounts at the general Audit, whilst useless pomp and courtly vanities would be condemned.

She was particularly guarded against every thing that could excite any degree of anger. She solicitously avoided all inquiries and discourse, which were of a nature to provoke her, so that if at any time she felt it struggling to arise, she instantly adverted to something else. Whilst labouring for the mastery in this instance, she undertook a still more difficult task, that of *taming the tongue*. And as unruly beasts require rough treatment, before they can be brought into subjection, so she began with the resolution of scarcely allowing herself to speak at all, till she obtained such an ascendancy over her speech, as made her think she might loosen the rein a little, which she did by observing the two following cautions: First, that she would never speak evil of any one, though true, but only with a view to reclaim the party from that evil: And, because persons are not usually reclaimed when absent, she never afterwards spoke evil of any man, even though he were notoriously wicked, if he was absent, and not likely to be amended by it. This rule she punctually observed, and ever accounted it slander to speak evil of any, though true, unless it were in love. The second caution she observed was, to refrain from idle words, and to speak only to edification. She studied the means by which she might excel therein with as much diligence and earnestness, as others ordinarily study a deep mystery, or unprofitable science. She followed the apostolic advice, "Slow to speak;" and when she could not so direct and rule the discourse, as to render it edifying, she sat silent, and "refrained even from good words, though it were a pain and grief to her." Towards the close of life, she seldom allowed herself to discourse at all on worldly or civil matters. Spiritual edification in heavenly things was all her aim.

Her care was the same in writing, as in speaking, not a vain, not an idle word was permitted to escape from her pen: She thought not her soul clean, while such a blot was on her paper. In her letters there was no favour of compliment; she even judged herself guilty of a trespass, if she subscribed herself *your Servant*, to whom she was not really so.

Nor was she less temperate in her diet than in her speech. A small quantity of meat, of drink, of sleep, and ease sufficed her. And that she might obtain and preserve the ascendancy over all

undue appetites, she mortified all propensity to daintiness as well as to intemperance: Often intimating that she was unworthy to enjoy any thing for quantity or quality above the meanest person in the parish. She was in fastings often, in watchings often. But not satisfied with being mortified to her appetites, to honour, and to state, she undertook a task much more severe, that of restraining the natural exorbitancy of her affection to her children and friends. Often saying, "God grant that I may never love my friends too much; that hath cost me dear, and sorely has my heart smarted with grief for it." She sought too to have her will and understanding more than ever mortified. She had before resigned them to God's will, but now she daily renewed that resignation, freely submitting herself in every thing not only to God's will, but also to his wisdom. Often was she heard to say, "I will bear patiently whatsoever comes upon me, because it is the will of God concerning me; yea, I will bear it cheerfully, because his wisdom hath ordered it, and will make it work for my advantage." On these accounts she has often said, that the death of her husband and her son was an extraordinary blessing to her, and that she should greatly offend against obedience and submission, if she wished any thing contrary to that which her heavenly Father in his wisdom had ordered for her.

And as in suffering, so in doing, she resigned up herself wholly to do (by the grace of God) whatever it was her duty to do, never to deliberate in the path of duty, but without a moment's pause to set about it.

In difficult and important cases she usually consulted the most learned and pious ministers; she trusted not to her own judgment, nor mistrusted theirs. And if at any time she foresaw that some inconveniences would arise from following their directions; more, she apprehended, might happen from neglecting them. And when the success was not answerable to her expectations, she was not uneasy at the failure of her hopes. Her remarks on such occasions were, "Though at this time, in this way, this affair has not prospered, yet at some other time, or in some other way, it may succeed. For, doing my duty, in all cases, will prove advantageous to me."

These mortifications were productive of a great degree of sanctification both inwardly and outwardly. Her soul was adorned with all those virtues recommended by our blessed Saviour in his sermon on the mount.

To begin with her *Mercifulness*.—She was always liberal. Formerly the bulk of her estate was for her own maintenance, and the overplus for charity. But now the principal part of her revenue is employed in acts of charity, and the remainder only is employed for herself. She used to compute how much she should expend quarterly in behalf of the needy, and then make the remain-

maining pittance (however small) serve for the supply of her own wants.

Nor was her *Meekness* less extensive than her mercifulness. Meekness was the attire of her soul. Before, it was her ornament, now, it has the length and comeliness of a Robe; the richness and glory, and beauty of that Robe exceed all description. All, who knew her, admired and revered her for it. "A meek and quiet spirit in the sight of God is of great price."

Her *Compassion*, which had long seemed to exceed that of almost every other person, is now deepened. Formerly she had the bowels of a most tender mother towards every one in distress; but now she put on the bowels of Christ. And so enlarged was her compassion, that she seldom either saw or heard of any object of pity, but the tears of sympathy instantly discovered her feelings towards them. When any public calamities were the subject of discourse at meals, she was sure to mingle her drink with tears. And so deep was the impression made on her heart, that she frequently watered her couch too with tears. Her charity suspected few, judged none; she had an eagle's eye to discern good in any one, but a mole's eye to espy evil. A mote of goodness could not escape her notice; yet when faults were evident, she reproved them with great authority.

She was respectful to her superiors, courteous and affable towards her inferiors; and very cautious lest she should give offence to any one, either in word or gesture. Her humility in begging forgiveness was most singular, which she never scrupled to do, even of her inferiors and dependants. At this we were frequently astonished, when she would say, "I might not express any displeasure outwardly in my words or looks, but I felt something within too much like anger against you, for which I beg your forgiveness." If she thought her silence had in it any thing like the appearance of neglect, so as possibly to occasion grief to any one, she hastened to ask pardon for it, saying, that to give or take offence was to offend God. In the midst of all these abounding virtues, she complained of many spiritual wants and remaining corruptions. The lustre of grace, which shone so bright to all around her, did not preclude her many lamentations over her own defects.

Perhaps I ought more particularly to have noticed her great care over the souls of her children. Their very nursery was a closet of devotion. Rising up and lying down, prayer and praise, were their employ; and all their spare minutes through the day were spent in some devotional way: she took great pains to store their memories with useful subjects and pious meditations, training them up not only in the outward ordinances of religion, but in a diligent explanation of its sacred truths.

At a time when exceptions were made against the use of the Liturgy and family prayer, no arguments could prevail upon her to desist from duty. And though complaints were brought against her, and threats for persisting therein, her courage failed not; nor were those, who prohibited those holy exercises permitted to execute their threats upon her. So that she almost deserves to be registered among Martyrs and Confessors, since she would rather hazard the loss of every thing, than alter her course of piety. Nor was she less constant and resolute in observing her hours of private devotion. The visits of honorable persons, or the haste of necessary business, never were an interruption to her. In her deepest griefs and tribulations, in her highest joys and comforts, she was still constant in them.

Her last work every evening was to review all the transactions of the past day, her thoughts, words, and deeds; and that she might the better particularize them, she used to ask herself, What did I do in this room, what in that? What in this company, what in that? What good have I done, what evil committed? What opportunities of benefiting others have I embraced, or neglected? What comforts and blessings have I received? And after giving thanks and begging pardon, she closed the day in peace.

And having thus far improved herself (by the grace of God) in an holy and spiritual life, she laboured to improve others also; being strong herself, she strengthened her brethren.

She made a covenant with her acquaintance, especially those with whom she most frequently conversed, that they should on all occasions reprove what they thought wrong in her, and that she likewise should tell them of any thing she judged amiss in them: often saying, there is no friendship without this; if you suffer me to be undone for ever, or I you, how are we friends?

The counsel she gave to husbands and young mothers, not to be inordinately fond of creature comforts, was a subject on which she dwelt most pathetically. "O I have had my portion (she was wont to say) of those very comforts; my cup has been filled, running over; but there is no lasting or true pleasure in them: There is no real comfort from any espousals but those of Christ."

The benefit she had received from her childhood, by the counsels of learned and pious divines, made her very solicitous to provide similar means of edification for her neighbours. She often hinted to the ministers how they might suit their sermons to the cases of their hearers. And as to catechising the young, and visiting the sick, she was so diligent as almost to supersede the labours of the Clergy, in that very prominent part of their duty.

She often experienced great and overflowing consolations in singing devotional psalms; and the remembrance of those heavenly comforts

comforts made her earnestly recommend to others the daily and hourly exercise of that sweet employ.

Her care of improving others was not confined to the present age; she formed several designs and projects for the benefit of posterity. However admired her excellencies were by others, piety shone brightest in her own soul. She had such a holy fear of offending God, accompanied with such love and reverential awe, that she was jealous of herself, not only in the greatest matters, but even in the least; often saying, "Though such and such things appear but a mote, by neglect may they not become a beam?"

Such tender anxieties as these, and such holy fears of offending God in any the least thing, are strong arguments of most ardent love to God, and of most passionate desires to please him. O how greedily did she aspire after perfection, while she thus solicitously feared the least imperfection!

In the last stage of her christian race, all time appeared tedious to her, which tended not to heaven; she therefore resolved, in order to be free from all worldly employment, to remove from her stately mansion to a small house adjoining, hoping thereby to preclude all unnecessary visits, and to pass her whole time in a manner suited to her heavenly temper of mind. Never did any one take greater delight in being advanced to public honours, and state employments, than she did in projecting this humiliation and privacy.

Temptations vehement and fierce again attacked her, viz. to cause her to suspect that her whole life had been so full of weakness at best, and often so full of corruption; her faith so weak, her repentance so faint, that she knew not how God could accept her. But the shield of faith soon repelled those darts, and her wonted sanctuary of prayer secured her from the storm of temptation.

Being called by a sense of duty to take a journey to London, she set off (in the severest part of the winter) in great peace and tranquillity of mind. But, alas! though her inward strength was increased by some religious opportunities of public worship, her outward strength decayed, and her weak consumptive body, by a cold taken there, grew weaker; and at Oxford, on her return home, her cough and cold increasing, she with most earnest prayers and holy meditations, awaited the summons of death.

After some time, those who were about her, fearing that the pangs of death were upon her, began to weep and lament; the whole company grew sad and heavy, she only continued calm and unmoved, not at all sorrowful nor affrighted by the messengers of death. But when the physician informed her attendants, that she

might by God's help recover, the whole company was very much comforted and cheered; she only remained in her former indifference, no alteration could be perceived in her, as though she had been the only person who was unconcerned about the event. The fear of death did not grieve or disquiet her, nor did the hopes of life and health rejoice her; "I have wholly resigned up myself to God (she said) and not mine, but his will be done, whether in life or death."

It was related as a very great virtue in Saint Cyprian, that he would rather have lived and obeyed God, than died to reign in glory. But to have no desire at all, more to one than the other, to be wholly indifferent, to work on still in God's vineyard, or to be called up to heaven, to receive the reward, is a greater virtue. And this perfect indifference to do or suffer the will of God in life or death, appeared in this servant of God.

In this state of mind, she was brought from Oxford home; but she was so far spent as to be able to speak very little; yet she expressed great thankfulness to God, who had brought her safe; to die in her own house, and among her dearest friends. She there shewed those friends a rare pattern of patience in the extremity of her sickness. The devil, who had so often distressed and perplexed her with violent temptations, was not now permitted to approach her. Not the least disturbance or disquiet was perceived in her.

In this state of peace and tranquillity wherein the tender mercy and love of God towards her were most evident, she continued, though in much bodily weakness, instant in prayer; yea, more than ever vigorous in that holy exercise, often exhorting those around her to fear God; and in that sweet employ yielded up her spirit to him who gave it; and was doubtless admitted into heaven, to mingle her praises with the apostles and saints of God, to reign in glory for evermore. In the moment of death there seemed as little outward pain, as inward conflict, none could discern either groan, or gasp, or sigh. She vanished from us, as if God intended that she should even here have some foretaste not only of the rest of the soul, but also of the ease of the body, which she should enjoy hereafter in heaven.

Thus in her youth she was soon perfected, having, in the short space of thirty-five years fulfilled a long time. She served her Lord and Saviour in the most acceptable manner on earth, and has now obtained mercy to enjoy the vision of God in the kingdom of heaven, where she is fully satisfied with unspeakable delight, and triumphant joy, and shall be to immeasurable duration.

I need not inform your Ladyship, that there were many other eminent virtues in your most pious daughter. It was evident that her holiness was greatly promoted by the afflictions God was pleased

to exercise her with. The loss of her dearest friends was like a shower of rain to a crop of corn on a dry ground. So may it be with every one who suffers inward or outward affliction. Nor shall I cease to pray that the strengthening and establishing grace of God may bring abundance of heavenly comfort into your soul in this season of sorrow and affliction. I am,

Your Ladyship's servant in Christ Jesus,

April 15, 1647.

JOHN DUNCAN.

The following extract from one of Lady Falkland's Letters will serve as a further illustration of her character and experience.

To the Rev. John Duncan.

Sir,

I return you many thanks for your letters of spiritual direction and encouragement, and for your prayers for me. The floods of affliction, and the waves of terror beat vehemently upon my soul; but the Lord, who sitteth above the water-floods, hath supported me. I have now seen the wonders of God in the deep: the wonder of his wisdom, in the variety of his dispensations. The wonder of his power and goodness, in upholding my faint soul against the violence of my afflictions, and also in delivering me from them all. I tarried the Lord's leisure, and he hath now given me the desire of my heart, he hath brought my feet out of the mire and clay, and set them on a rock, and there doth he order all my goings.

I have found him whom I sought, the love of my soul, and the joy of my heart, my God, and my Lord.

I enjoy his presence; I feel his influence; the light of his countenance shines upon me. O Lord, I will praise thee; for though thou wast angry with me, thine anger is turned away, and thou now comfortest me.

The length of my sufferings compared with the age of my sinfulness, but especially with the eternity of happiness that awaits me, was but a moment. I now behold the face of God. O how delightful is his service! every hour seems five till the hour of prayer comes. The days, set apart for the solemn worship of God, I could wish lengthened out to a Joshua's day; the longest is too short for me. O the delights of heaven. If there be such joy during the seed-time, what will be the joy of harvest!

Praised be the Lord who hath heard my complaint, and answered my prayer. I asked my former comforts, and he fills me with them, so that I now cry out, "it is enough, Lord, it is enough; I am full of joy. I can hold no more." Sometimes I say with that holy man whom I read of, Come not so near, O Lord, with those heavenly ecstasies, because I want a vessel fit for them; this of my flesh is too small and weak, and if thou steppest not back awhile, it will even now break asunder.

I now perceive that it was most expedient for me that Christ should, in some degree, go away from me with his consolations, since he hath sent the Holy Ghost the Comforter, with far greater delights, and more heavenly joys than heretofore. O my soul, be thou never hereafter (though thy barrenness should return again) dejected or troubled: Resolve thou rather with Habakkuk iii. 17, "Tho' there be no oil of joy, nor vine of comfort, to love the Lord, and rejoice in the God of thy salvation."

O Sir, rejoice with me, and bless God for me, the God of my joy, and my comfort for ever; to Him be all glory, and honour, and thanks: and still pray for me, that God may establish me with his free, munificent Spirit. I am,

Your friend and servant in Christ our Lord,

LETTICE FALKLAND.

MEMOIR OF MRS. BEARD.

SENT TO THE EDITOR.

It is a demonstrative proof of the truth of Christianity, that its influence extends not only to the young, in subduing the natural bent of their passions, pride, and self-will, but in supporting them in their progress through maturer years; giving them fortitude, patience, and resignation, under the unavoidable calamities and trials of human life. This truth is evident, in the character of an aged saint, who, having been a subject of divine grace during a long and various pilgrimage, at length triumphs in the last moments of sinking nature, and exults in the prospect of futurity.—If you judge that the annexed short, but authentic memoir, may tend to support this important truth, its insertion in your valuable Miscellany, will oblige,

My dear Sir,

April 4, 1812.

Your's sincerely, T. H.

Mrs. BEARD was born in Failsworth, near Manchester, in January, 1733, of respectable parents, who were steady members of the Established Church. They were not only regular in their attendance on public worship, but constant in prayer and reading the Scriptures with their family. Mrs. Beard was, from her earliest youth, of an agreeable disposition, pleasing in her manners, and strict in her morals. She appears to have been very early a subject of Divine grace. When about twenty years of age, she entered into the marriage state with Mr. James Beard, of New Mills, Derbyshire, a man of good morals, and of a meek disposition. They regularly attended the Church service, and thought themselves very good Christians. When they had been married about twelve years, Mrs. Beard, going on a visit to her father, Mr. Hobson, was surprised to hear the account he gave of his con-

version

version to God. A member of our society had removed from Manchester to Failsworth, who perceiving Mr. Hobson's strict morals, talked with him about inward religion, to which he was then a stranger. It pleased God, through reading the Scriptures to his family and in private, to convince him that a form of godliness without the power will avail nothing. The words which Jesus spoke to Nicodemus, "Ye must be born again;" made an indelible impression on his mind. He sought this real change late and early, in applications to the throne of grace; but being in an extensive line of business, he at times found his heart divided, yet the Spirit of God followed him powerfully, with these words, "Ye cannot serve God and Mammon." He was convinced of that important truth, and resolved to attend to the "one thing needful." One night, when lying awake in his bed, praying earnestly that the Lord would manifest himself unto him, heaven opened on his believing soul. He had such a view of a crucified Jesus, as enabled him to say, "I love *Him* because he first loved *me*;" and from that time, he walked in the light of God's countenance.

Such an account of her father's conversion, from his own lips, made a deep impression on his daughter's mind; who, on her return home, related the whole to her husband. He was much surprised, and said, "I cannot *but* believe it, although it is a great mystery." Some time after this period, a clergyman was wanted at Hayfield Church, and Mr. Ryland offered himself as a candidate. This man of God, knowing the way of truth himself, was able to instruct others. Mr. and Mrs. Beard went to hear him, to whom his word was accompanied with power, so that both were convinced of their lost estate, under the same sermon. But this gentleman not being chosen to fill the vacant place, they were much troubled, being greatly in want of a spiritual guide. The Methodists came occasionally to New Mills at that time, and preached in a small cottage; an old servant invited Mrs. Beard to come and hear; she embraced the first opportunity, and went; the sermon proved a word in season, and she found it was what she had long been praying for. On her return, she informed Mr. Beard, who accompanied her the next time, and found the word delivered, a great blessing; they both said in their hearts, "These people shall be our people, and their God our God." As they were both, like the pious Jews of old, "waiting for redemption in Israel," the gospel was to them, "Glad tidings of great joy;" and they gladly embraced Jesus as their Wisdom, Righteousness, Sanctification, and Redemption.

They now walked in the unclouded sunshine of divine favour all the day; a new creation had taken place; all seemed new without, as well as within, while, like Zechariah and Elizabeth of old, they

they walked in all the ordinances and commandments of God, blameless. Family religion was invariably attended to, and peculiarly precious to them. One thing was still wanting to complete their happiness; they were put to much inconvenience in their public worship, and greatly wished for a chapel. Mr. Beard set his shoulder to this good work; a few others helped him; and with the hand of the Lord upon them, a chapel was completed, amidst much opposition: great was their joy on this occasion. This chapel was long too small for the congregations, and a neat and much larger one has since been opened.

In the early part of Mrs. Beard's christian course, she was often perplexed respecting the reality of the work of grace upon her heart, and a fear lest she should come short at last. She more particularly feared, lest she should slide back into the form, so as to lose the power of religion; but from all her fears the Lord mercifully delivered her, and established all her goings. When she was about forty years of age, a bitter cup was put into her hand, by the heavenly Physician: she was called to part with her valuable and affectionate husband, whose end was *peace*. In him she lost her best earthly friend, but he who says, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me;" enabled her to commit all into his hands, and in so doing, she was sweetly supported through the whole of this painful scene. From that time, she was "*a widow indeed*."

For about forty-four years, she was a steady member of the Methodist Society in New Mills. We can meet our enemies in the gate, and ask, "Which of you can point out any thing in the temper or conduct of our departed friend, contrary to the religion of Jesus?" Her ways truly pleased the Lord, and he made even her enemies be at peace with her. Mrs. Beard was not only pious, but zealous; she was seldom absent from the means of grace. About two or three months before her death, she felt herself unable to attend the chapel three times on the Lord's-day, and with great reluctance gave up one sermon. Like a wise virgin, she kept her lamp burning, in the diligent use of all the means. Class-meeting was her delight; which she attended till within a fortnight of her death. However cold the night, or tempestuous the weather, Mrs. Beard was seldom missing. She was not only zealous in attending the means of grace, that she might get good, but like her Lord, "who went about doing good," she was anxious to impart it to others. She knew no bounds to her beneficence, but her ability, and her generous soul was ever active in every good word and work. To visit the sick, to comfort the afflicted, to relieve the distressed, and in every possible way to minister to the necessities of others, were offices in which she delighted to be engaged; so that the poor in New Mills have sustained a great loss

in her indeed; her loss is generally felt. Hearing that Mrs. Beard was afflicted, Mr. M'Kitrick went to see her, and found her sitting below stairs, calmly waiting a change of which she seemed to have a full presentiment, in the view of which, she had arranged all her temporal affairs, and seemed totally detached from earthly things. They talked together of heaven, and the friends who were gone before; on which subjects she was quite animated, and said, with affecting energy, "*Yes, I have a beloved husband there;*" dwelling for some time on the subject of the glory to be revealed. On Sunday evening Mr. M'Kitrick called again, and found her very happy, and sweetly freed from all below. At her request, Monday afternoon was fixed upon, that she might then partake once more of the memorials of her dying Lord. The time appointed was truly a solemn time with her, a season not to be forgotten. The same night her son and daughter, Mr. Beard of Garton, and Mrs. Holy of Sheffield, arrived, who found her praying to, and praising the Lord, beyond what her strength would permit. She prayed this evening, for the last time, with the family, in which exercise her soul seemed soaring from earth, and taking wing for its celestial home. The powers of nature were exhausted, and it was thought she would have expired in raptures of praise. It pleased the Lord gently to loose the pins of her clay tabernacle, so that she had little pain, though much fever. All doubts and fears were completely removed, and her title to a crown of glory was indubitable. Death had lost his sting, and she shouted "Victory through the blood of the Lamb." She often said, "I long to be dissolved, and to be with Christ, that I may see him without a veil;" then would she chide her seeming impatience, and add, yet "not my will, but thine be done." While she approached the heavenly city, the path seemed to brighten, she saw him who is invisible, and the mysterious economy of that unseen world, seemed unveiled to the strong sight of her soul; so that, addressing Mr. M'Kitrick, with uplifted hands, she exclaimed, with peculiar emphasis of look and gesture, "Oh Sir, I never knew what faith is till now, but now it realizes invisible things. Cry aloud, and spare not, preach as you never have preached, and be faithful to the people." The next day, it was visible to all around her that death was approaching very fast. She continued speaking in the same glorious manner to her dear friends about her bed, till about 7 o'clock in the evening of Friday, the 16th of February, 1810, when, without a struggle or groan, she sweetly fell asleep in Jesus, aged seventy-seven years and one month. In her life the christian graces shone conspicuously, and in her death, the full triumph of faith was blessedly realized. Her affection as a mother, her sincerity and disinterestedness as a friend, and her glowing charity to the poor, will be long remembered.

A BRIEF ACCOUNT OF THE LIFE, SUFFERINGS, AND DEATH OF MISS HANNAH RHODES.

Written by her Father,

TO MR. BENSON:

My dear Brother,

Margate, April 28, 1812.

DURING the life of our venerable father, Mr. Wesley, and since, I have frequently been engaged in writing the Biography of departed worth for our useful Magazine, but none so interesting to my feelings as the following; never was my pen engaged with greater reluctance, nor with more mingled emotions of joy and grief, than on the present occasion, and were I not supported and upheld by that merciful God in whom I have trusted, I should sink under my present affliction. I feel grateful to the Almighty for removing my dear sufferer from this scene of excruciating torture, to the realms of eternal bliss, yet still paternal affection causes the tear to fall, and the breast to heave with the tenderest emotions. All my family have felt, and will long deeply feel, the weight of this afflictive Providence. Yet, I doubt not it will have its proper effect upon us all.

The following narrative contains an account of sufferings almost unparalleled, but attended with goodness and mercy unspeakable. I hope it will operate as a caution to others, and prove beneficial to all who read it. Many of our friends will be glad to hear that God has been with us throughout the whole.

As various confused and incorrect statements have been given, through the medium of the newspapers, I feel it a debt I owe to many of our kind friends, who tenderly sympathized with us, to forward you the whole in a correct light. An early insertion will oblige,

Dear Sir,

Your old Friend, and affectionate Brother,

BENJAMIN RHODES.

"MARCH 1, 1812, at her father's house, Union Crescent, Margate, died Miss Hannah Rhodes, third daughter of the Rev. B. Rhodes, in the 17th year of her age. This accomplished young lady was among the many who have of late fallen victims to the deplorable accident of their clothes catching fire. This misfortune occurred seven weeks ago, since which time she has undergone sufferings almost unparalleled; but through the whole she manifested the greatest patience and most entire resignation to the will of God, and at last expired in the triumph of faith in a crucified Redeemer." Thus far, says a provincial paper.

My dear Hannah was near seventeen years of age when this awful accident happened, which was on Saturday, Jan. 10, 1812. She had a table before her, at which she stood drawing, with her back towards the fire, when, in a moment, her clothes caught.

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The flame soon ascended above her head. In this state she ran down stairs to her mother, and got her blazing arms about her neck, which were with great difficulty disengaged. It is something miraculous that her mother and sister, who were endeavouring to extinguish it, were not set on fire; but providentially neither of them was materially injured. At this juncture, water in the copper, just lukewarm, was thought of, to which immediate recourse was made, and the remaining fire was quenched. Her clothes were totally consumed; and her body was dreadfully burnt all over, with the exception of her neck and face.

In this state she lay a spectacle for some days, with proper things applied by Dr. Slater to extract the fire from her sores. Her life was now in perpetual jeopardy. At one time it was thought she was quite gone; but the doctor administering something to her, she again revived. The fire being drawn out of her wounds, the more painful work* of poulticing began; which was laborious beyond description. To the sufferer it was painful indeed: she dreaded the hour when it was to begin. She could not be moved, in order to have her wounds dressed, (on account of sores,) except by her heels, and her left wrist. This arduous task was obliged to be performed every day for several weeks, each day taking up seven hours: three hours and a half in the morning, and the same in the evening. Four persons, besides the doctor, were employed in it daily. The burning was awfully dreadful and painful: yet, to her it was but little, compared to the dressing of her sores: and notwithstanding her afflicted state, during the time of it, her relatives were often flattered with beams of hope respecting her recovery; but these were as often darkened by a dreary cloud. In the third week of her affliction, she had the *thrush* come in her throat and stomach. This complaint was very painful, troublesome, and dangerous, especially at this time, when her wounds began greatly to discharge: the effects of which continued to her death. Her throat was sometimes almost closed up, and so sore, that it was with difficulty she could get any thing down; and this she mostly threw up again. A few days previous to her dissolution, she had almost perpetual thirst, expectoration, and reachings. Her death was hastened by a mortification, which took place near a week before she departed. It began in her back, on which she lay, on the most painful sores, seven weeks: and it was perfectly impossible for her to change this position. Her pains abated as the mortification increased. She was then attacked with convulsions, which, in a greater or less degree, assailed her the three last days of her life. These gave her so much pain and trou-

* The women, who assisted in this work, frequently fainted; and the Doctor himself could not refrain from tears.

ble, that she was sometimes afraid of quite losing her reason: yet she was so mercifully preserved, that she, for the most part, retained her faculties to the end. Thus she bore such a complication of afflictions, as but very few ever experienced in so short a time, till she quietly expired, having triumphantly finished her course.

A Sketch of her Life, Sufferings, and Death.

She feared the Lord before this accident happened, and was often disposed to pious thoughts and reflections; but had not so entirely given up herself to Him as she believed it to be her duty to do.

The state of her mind is strongly expressed in what Dr. Slater said of her after her death: "I never witnessed such sufferings, patience, and goodness, in any person before, in all my practice."

A few days before the accident, she heard Mr. Green preach from, "Ye know not what shall be on the morrow." While hearing this sermon she was much affected; which produced serious thoughts, strong resolutions, and much prayer. She told Mr. Green, a little time after the accident, (on hearing the sermon mentioned,) that she had entered into a solemn resolution to be the Lord's. This she intended to insert in her Pocket-book for the New Year. She had proposed in her plan of proceeding—To rise early:—to read a portion of the Scriptures, and Thomas à Kempis until breakfast; after which she had marked out a plan of studies and work for the day; with a solemn determination to be the Lord's; to be obedient to his will, and to be diligent in the discharge of every duty of her calling. This was concluded by prayer, that God would enable her to remember and to perform her resolution. She had a strong attachment to the House of God, and looked forward with anxiety to the hour of public worship, and never neglected an opportunity of being present at the public means. Her attention, when present, was deep, as appears from the memorandums of sermons which she had made.

In the time of her affliction, she said to Mr. Green: "What a mercy it is that I have had a religious education. The truths which I so often have heard, gave me hope, even at the worst: so that I should be very ungrateful if I did not praise God for his benefits conferred on me."

Her eldest sister gives the following account: "Some time before the accident happened, my dear sister, who is now in glory, had it deeply impressed upon her mind that there would be a great affliction in the family, yet she frequently said to me, 'My dear sister, let us not anticipate evils; it is wrong: we have hitherto been brought through, and *we shall be.*' She always administered comfort in trouble. Two days after the accident, watching the countenances of those who stood around her, (as she was wont to do,)

do,) she fixed her eyes alternately on her mother and sister, and said, 'Do tell me, am I in immediate danger?' On being told that, through the great extent of her wounds, danger was apprehended, she replied, 'Oh! I cannot leave you; it is impossible to part.' (At this time she was in excessive tortures, as the fire was still raging in her wounds.) Her mother said, 'My dear Hannah, this light affliction which is but for a moment, shall work out for you a far more exceeding and eternal weight of glory!' She answered, with joy sparkling in her eyes, 'I know it well, my dear mother.' She then wept very much, for some time.

At the time of the accident, when running down stairs in flames, she was struck with a momentary thought, "This will work for good." She knew then, that she was not so prepared for a blessed eternity as she wished to be; and death appeared at hand. The salvation of her soul was predominant in her mind. For this she prayed without ceasing. The Lord heard her prayer, and the prayers of others in her behalf, and delivered her from all her fears, giving her, at the same time, the peace which passeth all understanding; and the joy unspeakable, and full of glory. Her confidence in the Lord, and her consolations, continued and increased to the end of her life.

I was in London at the time of the accident, so that it was a day or two before I could see my dear sufferer: but Messrs. Wilson, Green, and Cozens, attended her night and day alternately, with the women who sat up with her for some time, whose kindness in this will never be forgotten: and, indeed, almost every family in Margate appeared sympathetically interested in our great affliction.

Mr. Green, who was much with her from the beginning, has given me the following account: "Early on the third morning of her affliction, (about 2 o'clock,) Messrs. Wilson, Cozens, and myself, were with her: she was at that time tremblingly alive to a sense of her state in body and mind, and, in the most piteous accents, requested prayer. We were so much affected that hardly any one of us could open his mouth in prayer. At last, in great emotion of mind, Mr. Wilson began, and she joined us with great fervour. After prayer, she desired me to talk with her on things spiritual, and then became more comfortable."

Some time after this, Mr. G. visited her again, when she told him how unhappy she was: she said, "My heart seems to be so hard that I have no power to pray: I fear I have too long neglected to serve God as I ought to have done: I have often had a deep sense of the necessity of it, and have made resolutions to do it, and to unite with his people; but I feared I was not sufficiently pious. Oh! that I was now prepared to die. My pain of body is great; but my agony of mind almost prevents me from feeling it."

it." Mr. G. then spoke encouragingly to her of the goodness and love of God, and of the willingness of the Saviour to save her to the uttermost: urging her to look to him for salvation. He then prayed with her, and left her so much engaged with the Lord, that she did not know when he left the room. He called again in the evening, when she told him, that while he was engaged in prayer with her, she was enabled to believe in the Lord her Saviour, and that he had spoken peace to her soul, and added, "I feel inexpressibly happy. My pain of body seems to have left me, and I can neither feel nor think of any thing but happiness!"

She also gave me an account of most of the particulars above-mentioned; and one day called me to her bed-side, and said, "Father, I called you to tell you how happy I am." Sometimes she expressed a desire to die, were it the Lord's will: but this desire was greatly checked by her strong affection to her parents and sisters, and the idea that, if permitted to live, she might be useful in the school* and in the family: also her great fear of their trouble at her departure from them: but the foretastes of heaven, which she received from the Almighty, and the lively prospects of a blessed immortality, tended, as death approached, to abate every earthly desire, and gently to slacken every tender tie.

One night, when the nurse and I sat up with her, the excruciating pains which my dear sufferer endured, led me to reflect on the following passage: "Like as a father pitieth his children, so the Lord pitieth them that fear him." I paused, and reasoned much on the subject: I felt deeply for my suffering child; and, if I could, would have given her relief. I admired the wisdom, power, goodness, truth, faithfulness, and love of our omnipresent, eternal Father, in the government of his dependent, accountable creatures. While I was engaged in the above contemplations, I was forcibly struck with the following words: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory! while we look not at the things which are seen, but at the things which are not seen."† Such a degree of light shone upon this subject, as to enliven my meditations through the night. My soul now greatly adored the God of my life in all his dispensations towards me and mine, and said, "Just and righteous are all thy ways, O Lord, thou God of truth."

My dear Hannah appeared to delight in vindicating the providence of the Almighty, in respect to her affliction, and often repeated, "Well, I know it is for the best."

From the first to the last of this affliction, the Lord enabled me

* Her mother and elder sisters keep a Boarding School for Young Ladies, at Mar- gate, in which the deceased was particularly useful.

† 2 Cor. iv. 17.

to resign her to his will; and although the sacrifice to me appeared great, yet not too great to offer up to Him, whose I am, and to whom I owe infinitely more than my all; having a firm confidence that he would do what would be for the best. My chief pain consisted in the sense of her extreme tortures.

On the Wednesday evening before she died, she cried out to her eldest sister, "Oh sister, make haste and give me something, I feel very uncomfortable. What is the matter? I have strange feelings all over me. Oh that I could be got out of bed. Come, dear sister, and hold my chin to keep it from moving." She then, for the first time, had strong convulsions; but continued perfectly sensible. At intervals, when she was able to articulate, she said, "*Convulsions.*" Tell my dear mother not to be troubled, I shall soon be better."

When the fits were over, she very affectionately kissed her parents and sisters, and fell asleep. About three o'clock the following morning, she said in a sweet tone, "Sister, sister, I cannot sleep. I am so happy. Come and read heavenly and glorious things to me." After her sister had read some time, she said, "Kiss me, my darling sister;" and added, "Don't grieve for me, I am as happy as I can live to be: if I die, I shall be sure to go to heaven, and I shall meet you there." A few hours after this, she gave her three sisters some very good advice; and told them that she felt no sorrow, only at the thoughts of leaving them, as she feared they would be unhappy, and grieve after her departure. They were all silent for a short time; she then began to sing:

"Father, thy gracious warning
I thankfully receive," &c.

She then said, "Are you comfortable, my dear sisters?" On being answered in the affirmative: "Then (she replied) I can die happily: I know I shall meet my dear father, and mother, and sisters in heaven." On the Friday following, she said, "This day seven weeks I was burnt, and have lain ever since in the same posture upon my back. I have suffered immense tortures, yet I have been wonderfully supported; and when I look back upon it, it appears like nothing. How fast the time has slipped away!"

Some few days before her departure, Mr. Cozens called to see her, and asked her, "Do you know that God loves you?" She said, *Yes.* "Are you rejoicing in him as your Saviour?" *I am.* "Have you full confidence and assurance that, if you should die, you shall go to heaven?" *I have no doubt.*

On the Thursday night before she died, I again sat up with her, in which she was very restless, often in great pain, and always thirsty; but she threw up most she took down. In the morning

she began to get a little better, and desired me to sing her very favourite hymn:

“ Father, thy gracious warning
I thankfully receive,
And to thy arms returning,
Prepar’d with thee to live:
Thy pris’ner to unshackle,
Soon as the angels come,
I quit this tabernacle
For my celestial home.

“ My soul on Jesus bending;
On his great sacrifice
I rest my all:—ascending
To joy that never dies!
With Jesu’s resignation,
With Jesu’s perfect love,
I finish my oblation,
And take my seat above.”

As soon as I began to sing, she accompanied me in singing, in so strong and sweet a voice as quite surprised and charmed me. After this she desired me to sing two other appropriate hymns; which I did, she singing with me all the time.

On this day, (the Friday before she died,) her joy rose to transports, so that all who were with her were astonished. Her language throughout the whole of the day will make a lasting impression on all who were present. To the doctor she said, “ You visit a great many people, and you find them in very different states. You see me happy in God. What would all that the world contains be to one in my state?” She then spoke much of the mercy and love of God; and, with an emphasis which surprised, and deeply affected us, added, “ I can praise God in my affliction; and *even now*, I feel the happiness of angels!” She then sang, with a heavenly voice,—

“ O for a thousand tongues to sing
My dear Redeemer’s praise,
The glories of my God and King,
The triumphs of his grace.”

She also this day repeatedly expressed a desire to see several of the ladies of Margate, (who had very often kindly inquired after her health,) to tell them of her happiness, and to exhort them to seek the same: and in the evening she took a very affectionate leave of her parents and sisters, as though she expected it to be her last farewell in this world.

The mortification now began rapidly to spread, and she was frequently attacked with convulsions, and at times delirious. From this time her expressions were chiefly of her happiness: often repeating, "Happy, happy! Come, Lord! Make haste, salvation," &c.

On Sunday, March 1, (the day on which she died,) she was much convulsed: yet, at intervals, perfectly recollected; and an hour before her death, distinctly sung,

"Jesu, lover of my soul,
Let me to thy bosom fly," &c.

After this, she attempted to sing, but could not distinctly utter the words,

"O for a thousand tongues to sing
My dear Redeemer's praise," &c.

The convulsions then came strongly upon her, which continued near an hour. In these she called for me: I went to her, but she could not say what she wished; but looked wishfully at me, became calm, and quietly expired.

Her Character.

From her earliest days she evinced great tenderness to every living creature, and an aversion to all kind of cruelty. We know not of any evil to which she was at any time particularly addicted; nor do we recollect her speaking an untruth. She was much disposed to be thoughtful, studious, eager for improvements, and diligent in the pursuit of the same. In her temper, she was mild and amiable, so that all who knew her loved her. To her parents, dutiful, and very affectionate. To her sisters, tender, loving, and obliging. She had a genius for improvement; and, under the wing and direction of her eldest sister, made great proficiency (considering her age) in History, the French language, Geography, and the Use of the Globes: in Drawing, Music, and Needle-work. She was in a fair way to be very useful, with her sisters, in the school, and to be an ornament to her sex. But God saw it best, in infinite goodness, to take her to himself in the bloom of her life.

I have written this account with an aching heart, and in many tears; and, perhaps, some tender parent also may drop a tear in reading the same.

B. R.

MISCELLANEOUS.

At the request of a respected Friend, we insert the following Letter on the Duty of Great Britain to disseminate Christianity in India. Occasioned by the Renewal of the Charter of the East-India Company.

London, April 20th, 1812.

DEAR SIR,

ABOUT two hundred years ago, the East-India Company was constituted by Royal Charter, with a joint stock, and various rights and privileges, which were confirmed

and altered from time to time by successive Acts of Parliament. For many years they possessed no territory in India, but merely factories and ports in the dominions of the several native princes; but about fifty or sixty years ago they began to acquire territory in India, and they soon became the sovereign of a great empire. Their dominions have been gradually increasing ever since; and the present extent of their territorial rights may be best estimated by stating, that, although those vast regions are for the most part by no means well peopled, yet the East Indian Empire is supposed to contain a population of *sixty millions* of souls. Of these, about one eighth, or, according to others, one fourth are Mahomedans; the rest are of a great variety of different sects of idolaters, the most prevailing religion being the worshippers of Brahma, and his various associated deities.

The providence of God has thus brought under our sovereignty a vast portion of the globe, with an immense number of the human race, a number *fourfold* that of the whole population of *Great Britain and Ireland*. But it ought to be stated that the inhabitants of these countries are not merely our *subjects*, though, doubtless, as such it would be our bounden duty to watch over their interests, and promote their happiness: but the truth is, that they stand in a still closer relation to us, they are in fact our *tenants*. We, filling the place of the old sovereigns of the country, are still proprietors of the soil throughout India, though, much to our honour, about twenty years ago, Mr. Shore, now Lord Teignmouth, was authorized to commence his government by introducing a system which had been begun under his predecessor Lord Cornwallis; that of granting, for the first time, to the great landholders, hereditary property in their estates. The rent paid by them to government was equitably and unalterably settled; and it ought to be added, that care was taken at the same time to secure to the inferior occupants no less than to the great chiefs, the secure possession of their rights and properties.

It is not, therefore, going too far to affirm, that the inhabitants of India are as much our subjects, and are at least as nearly related to us, as the population of Yorkshire or Lancashire, we might even say, from being our tenants, more nearly related than the inhabitants of those counties. Such then being the truth, every benevolent mind will inquire, what is the domestic and social state; what the moral and religious condition; what the character and circumstances of this prodigious number of our fellow-creatures? This inquiry will be made with still more solicitude, by all in this country who are duly impressed with a sense of moral responsibility to Almighty God; by all who remember that we are answerable for the opportunities we enjoy of doing good to others; nay more, for the use we make of the means afforded us by Providence of learning how good is to be done. Doubtless, in the great day of final retribution, in giving an account of our stewardship, we shall be called on to answer for the misery we might have relieved, for the benefits we might have conferred, for the happiness we might have diffused, if we had not neglected the opportunities with which the Providence of God had entrusted us; if we had not shut our eyes against, or turned them away from, the light by which we should have seen how the evil was to be removed, or the good to be done.

When this important truth is duly weighed, it becomes an awful consideration, that after a long course of deception and ignorance, the real state of India has been divulged to the world: more especially, that in this country, so much light has been lately thrown on the religious and moral condition, character, and circumstances of the great mass of the native population of India, that no one, be his means of information ever so scanty, needs now be ignorant of them. It is a melancholy fact that the picture exhibited to us is of the most gloomy and afflicting kind. That probably for about two thousand years, certainly for many, many centuries, the people of India have been sunk, and though governed justly by us, that they still continue, bowed down under one of the most cruel and depraving systems of idolatrous superstition that ever existed upon earth. Until of late years, also, they groaned under the most abject state of political despotism. The consequences cannot be doubtful. Their religious and moral condition justly estimated, is perhaps, lower than those of any other civilized people upon earth.

And, as by the general ordination of the moral government of the universe, viz, even in this life, for the most part connected with suffering, and virtue with comfort and enjoyment, we can scarcely doubt what is the state, especially in respect of domestic and social happiness, of the great body of the people. The above assertions are so strong, that, although to every considerate mind they might appear no more than natural inferences from what has been long universally known, of the political despotism;

despotism, idolatrous worship, and social and domestic institutions prevalent in India; yet as contrary opinions have been industriously diffused, especially by some Infidel writers, and have obtained too much credit, it may be useful to settle the point beyond dispute, by adducing the authority of various witnesses, some of them, well known authors, others, whose testimony claims still greater weight; persons who, during a long succession of years, held high stations in the East-Indies, and who, from having lived many years among the natives, and having had much intercourse with them, must be supposed to have been best acquainted with their real character. Bernier, who travelled among them about one hundred and fifty years ago, places the character of the people in general, and more especially that of the Brahmins, in the most unfavourable light; but as he nowhere gives a summary view of it, I will only refer generally to his high authority.

The same unfavourable character of them, and more especially of the Brahmins, is also expressed by Mr. Scratton,* whose instructive work was published about fifty years ago; and Mr. Orme, the excellent historian of the Carnatic, leads us to form a still lower estimate of their moral qualities.

Governor Holwell gives a summary account of their character in such clear terms, that his own words shall be quoted. "A race of people who from their infancy are utter strangers to the idea of common faith and honesty. The Gentoos in general are as dangerous and wicked a people, as any race of people in the known world, if not eminently more so, especially the common run of Brahmins. We can truly aver, that during almost five years that we presided in the judicial Cutchery Court of Calcutta, never any murder or other atrocious crime came before us, but it was proved in the end a Brahmin was at the bottom of it."

Lord Clive's† testimony is given in the same clear and compendious language. "The inhabitants of this country we know, by long experience, have no attachment to any obligation."

An equally unfavourable character of them is given by Governor Verelst,‡ especially in respect of avarice, treachery, and ingratitude.

Mr. Shore,§ (now Lord Teignmouth,) paints their character in still darker colours. "The natives are timid and servile. Individuals have little sense of honour, and the nation is wholly void of public virtue. They make not the least scruple of lying, where falsehood is attended with advantage. To lie, steal, plunder, ravish, or murder, are not deemed sufficient crimes to merit expulsion from society."

"With a Hindoo all is centered in himself; his own interest is his guide." With other particulars of a similar complexion.

Sir John Macpherson, who was Governor General between twenty and thirty years ago, commenting on the foregoing description, thus confirms the accuracy of the delineation. "I am afraid that the picture which he (Mr. Shore) draws, and the low ebb at which he states the popular virtues of the Bengaleze, are not fictitious representations."

Lord Cornwallis proved by his conduct that he considered the Natives as unworthy of all confidence; for, contrary to the general usage of men occupying such stations as he filled, he never reposed any trust in any one of them, nor placed a single individual, either Hindoo or Mahomedan, about his person, above the rank of a menial servant.

It is not, perhaps, unworthy of notice, that a character equally unfavourable of the natives of Hindostan, was given 400 years ago by their great conqueror Tamerlane. "The native of Hindostan," he says, "has no pretensions to humanity but the figure; whilst imposture, fraud, and deception are, by him, considered as meritorious accomplishments."

Such is the estimate we are led to form of the moral state and qualities of the Hindoo population. The moral condition and character of the Mahomedans is somewhat different in its colours, but not of more pleasing hues. "With more knowledge, and more pretensions to integrity, they are as unprincipled as the Hindoos. Their perfidy, however, and licentiousness, are the perfidy and licentiousness of a bolder people."

You will now be prepared for the summary view of the character of the natives of

* Reflections on the Government of Hindostan, by Luke Scratton, Esq.

† See Bolt's Considerations, vol. 3.

‡ See Varelst's View of the English Government in Bengal.

§ See the Parliamentary Proceedings against Mr. Hastings, Appendix to volume 2.

India in general, which has been given by a most intelligent, well informed, and unprejudiced person, who lived for a long period in a part of India which was inhabited almost entirely by natives. "Upon the whole we cannot avoid recognizing in the people of Hindostan, a race of men lamentably degenerate and base; retaining but a feeble sense of moral obligation; obstinate in the disregard of what they know to be right; governed by malevolent and licentious passions; strongly exemplifying the effects produced on Society by great and general corruption of manners; sunk in misery by their vices, in a country peculiarly calculated by its natural advantages to promote the happiness of its inhabitants."

Such are the accounts of the natives of Hindostan, which are given by a number of unprejudiced witnesses, unconnected with each other, and all having had the most ample means of judging of their real character. Nor will these accounts appear surprising to those who consider the laws by which, for many centuries, they have been governed, and by still more the degrading effects of the political and religious vassalage in which they have been held. It is an established principle, that the laws of every country are at the same time powerfully operative in producing and continuing the state of its morals and manners, and strongly indicative of that state. I should detain you too long were I to confirm my assertions concerning the Hindoo code by particular extracts. But in general I may safely affirm, that it is impossible to peruse the compilation of their laws without being extremely shocked by the despotic principles which they inculcate; by the partiality which they manifest for the superior castes or classes of society; by the sanction which they give to the grossest immoralities; by the spirit of injustice, oppression, and cruelty which generally pervades them. Such, generally speaking, is the spirit of the *laws* of the Hindoos.

As to their political and civil state; it is well known, that for considerably above 2000 years, they have lived under the most absolute *political despotism*; nay more, under the most galling yoke of *personal degradation*.

But the *religious* system of the Hindoos is even still more detestable than the political. We might indeed anticipate its immoral nature and tendencies, merely by considering the character of the whole multitude of Hindoo Deities, male and female. The legends and histories of their actions are innumerable, and in the highest degree extravagant, absurd, and incredible. The most enormous and strange impurities; the most villainous frauds and impostures; the most detestable cruelty and injustice; the most filthy and abominable conceits; every corruption and indulgence, are presented to us in their histories, varied in a thousand forms. Very many of them are perpetuated by images, temples, and ceremonies, and those of such a nature as it were pollution to describe. Representations which abandoned licentiousness durst hardly imagine within the most secret recesses of impurity, are there held up in the face of the sun to all mankind, in durable materials, in places dedicated to Religion; nay, they are the objects of religious adoration, and miniatures are taken from them and worn by multitudes about the neck. Let those who think this statement overcharged, peruse Dr. Buchanan's account of his visit to the temple of Juggernaut, at the time of the annual festival. Is it then conceivable, that the senses and imagination of the people, especially of the youth, should not be utterly depraved by such representations, or that all feelings and ideas of natural modesty should not be confounded and extinguished.

Nor is it only in these ways that the Hindoo Mythology influences the manners of the people! the robber by profession, has his titular deity, and he who wishes to glut his revenge does not want a Divine Patrons.

But even the universal prevalence of the grossest idolatry, in which the Supreme Being is represented under a variety of the most shocking, and most odious forms, must of itself tend to vitiate the morals of every people among whom it prevails; while they who believe the Bible to be the Word of God, need not be told how offensive such practices are to the Supreme Being, or how they cause the Almighty to withdraw his preventing grace from the idolatrous nation, and to leave it, "to be given to a reprobate mind." They will, consequently, be prepared to hear that any people among whom such a monstrous system of idolatry has so long prevailed, would gradually sink into the lowest depths of licentiousness, wickedness, and cruelty. Remembering, therefore, the Explanation given in the word of God of the horrible enormities of the Gentile nations,* they will read, without astonishment, the horrible account given by Doctor Buchanan of the grossly obscene, and shock-

* See Romans, chap. i.

ingly bloody superstitions, openly exhibited amidst the acclamations of hundreds of thousands of Hindoo worshippers from all parts of India, at the great annual festival before alluded to, at the temple of Juggernaut: they will not wonder at the shouts of joy that were raised to the god, (a gigantic idol placed on a stupendous car 60 feet in height, and drawn along by six cables, preceded by elephants richly caparisoned, with all that could add splendour to the procession) when a wretched victim offered himself a voluntary sacrifice, and throwing himself on the road before the tower, the multitude leaving a space clear for his passage, he was crushed to death by the wheels. They will not be surprised to read of the thousands of courtezans maintained for the service of the temple; and as lasciviousness and cruelty are closely combined, they will not wonder at the utter unconcern with which these idolatrous votaries witness the sufferings of their fellow-creatures in their most affecting forms. Neither will it excite the wonder of those who have observed the ordinary progress of idolatrous superstitions, to hear that the most savage cruelties are sanctioned by their religious system, under the notion of penance, by which the divine favour is conciliated; and the guilt of sin is done away. Neither will they be unprepared to hear that an utter want of natural affection is too often displayed, and that at one time, parents, at another, children, become the victims of these barbarous systems of superstition.

It must be unnecessary to descant on the social and personal condition of a people whose religious and civil institutions are such as have been here described. But I ought not to omit the mention of the general condition of the whole *female sex*, who constitute in every country, one half of the population, and on the situation of whom its general character will so greatly depend. The condition of the female part of the native population of India is more particularly wretched; at best they are degraded into mere instruments of animal gratification; and the number of those who annually are compelled or seduced into consenting to be burnt alive on the deaths of their husbands (husbands to whom when alive they most probably felt little or no attachment) is vastly greater than has ever been conceived by the generality of the Europeans who have resided in India. A Hindoo of education, stated it as his conjecture, that *in the Bengal provinces alone*, the victims thus annually burnt amounted to 15,000. This we know, that by an actual account which was taken of the women sacrificed within thirty miles round Calcutta in 1803, the number was 275; and the same detailed account having been kept within the same district of thirty miles, with a statement of the place where each sacrifice occurred, during the first 6 months of 1804, the whole number of burnings proved to be considerably above 116.*

But to return to the *general situation of the female sex*. "The women," says a most intelligent and excellent man, long resident in India, "are truly an unfortunate part of the community, and greatly to be pitied. Receiving no education; disposed of in marriage without their own consent, or knowing any thing of the person to whom they are to be given, they are immured for life, and made mere servants in the family of their despotic lord. If barren, or bearing only daughters, they are neglected; and not always released from oppression even when death removes the husband; for they are then frequently reduced to the alternative of sinking into a state of infamy, or of burning themselves with his dead body."

They have no concern in the education of their children after infancy. The Hindoo Code imputes to them the most depraved, impure, unsafe nature.

On the whole then, especially when we take into account how much the personal qualities and general character of every people are formed by the female part of the community, it cannot surprise us, that, living for ages under such a religious, political, legal, and social system as has been described, the inhabitants of Hindostan should be such as they have been represented by one who had long lived among them. "A people void of public spirit, honour, attachment, and (speaking of them as a society,) base, dishonest, and faithless."

I have thus given you a general, though a slight and hasty sketch of the character and situation of the native Indian population. Such is the depraved condition--

* The total number of these poor creatures thus annually sacrificed in Hindostan, often the mothers of families taken from the midst of their children, (children remember who have just lost their father also) cannot be certainly known. It has been calculated by a very intelligent person long resident in India, and intimately conversant with Indian affairs, at between thirty and forty thousand in the whole of Hindostan.

such the deplorable and miserable state of the inhabitants of an immense region, which Providence has intrusted to our care. Must not then every humane mind feel for them the strongest emotions of pity, and the most earnest longings to amend, if possible, their wretched state? Must not every Christian mind be convinced that it has no option, but that, if it possesses the power of mitigating these evils, it is bound by the most powerful obligations of duty to exert it? Thanks be to God! we are justified by the decided judgment of several of those, who are acknowledged by all mankind to be the best informed and most experienced in all East Indian concerns, who have been long resident in the country, and have administered its affairs, in conceiving that we need not be deterred by any considerations of temporal interest, from obeying the dictates of duty and the impulse of feeling. This persuasion more especially has been declared to the world by a great and good man, (Lord Teignmouth), who, after serving the Company for above five and twenty years, in various subordinate offices, and after having been associated for the last three or four of them with Lord Cornwallis in the Supreme Council, when some changes of extreme importance were to be made in the East India Company's system, was without recommendation, or interest, selected, solely on the ground of his high integrity, tried abilities, and *perfect acquaintance with East India affairs*, to fill the high office of Governor General of Bengal. A few years ago he published to the world his sentiments on this subject, and distinctly declared his clear and strong persuasion that it was not only practicable but expedient, on grounds of political interest, as well as just and right on the principles of religion and humanity, to communicate, prudently and discreetly, to the natives of India, the knowledge of Christianity; and thereby, through the Divine blessing, to improve their wretched state in this world, as well as to open to their view the prospect of eternal happiness. Shall Lord T.'s judgment of East India affairs, so highly and universally respected in every other particular, be called in question in this instance only?

With so high a testimony in our favour, it must be needless to call in other authorities, otherwise we might confirm Lord Teignmouth's judgment by the opinions of several other gentlemen, whose intimate and thorough acquaintance with East Indian interests is universally acknowledged.

Unhappily, however, partly from the general ignorance in this country of the real condition of the East Indian population; partly from our not having been in the habit of considering the natives of Hindostan as our fellow subjects, or rather, it must be repeated, as our tenants; and consequently from not adverting to their peculiar claims to our fostering and protecting care: partly, also, from the immense distance at which those countries are removed from us, as well as from their never falling under our personal view; above all, perhaps, from that indifference to the idolatrous and cruel rites of the native superstitions, which is produced but too naturally, by witnessing them for many years, with scarcely once, perhaps, during that long period, engaging, or having the opportunity of engaging, in Christian worship; the public conscience, if I may so term it, of this country, has never been awakened and roused to the consideration of this subject. Doubtless if the same superstitions, or the same barbarous and licentious rites, which are now exhibited on the banks of the Ganges, or at the Temple at Juggernaut, were to be practised on the banks of the Thames, or even in the remotest part of the British islands, they could not long be kept secret; they could not be denied or explained away; they would, doubtless excite the strongest possible feelings of horror, and stimulate our efforts to substitute a purer and more benign system in the place of this compound of cruelty and crime. But surely, to the eye of reason, the distance of that part of our dominions in which this vicious system prevails, makes no real difference. It is equally a portion of our empire, subject to our rule, and contributing largely to our prosperity.

If these various circumstances which have been stated, are attentively and seriously weighed, they will exhibit a most extraordinary phenomenon. The most enlightened, improved, and (may we not fairly say) the most religious nation upon earth, standing for many years in the closest of all social relations to a people bowed down under a dark and degrading system of idolatry; as well as under the most debasing yoke of political and personal bondage. Might it not be very naturally supposed by those who acknowledge the hand of a superintending Providence, in the varying fortunes of nations, that it had been the design of Heaven in bringing those vast countries under the dominion of a nation enjoying the purest of all systems of religion,

gion, that their benighted and depraved inhabitants might thus receive the light of Christian truth, and the blessings of a sound morality.

They, however, who might hesitate to accede to this proposition, would readily acknowledge, that it is at least our duty to endeavour in every way to promote the temporal well-being and happiness of our Oriental fellow-subjects. And it is to be hoped that the temporal benefits for which this quarter of the globe is indebted to the religion of Christ, are so generally acknowledged, that it will not be denied even by Sceptics themselves.—Sceptics have often acknowledged that the social and domestic comfort, as well as the moral improvement of any nation, can by no other means be so effectually advanced, as by the general reception of Christianity.

Nevertheless, though the duty of enlightening the natives was not forgotten by the Portuguese when they possessed a considerable territory in India; nor even by the Dutch in the Island of Ceylon; scarcely any attempts have been hitherto made by our own countrymen, though now for above fifty years their possessions in India have been so immensely great.

For above a century past, long indeed before we possessed any territory in India, two or three missionaries, chiefly Danes or Germans, have been maintained in the South of India by the Society for Promoting Christian Knowledge; and if there were room for the discussion, it would be a delightful office to state the excellent character of some of these good men, and what is still more to my present purpose, the high respect in which they were universally held among all ranks of the natives.—But this, it is obvious, was but a drop in the ocean.

When the East India Company's Charter was last renewed in 1793, those vast regions were given into the hands of the Board of Control, and the Directors of the East India Company; and though other interests were attended to, those of religion were forgotten by the Legislature! and the few missionaries whose zeal has prompted them within these few years, unwarranted by law, and in spite of every discouragement, to labour in the East Indian field, not being permitted to go out in the ships of this Country, or with the consent of those who had the superintendence of East India affairs, have been obliged to find their way to India by difficult and circuitous channels; and were liable at any moment to be sent out of the country—a fate which probably they would have experienced, but for the generous and liberal minds of the Governors General of India, and (it must be added) their own extraordinary qualifications and merits.

The East India Company's charter is now about to be again renewed: and it therefore now becomes the duty of the Legislature to attend to the religious interests, as well as the social and domestic happiness of the natives. *But let it be seriously considered, it becomes no less the duty of the constituent body to testify to the Legislature, the deep interest with which it feels on this great question.* Let it not be said, that, however it may be a national concern, no particular class of individuals can plead any distinct interest in it. Surely the nation is made up of individuals, and every single individual has, or ought to have, an interest, and a deep interest too, not only in the national welfare, but in that which is inseparably connected with its welfare, the national virtue and honour, on the one hand, the national guilt and shame on the other. What particular or personal interest had the greater part of the people of Great Britain in the discontinuance of the slave trade? Yet we know that on no subject were the Petitions to the two houses of Parliament ever more numerous or more forcible.—On no occasion did the public voice speak more loudly, and powerfully; on none perhaps with happier effects. I can scarcely doubt that every considerate and well informed Christian will grant, that now, when, blessed be God, the slave trade is abolished, our studiously barring out the light of divine truth, or, without saying a word, our suffering it, with all its attendant benefits, to be barred out from the immense continent of India; our not eagerly endeavouring to promote the communication to that hitherto ill-fated country, of the blessings of Christianity, would be by far the greatest of our national crimes; and surely in such circumstances as those in which this country is now placed, with the prospect around us already so gloomy and tempestuous, yet still continuing to gather fresh blackness, every one who is not convinced that the Bible is a forgery, will be anxious to use that measure of influence, whether greater or smaller, for which he will be responsible at the day of judgment, in delivering his country from this heavy load of guilt and infamy.

Though I have been drawn into greater length than I intended, I am conscious, that

that fearful of prolixity, I have given you a very superficial and scanty statement of this extensive and copious subject. For the most part I have abstained from particulars, but there are two recent occurrences, with the more pleasing colours of which I am glad to relieve the general darkness of the picture which I have had to lay before you.---The rather, because they will serve at once to answer objections, and to encourage our hopes, by reflecting no small measure of light on the practicability of putting an end, by just and prudent means, to the abominations of the East Indian system. In truth the lessons which they teach are so important, that it would be extreme injustice to my argument, altogether to omit the mention of them: They shall be stated, however, briefly and generally.

The first is, the abolition of the practice which prevailed among the Hindoos, of parents destroying their own children. Lord Wellesley had been informed, that it had been a custom of the Hindoos to sacrifice children in consequence of vows, by drowning them or exposing them to sharks and crocodiles; and that twenty three persons had perished at Saugor in one month (January, 1801,) many of whom were sacrificed in this manner. He immediately instituted an inquiry into the principle of this ancient atrocity; heard what natives and Europeans had to say on the subject; and then passed a law, "declaring the practice to be murder, punishable by death."---The law is entitled "A Regulation for preventing the sacrifice of Children at Saugor and other places," passed by the Governor-General in Council on the 20th of August, 1802.---The purpose of this regulation was completely effected. *Not a murmur was heard on the subject*: nor has any attempt of the kind come to the knowledge of the public since. It is impossible to calculate the number of human lives that have been saved, during the last eight years, by this humane law. Yet had the noble Lord possessed a less sagacious understanding, or a less humane and independent mind, the apprehensions urged by too many, of opposing the superstitious practices of the natives, would have prevented this merciful regulation.

The other instance is of still greater magnitude and importance, both in its own nature, and in the conclusions to which it leads.

For two thousand years at least, a custom had existed in a particular tribe in a distant province in India, of murdering the female infants, alleging that their's was a warlike tribe, that it was expensive to breed up daughters, difficult to marry them, and in short that it was a much better plan for them to buy wives when they wanted them from other tribes, than to train them up themselves. To render the deed, if possible, more horrible, the mothers were commonly the executioners of their own offspring.---The numbers annually thus destroyed cannot be ascertained with certainty; the lowest accounts state it to be above 3000; other accounts calculate it at 20 and even 30,000 annually.---Our Resident at Benares, Mr. Duncan, and afterwards with still more assiduous and preserving humanity, Colonel Walker, for it is due to them to mention their names, having ascertained the existence of this practice, resolved, if possible, to effect the abolition of it.

Colonel Walker (it is due to Mr. Duncan to state that he was now removed to the government of Bombay) was indefatigable in his endeavours to produce in the minds of the various tribes in that part of the country, a conviction of the guilt and cruelty of this horrid practice. The answer, however, which in 1807 was made by the principal Chieftains of the tribe in which this dreadful practice subsisted, was sufficiently discouraging. They alleged that for 4900 years they had been in the habit of killing their daughters; and that none of the great powers which from time to time had been Sovereigns of Hindostan, had ever interfered with them; nay, hints were thrown out in some of the letters, which would have been enough to have intimidated a man of less firmness as well as sagacity than Colonel Walker; still he persevered, and his conduct with the effects of it, affords an useful lesson to those who, in their endeavours to diffuse the light of Christian truth in India, may tremble at the first symptom of opposition from the Brahmins. He persevered, and it is scarcely credible, but it is nevertheless indisputably true, that within twelve months of the date of the very answer above mentioned, the writers of them themselves, formally abjured the practice of infanticide, and with their wives, families, and dependents, declared themselves happy in entering into an arrangement for this purpose: I should wrong my readers if I were not to go on to state what passed, when about two or three years after Colonel Walker visited that part of the country. I will quote Colonel Walker's own words: "I had all those infants

infants in the immediate neighbourhood who were capable of attending, (the female infants who had been rescued from death by his humane exertions) brought to my tent; many were too young to be brought from any distance—It was extremely gratifying on this occasion to observe the triumph of Nature, feeling, and parental affection, over prejudice, and a horrid superstition; and that those, who, but a short period before, would, as many of them had done, have doomed their infants to destruction without compunction, should now glory in their preservation, and doat on them with fondness.* It is added, that, as the visit was premeditated, several officers and gentlemen assembled to witness so extraordinary a scene.—The Jarejah fathers, who but a short time back would not have listened to any proposal which should have been made to them for the preservation of their daughters, now exhibited them with pride and fondness. Their mothers and nurses also attended on this interesting occasion. The emotions of nature here exhibited, were extremely moving. The mothers placed their infants in the hands of Colonel Walker, calling upon him and their gods to protect what he alone had taught them to preserve. These infants they emphatically called "*his children*." And it is likely that this distinction will continue to exist for some years in Guzerat."

Doubtless had any of those who have argued that it is useless to attempt to enlighten, and I had almost said to humanize, those who have been for so many hundreds of years given over to a dark and depraving superstition, been consulted before-hand on the practicability and expediency of effecting the abolition of the above horrid practice of infanticide; they would have pronounced the attempt at once utterly hopeless, nay, highly dangerous; yet *in the short space of two or three years was this detestable custom voluntarily abandoned*. And here, in order to guard against misrepresentation, it may not be improper to state, that, of course, it must be intended, that *only the methods of reason and argument and persuasion should be used. Not only no force, but no influence should be exerted*. Perhaps the hand of Government should not be seen at all on the occasion. Happily it has at length become an established opinion, though it is a truth which was so long undiscovered, that persecution in all its forms only serves to diffuse the opinions which it endeavours to extirpate. It is needless, however, for me here to go into particulars, probably even the legislature itself will think it best to leave these to the judgment and prudence of the friends of religion on the spot; acting as they will have to act, under the constant superintendence and control of the executive government. The varying circumstances of different provinces, and probably the progressive changes which may be expected to take place during a course of years, will suggest suitable, but probably different modes of proceeding. I will only state, that I look with the fondest hopes to the diffusion of the Holy Scriptures in the different native languages, and probably to the education of the native youth, any offers of which would most likely be accepted with thankfulness.

Happily several occurrences have lately taken place, and many considerations might be urged, besides those which are suggested by the two instances already stated, which may justly excite the delightful expectation, that, if our countrymen do at length proceed to wipe away the reproach which has been so often expressly cast on them by the Roman Catholic writers, that we Protestants have ever shewn ourselves indifferent about the conversion of the benighted Pagans—their endeavours will not be in vain. But surely it would fix this stigma upon us in deep and indelible characters, if now, when throughout the whole Island of Great Britain, the mercantile and manufacturing classes are calling on the House of Commons, as it were with one voice, to put an end to the commercial monopoly, and to exclude them no longer from the benefits of a free trade with India, the Christian world of all denominations, all, who, however differing in circumstantial, "name the name of Christ," and profess to believe his religion to be a revelation from God, should shew themselves indifferent respecting the continuance of an exclusion of a still more important kind, the exclusion of Christian light and moral improvement. Truly might it be in that case said, our blessed Saviour's remark is here exemplified, that "the children of this world are wiser in their generation than the children of light." It is likewise a consideration well worthy of being remarked, that while every other religion in India is left to its own undisturbed operation; while the various classes and sects (for they are very numerous) of the Hindoos, with all the other varieties of Paganism,

* See Moore's Hindoo Infanticide, towards the end of the volume.

are left to their own free unobstructed course, difficulties and obstacles have been interposed in the way of Christianity alone; and ever let it be kept in mind, that all which is desired is, that Christianity and its teachers may be *tolerated*. Yet (the very statement of the proposition will shock every reader who believes Christianity to be a Revelation from Heaven) there have not been wanting those who in plain terms have called on the British government to exert its power, in order to bar out every scattered ray of that religious and moral light, which through the endeavours of any charitable individual among us, might otherwise shine on the inhabitants of that benighted land. Excuse the importunate earnestness with which I press this most important topic; and let me once more repeat the declaration, that if we admit the divine authority of the Scriptures, and the doctrine of a superintending Providence, so explicitly inculcated, and so fully illustrated by innumerable examples in the Word of God; still farther, if we believe that the decline and fall of states are the judicial inflictions of a Divine hand: that national misfortunes and miseries are God's punishments of guilty nations; let Great Britain beware lest she provoke the Divine displeasure by continuing to take idolatry, with all its guilt, into her special patronage, and endeavouring to shut out all knowledge of the God of Christians; I had almost said to bar out all access to the Almighty.

But let every individual in this country beware also that he do not incur by his negligence only the next inferior degree of guilt, by silently conniving at the continuance of such a system, and by not plainly and publicly, though respectfully, declaring to the two houses of Parliament, the deep interest which he feels on this great occasion; by forbearing, in short, to express his conviction, that any Act of Parliament which shall lay down the future system for government for India, ought to prescribe some regulations for communicating to the natives, or rather for preventing the door being barred against those who might wish to communicate to them the blessings of Christian light and moral improvement, thereby introducing them by degrees to an increased measure of social and domestic happiness.

We perfectly know, from experience, that the Directors of the East India Company are, to speak in the softest terms, not of themselves disposed to communicate to Hindostan the light of Christian instruction. We must also add, with whatever pain, that hitherto, that part of the Executive government of Great Britain which superintends and controls the Court of Directors, has not shewn any disposition favourable to this great object. Perhaps they might not feel themselves warranted by the Act of 1793, to promote the conversion of the natives, however indirectly. But under such circumstances, can the public be justified in giving over once more into their hands, for probably a fresh period of twenty one years, that vast country with all its immense population, without securing for such well recommended persons as may wish to engage in so benevolent a work, the right of endeavouring to communicate to the natives, (let it again be observed by such safe and prudent means as shall not in any degree disturb the public peace) the blessings of religious truth, and moral and social reformation. It was justly remarked by one of the ablest and most active of the writers who have opposed all attempts at converting the natives of India, that the guilt, if any, of having wholly abstained from such endeavours, was not justly chargeable on the East India Company's Directors, nor yet on the Board of Control, but on the Legislature, which prescribed to both the principles on which the government was to be conducted. The Legislature, on its part, if it should be censured for neglecting these most important of all interests, would be able, with no less justice, to *shift the blame* on the constituent body, *if the people of England*, being thoroughly aware that on former occasions Parliament had shewn no concern about the religious interests of the natives, *should forbear expressing* (as they never fail to do, by petition to the two houses, when any occasion worthy of notice requires their interference,) but more especially to their own representatives, *the deep interest which they take in the decision of this great question.*

Let every one who calls himself a Christian regulate his conduct on the present occasion by the golden rule of doing to others as in similar circumstances we would have them do to us; and the path of duty will be clear before him, and I will add, the decision of the Legislature would scarcely be any longer doubtful.

I am your's, &c. A CHRISTIAN.

OBITUARY.

O B I T U A R Y.

DIED, May 7th, 1811; aged 30 years, Mrs. ANN ADAMS, of Loughborough. She was born at Loughborough, in the county of Leicesters, in which place she ended the days of her pilgrimage. For many years she lived without God in the world; ignorantly prejudiced against the truth, and despising the followers of Christ. She was married to Mr. Adams at an early age. At that time her prospects were highly flattering, and she promised herself many long and happy days. She launched out into the fashions and company of the gay world, and seemed to say, Who is the Lord that I should fear him? But, alas! how often doth the worm silently devour the gourd of human happiness, and it falls at the moment our fond hopes had imagined it verging fast towards a state of maturity. So did our sister prove it. Unforeseen accidents and losses soon overtook them in their business, and plunged them into great straits and embarrassments. How was her mind racked with painful disappointment and vexation. She had "leaned on earth, and it pierced her to the heart." The pride of her heart was mortified, and all her flattering prospects in the world disappeared. It was at this time that she first saw and felt the value and necessity of true religion. Her first religious impressions that were lasting, were occasioned by hearing the prayers and admonitions of those serious persons who attended her father in his last sickness. At this time her mind became deeply impressed with the reality and importance of spiritual and eternal things; and her soul was harrassed with many conflicting passions. In this state of mind, she began to attend the preaching of the word, and other means of grace, by means of which, divine impressions became deeper on her mind, and her concern for her soul increased. With much fear and trembling she joined the Methodist Society; and although this was done at the expense of many painful sacrifices, yet she never repented of it to her latest hour. Indeed, it was clearly manifest to all who knew her, that the gospel had not come to her in word only, but in power, in the Holy Ghost, and in much assurance. Various and multiplied were the distressing scenes which our much esteemed friend had to pass through, which, for various reasons,

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I must commit to silence. It is sufficient, that the Lord knew them all, and will acknowledge, approve, and reward her faith and patience, before an assembly of angels and men. She was indeed a daughter of sorrow, and drank deep of the cup of affliction, embarrassed in her outward circumstances, and for the most part greatly afflicted in body, which gradually wore down the earthly tabernacle, and brought her to the dust of the earth.

Her last confinement was long and painful, and all hope of her recovery was given up long before her decease. Of this she was fully convinced; and feeling herself hastening fast to the grave, the land of darkness, that "house appointed for all living," she began to trim her lamp, and to look forward with joy to that day which should sign her dismissal from a suffering body. It was not apprehended by her friends that she would have continued so long, especially as her sufferings were very great; but the Lord saw good to continue them, perhaps for the trial of her faith and resignation, as well as for the good and encouragement of his own people. Strength and grace, however, were proportioned according to her day. In her experience was manifested the power of divine grace, enabling her to triumph over the last enemy, and to rejoice even in dissolution. She frequently expressed great thankfulness to God, that she had not her religion to seek upon a dying bed; and that though deprived of outward ordinances, she was wonderfully favoured with the presence and manifestations of God's grace and love to her soul. The little room in which she was confined for more than twelve months, was made a bethel to her soul; there she enjoyed such blessed manifestations of God's love, such sweet communion with her Saviour and Redeemer, as raised her above the sufferings of the body, and made her long to depart and be with Christ. The language of her soul was, "O that I had wings like a dove, then would I fly away and be at rest." Sometimes, through extreme weakness of body, her mind was near fainting, but she often found relief in reflecting upon, and repeating in the spirit of faith and prayer, that verse in one of our hymns,

"Jesus,

"Jesus, Lover of my soul,
 Let me to thy bosom fly,
 While the nearer waters roll,
 While the tempest still is high:
 Hide me, O, my Saviour, hide,
 Till the storm of life is past,
 Safe into the haven guide,
 O receive my soul at last."

On my repeatedly visiting her, and sometimes speaking of the length of her sufferings, she would say, "I am in the Lord's hands; His will be done; I have not one affliction too many; they are all intended for my good, and I would not change my situation for all the riches and honours in the world." "What," she said, "would riches, and honours, and many friends do for me now? Nothing! But the inward experimental enjoyment of religion can support in a dying hour." Expecting every time I saw her would be the last, I put the most plain pointed questions to her respecting her hope, the ground of it, &c. and was happy to receive the most satisfactory answers. She always appeared to have the most humbling views of herself, and such a sense of God's amazing condescension of love to her, as dissolved her heart in thankfulness, and melted her into tears. A short time before her death, in company with two other friends, I visited her, which season I believe we shall not soon forget. She appeared to be near death, and was in the most sweet and heavenly frame of mind, waiting the call of her Lord. There appeared no gloom, no fear, all was "quietness and assurance." The last time I saw her was only two days before her death. She could just be heard to speak. I asked her if she was happy, she said, "Happy! very happy!" I said, Have you any fear of death? She answered, "O no! no fear!" When we prayed, she was filled with abundant consolation, and said—"Glory! glory! glory be to God." A few hours before her happy spirit took its flight, she raised herself up in bed, and triumphantly said, "I bless the Lord, I have got the victory." Soon after this, the vital spark burnt dim, the silver cord loosed, and she took her flight to the Paradise of God.

ROB. PECK.

RELIGIOUS INTELLIGENCE.

An Extract from the Eighth Report of the Committee of the British and Foreign Bible Society.

(Concluded from Page 479.)

THE most satisfactory intelligence has

been received respecting the Italian and Modern Greek Testaments printed by the Society. The former are in great demand, both at Messina and Malta; and the Archimandrite at the latter place, who is next in rank to the Bishop, has warmly approved of the Greek Testaments, recommended the perusal of them, and publicly applauded "the zeal and ardor which the English have shewn, to circulate the Word of the Lord in different parts of the world." The preceding intelligence is from a Roman Catholic Correspondent at Malta, of great respectability, who concludes his letter in the following terms: "I can assure you, from what we have hitherto observed, that there is likely to result from the 1000 Testaments which the Society has sent us, no ordinary good. They will procure for us a religious communication, and a reciprocal correspondence with numerous persons who may prove serviceable to the souls of men in different parts of the East, and in the Isles. May God favour his own work, and bless our undertaking."

The Committee have granted the sum of 50*l.* for the purpose of distributing the Scriptures to the poor in Denmark. And they have also forwarded a supply of Arabic Bibles, for the use of the Episcopal churches at Aleppo. This order was grounded on information received by them, that there were numerous Christians at Aleppo and its vicinity, under the government of a Bishop.

There is no part of the world which offers a wider scope for the operations of the British and Foreign Bible Society than Hindostan. The Christians dispersed over that country, including Ceylon, are calculated at nearly a million, using various dialects; and few among this number have had the happiness to possess the Sacred Scriptures. Many of the descendants of the ancient Christians, it may be confidently affirmed, have, from the want of these precious records, relapsed into idolatry and superstition; and many who now profess christianity are, from the same deprivation, Christians merely in name.

The Hindoos and Mahometans, subject to the British authority, may be estimated at 70 millions; of the remainder no calculation can be made. These observations cannot but suggest the most forcible motives for the exertions of the British and Foreign Bible Society, both for supplying the wants of the Christian of India, and for displaying the record of

of Divine Truth to the natives who are ignorant of it.

With this general object, and especially with the view of supplying the demands of the native Christians in India, an Auxiliary Bible Society has been established in Calcutta, with the knowledge and concurrence of the supreme government: and the members of the British and Foreign Bible Society will, with pleasure, learn that its Asiatic Auxiliary has received a very general approbation from all parts of India; and that at the Presidency of Fort William it has met with the most decided and liberal support.

The following statement of facts will prove the activity of its exertions since the period of its institution in February, 1811. It has directed an edition of 800 copies of the Tamul New Testament, printed at Tranquebar, to be purchased for distribution, as well as 2000 copies of the Portuguese Bible, containing the Old and New Testament, and 5000 Portuguese New Testaments. It has further contracted for printing at Serampore 5000 New Testaments in the Tamul, the Cingalese, and the Malayalim dialects respectively.

The Committee, anxious to encourage these laudable exertions, and deeply impressed with a remark in the letter from J. H. Harington, Esq. President of the Auxiliary Society at Calcutta, that "it will be a work of years to supply the demand which now exists for the Word of God among the different denominations of Indian Christians," determined to aid them by a grant of Bibles, Testaments, and Printing-paper, to the value of 1000*l*.

The Committee more immediately advert to the information contained in the half yearly Reports of the Corresponding Committee at Calcutta. From these it appears, that the translation of the Scriptures into the dialects of India and the printing of them, proceed as rapidly as could be expected. The Missionaries at Serampore have translated and printed the New Testament in five languages, and the Old in Bengalee, as well as the Gospels of St. Matthew and Mark into Chinese. They have also translated the New Testament into four more dialects, and portions of the Old Testament into as many, and have begun a translation of the New Testament into two more.

The Rev. L. Sebastiani, many years resident at the court of Persia, is advanced to nearly the end of the Epistles, in a Persian translation of the New Testament, from the Greek. This version is intended

for the use of Christians dispersed over Persia, who are stated as very desirous of possessing the Holy Scriptures, in a plain intelligible translation. Sabat, mentioned in the former Report, has completed the translation of the New Testament and the Book of Genesis into Arabic. The Hindostanee translation of the New Testament, by Mirza Fitrat, under the superintendence of the Rev. H. Martyn, the four Gospels by the Rev. L. Sebastiani, and the three first Gospels in Telinga, translated by the late Rev. A. Desgranges, are in the press.

Of the distribution of the Tamul and Portuguese Bibles and Testaments, mentioned in the Seventh Report, the Committee have received most pleasing intelligence. Nothing can exceed the gratitude expressed by the native Christians at Tanjore and Tranquebar, on receiving the Scriptures in the Tamul dialect.—Some of their addresses on this occasion will appear in the Appendix, and be perused with deep interest. A single fact, among many of a similar nature which might be quoted, will prove the extreme scarcity of Tamul Bibles. A Catechist in the congregation of Mr. Kohloff, at Tanjore, had been employed twenty-four years in teaching the Gospel, without possessing the Old Testament.

The Bibles and Testaments designed for the use of the Portuguese at Tranquebar, were equally acceptable to them. Among those who received a copy of the Bible in English, Malabar, and Portuguese, from the Rev. Dr. John, the Committee mention, with pleasure, a Roman Catholic priest, who had frequently recommended the perusal of the Holy Scriptures, in his Malabar and Portuguese Sermons.

The Committee, in order to encourage, to the utmost of their power, the great efforts making in India for translating and printing the Scriptures, have appropriated the additional sum of 2000*l*. in aid of this important undertaking; thereby making the total of their grant to Calcutta, for the current year, 5000*l*.

Under the head of Oriental affairs, the Committee add, that they have been encouraged by their Corresponding Committee at Calcutta, to expect, that a Translation of the Old Testament in the Cingalese dialect, will be undertaken by a competent person at Ceylon; and that they have voted the sum of 500*l*. to the Rev. Robert Morrison, at Canton, for promoting the translation and printing of the Scriptures in the Chinese language.

The

The Committee, in making this latter grant, were particularly influenced by the high testimonials which they had received of Mr. Morrison's character and proficiency in the language; and their desire to encourage all exertions that are made to cultivate a field, wherein the harvest is so great, and the labourers are so few.

With respect to America, the Committee have received very satisfactory reports of the proceedings of the Societies in Philadelphia, Connecticut, New Jersey, and New York: that the general zeal excited by the example of the British and Foreign Bible Society, for the diffusion of the Holy Scriptures, continues to operate with undiminished ardor: and the friendly connexion established between the Bible Societies in America, and the Parent Institution in this country, is cultivated with the same cordiality, in which it originated.

For further information on this subject, your Committee refer to several interesting communications from America, which will appear in the Appendix.—They cannot, however, omit stating, from the Report of the Society at Philadelphia, it appears that the most perfect cordiality subsists among the various Bible Societies established within the United States: and that since their existence in America, the sale of Bibles to individuals has considerably increased.

The Committee, having received information of a new Society at Albany, under the designation of 'THE BIBLE AND COMMON PRAYER-BOOK SOCIETY,' have agreed to assist its exertions in disseminating the Holy Scriptures, by a donation of Bibles and Testaments to the value of 50*l*. They have only further to state, under this head of their Report, that, anxious to aid the continued circulation of the Scriptures in the United States of America, and aware of the expense which the Philadelphia Society has incurred in providing a set of stereotype plates for the whole Bible, they have granted a second donation of 100*l*. to that Society; and trust it will be accepted by their American Brethren, as a pledge of the union and co-operation which they desire to maintain with them, in promoting the interests of that kingdom, which is not of this world.

The Committee, in closing this part of their Report, repeat their most grateful acknowledgements to the different Societies which have so liberally contributed to augment the funds of the insti-

tution, at a period of great public pressure and exigency. Nor is it in this instance only, that the Auxiliary Societies are entitled to the grateful acknowledgements of the Parent Institution. The activity of their zeal to promote its object has been no less manifested in the organization of the Branch Societies, and the actual distribution of the Scriptures, than in their endeavour to increase its funds.

The Committee express their sincere regret, that it has not been in their power to comply with the application of the Auxiliary Societies, for Bibles and Testaments in the degree required; they can at the same time assure the Members of the Society, that every possible exertion has been made by them, to procure a sufficient quantity to answer all demands; and that, in addition to their engagements with the two Universities, they have now obtained the assistance of his Majesty's Printers, Messrs. Eyre and Strahan, for a large assortment of Bibles and Testaments. They therefore trust, that any inconvenience which may have arisen from this cause will be speedily removed; and it will be satisfactory to the Members of the Society to learn, that, notwithstanding the supply which the Committee have been able to obtain, has been greatly inadequate to the demand for Bibles and Testaments, a much larger number was issued within the period of eleven months, ending the 21st February last, than in thirteen months preceding, viz.—35,690 Bibles, and 70,733 Testaments, making the total number issued by the Society up to that period, 140,415 Bibles, and 291,524 Testaments, exclusive of those circulated at the charge of the Society in various parts abroad.

The Committee, before they proceed to the conclusion of their Report, advert to the subject of a letter published by their directions in the public papers of November last, by their Secretary, the Rev. J. Owen, viz. to obviate the possibility of any misconception respecting the identification of the British and Foreign Bible Society with any other Society, or Association, having a distinct object from their own. It may be superfluous to add, that such misconceptions could not arise out of the conduct of the Committee, but from circumstances over which they have no control, and for which they cannot be responsible. Their responsibility cannot indeed be considered as extending beyond their own official publications, nor even in these to every sentiment and

expression which the Extracts of Correspondence may contain. It is the object of the Committee, in all their transactions, to adhere with the utmost strictness to the simple principle of the Institution; and while they feel the obligation to this duty increase with the increasing magnitude of the concern, they trust that a similar feeling will pervade the several Auxiliary Societies throughout the United Kingdoms; and that one correct line of operation may continue to characterize the whole body.

From the facts which have now been reported, the Members of the British and Foreign Bible Society are authorised to adopt the gratifying and encouraging inferences, that the actual distribution of the Holy Scriptures during the last twelve months, has been most extensive; and that as the Institution advances in years, it increases in means, influence, and respectability.

Like the little cloud which the Prophet's watchman saw from Carmel, rise out of the sea, and spread by degrees over the face of the heavens, cheering the Israelites with the prospect of fertilizing showers, the British and Foreign Bible Society, small in its origin, has attained a conspicuous elevation and magnitude, and has been hailed as the harbinger of good tidings, and the disperser of blessings, by the people of the North and the South, the East and the West.

In adopting this language, the Committee very inadequately report the expression of that gratitude, which has been so cordially acknowledged in every part of the world, to which the benevolence of the British and Foreign Bible Society has extended. The numerous and pathetic solicitations for its assistance, and the joy excited by the grant of it, indicate how sensibly the want of the Holy Scriptures was felt in many countries professing the doctrines of Christianity; and how hopeless the condition of thousands would have been, if the Society had not interfered to relieve it.

The United Kingdoms may therefore fairly claim, what has been freely and cheerfully accorded by foreign nations, the honour of giving birth to an Institution, the most efficacious ever devised, for diffusing that knowledge, which was given to make men wise unto salvation.

But although the approbation so generally bestowed on the British and Foreign Bible Society, may be received as a gratifying homage to the simplicity, purity, benevolence, and importance of its design,

it is not to the praise of men, but to the improvement of their moral and religious state, that the Society aspires. Acting under the influence of an ardent desire to promote the glory of God; and adopting the spirit of the apostolic injunction, "As we have opportunity let us do good unto all men, especially to those who are of the household of faith;" its object is to administer comfort to the afflicted, and rest to the weary and heavy-laden; to dispense the bread and water of life to those who hunger and thirst after righteousness; to feed the flock of Christ at home and abroad; and to impart to those who sit in darkness the cheering rays of the Sun of righteousness.

The theatre on which the Society displays its operations, is that of the whole world. Considering all the races of men, as children of one common Father, who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" and who wills "that all men should come to the knowledge of the truth;" the British and Foreign Bible Society offers the records of eternal life to the bond and the free, to Heathens and Christians, in the earnest hope that they may become a lamp unto the feet, and a light unto the paths, of those who now receive them, and of generations yet unborn.

While the Committee most sincerely rejoice at the prosperous state of the Society, and hail the increasing zeal which, during the last year, has so largely amplified its means of benevolence, as an omen favourable to the welfare of the United Kingdom, they devoutly ascribe both its success and efficiency to the blessing of God alone.

To support the character which the British and Foreign Bible Society has assumed, to realize the hopes which it has excited, to foster and enlarge the zeal which it has inspired, are obligations of no common magnitude, and which cannot be discharged without correspondent exertions. "As a city that is set on a hill cannot be hid," the eyes of nations look up to it with expectation. Immense portions of the globe, now the domains of idolatry & superstition; regions where the light of Christianity once shone, but is now dim or extinguished; and countries where the heavenly manna is so scarce, that thousands live and die without the means of tasting it,—point out the existing claims on the benevolence of the Society.

To supply these wants, fill up these voids,

voids, and display the light of revelation amidst the realms of darkness, will long require a continuance of that support which the British and Foreign Bible Society has derived from the public piety and liberality; and perhaps the persevering efforts of succeeding generations. Let us not, however, be weary in well doing; "for in due season we shall reap, if we faint not."

Whatever may be the extent of the existing or the increasing claims on the British and Foreign Bible Society, it has ample encouragement to proceed in its sacred duty of disseminating the Word of Life.

"I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight.* These are the words of the Almighty himself. Let the British and Foreign Bible Society, uniting its prayers with those which are daily offered up at home and abroad for the blessing of God on its proceedings, humbly hope, that it may become the instrument of his Providence, for accomplishing his gracious promises; and that, by means of the Scriptures distributed thro' its exertions, or by its influence and encouragement, nations now ignorant of the true God, may learn "to draw water from the wells of salvation." The prospect is animating, the object holy; its accomplishment glorious: for the prospective efforts of the Society are directed to a consummation, (whether attainable by them or not, is only known to Him who knoweth all things,) when all the ends of the earth, adopting the language of inspiration, shall unite their voices in the sublime strains of heavenly adoration: "Blessing and honour, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever: Hallelujah! for the Lord God Omnipotent reigneth."

PRAYER BOOK AND HOMILY SOCIETY.

A MEETING was held on the 20th May, at the Freemason's Tavern, Great Queen Street, at which the attendance was numerous and highly respectable, for the formation of a Society for the sole purpose of distributing gratis, and circulating at reduced prices throughout the British

* Isaiah xlii. 16.

empire, its colonies, and dependencies, and particularly in his Majesty's navy and army, the authorized Formularies of the United Church of England and Ireland, without note or comment, viz. the Book of Common Prayer, including the thirty-nine Articles, and the Homilies, in separate sermons, or in the entire volume.

Viscount VALENTIA having been called to the chair, his lordship stated the object of the Meeting, when it was unanimously resolved, That a Society should be instituted for the above purpose, which was instituted accordingly; and which, after many pertinent and excellent remarks on the necessity and probable usefulness of such an Institution, from the Movers of the several Resolutions, received the countenance and contributions of the Nobility, Clergy, and Gentry then present; and it is hoped from the simple and definite nature of its plan, and the evident importance of its objects, that it will meet with the most extensive support.

The following Noblemen and Gentlemen are appointed Vice-Presidents of the Society.

Viscount VALENTIA.

Right Hon. Lord CALTHORPE.

Right Hon. Lord HEADLEY.

Right Hon. Lord TEIGNMOUTH.

Right Hon. Lord RADSTOCK.

Right Hon. Lord GAMBIER.

Sir WM. PEPPERELL, Bart.

Sir THOS. BARING, Bart. M. P.

Sir THOMAS BERNARD, Bart.

WM. WILBERFORCE, Esq. M. P.

THOS. BABINGTON, Esq. M. P.

CHAS. GRANT, Esq. M. P.

The Committee consist of twenty-four Lay-members of the Established Church, and of all Clergymen who are Members of the Society.

One Guinea annually constitutes a Member; but every Clergyman on subscribing Half a Guinea annually is considered a Member: and every Clergyman in contributing a Congregational collection, is entitled to receive three-fourths of the amount in books at cost prices.

Subscriptions and Donations are received by the Treasurer, HENRY THORNTON, Esq. M. P. Bartholomew-lane; by the Secretary, the Rev. HENRY BUDD, Bridge-street, Blackfriars, and by the Deputy Secretary, Mr. THOMAS SMITH, 19, Little Moorfields.

POETRY.

P O E T R Y.

Lines in honour of the British and Foreign
Bible Society.

By MRS. (ROBERT) MILLER.

(Concluded from page 490.)

The polish'd *Swede* asserts his honest claim,
And learns to speak the Saviour's powerful
name;

While *Danish* tribes their native speech em-
ploy,

Own their wonder, and confess their joy :
And *Scottish* Wilds the pleasing theme prolong,
The guardian cliffs re-echoing the Song !

To theirs, the poor *Hibernian's* voice shall
join,

More restricted from the Word divine,
Or under priestly tyranny forbidden
To seek the path, or tread the way to heaven.
Or *Albion's* sons, (tho' long the light of
Truth

Has blest her active and ingenious youth)

Reclaim their share—whom penury and toil

May a purchase ; heavenly pity's smile

Delights the sacred boon with joy to give,

And freely thus the wort of wants relieve !

Even to the prisoner, in his lonely cell,

The soothing sounds of grace exults to tell ;

And where the sick in Hospitals are laid,

There is the cheering Word of Life convey'd.

The rising generation own its power,

And gladly consecrate the Sabbath hour,

To learn the sacred truths which it imparts,

And treasure up its counsels in their hearts.

Ye mountains wild, which crown the *Welch*
domain,

Too shall echo the celestial strain,

While in your cots, at eve, your sons unite

Lift'ning infants with intense delight,

Of great events the sacred pages tell,

And themes ! which every other theme excel.

Long lash'd by popery's tyrannic scourge,

The *France* from midst its gloomy depths
emerge,

The sacred Volume, now no longer seal'd,

Shows Truth no more in Superstition veil'd :

The madd'ning Zealot can no more proclaim

The Inquisition, or the Martyr's flame,

So such as dare the sacred Volume read,))

doom the pious, upright heart to bleed.

The snowy Alp, shall catch the sacred sound,

And Revelation's gladd'ning Truths resound ;

While *Switzerland* reflects the hallow'd flame

Which lights with rapture at a Saviour's
name :

Those vales,* (where once her Hydra head
display'd

Fell Persecution stalk'd in every glade,

And sentenc'd countless multitudes to death,))

Shall now respond on every zephyr's breath ;

The Hymns of Praises taught their dells
among,

Each Rock and Hill reverb'rating the song.

Where rolls the Rhine with deep impetuous
force

Religion keeps her unremitting course—

Not the polite and learn'd alone are taught

The Words divine with heav'nly meaning
fraught ;

But *Germany's* Plebeian tongues can tell

What treasures in reveal'd religion dwell.

And *Prussia's* children shall delighted raise

Their tributes immature of genuine praise,

While Pyrenean hills the lay prolong

Till *Spain* returns the heaven-directed song,

Which bids its gale the rapt'rous sound convey,

“ That Truth no longer mourns her clouded
ray.”

And *Portugal* releas'd from Error's chain

Shall never feel its dreadful power again :

The Racks, the Flames, the Groans, are heard
no more

Of dying Martyrs on her sanguine shore,

Tho' fell Ambition, with her crimson helm,

Has scatter'd ruin thro' her blood-stain'd
realm ;

That Tyrant shall the King of kings obey,

And make the glorious gospel-chariot way.

The beams of Light which now illumine her
strand,

Shall brighten and irradiate all the Land.

And does not fertile *Italy* rejoice

To share the blessing, and partake the joys ?

While her productive vales with Praises ring,

And great *Jehovah's* Name her children sing,

Taught from his Word in sacred hymns to join

And aid the Heav'nly Host in strains divine ?

Beneath the heated blasts of vap'rous Skies

Behold the mad Deceiver's votary† lies—

His feverish fancy pictures Paradise

With all the charms that earthly minds entice,

Nor to his vile voluptuous choice is given

The nobler prospects of a higher Heaven :

But, lo ! the sacred Volume meets his eye,)

In Characters to which he can reply,)

And glad he lays the impious Koran by ;)

* The vallies of Piedmont, &c.

† The Mahometan.

The heav'nly Teacher* on his bosom shines,
 Joyful he reads the consecrated lines,
 Receives the bliss its sacred Words impart,
 And willingly resigns to Heav'n his heart.

Shall the parch'd Negro, burning at the Line,
 Now quaff intemperate his palmy wine?
 Bound by the galling power of Sense's chain,
 Lose in the sordid brute, the nobler Man?
 No,—freedom fires his soul,—the Word divine
 Has on his ardent Breast begun to shine.
 He spurns th' excesses into which he ran,
 Asserts his Claims, and vindicates the Man.
 Blest Revelation lends her potent ray,
 And wide diffuses her celestial Day;
 His clasping hands, his kneeling posture tell
 What feelings now his throbbing bosom swell,
 While streaming tears his speaking eyes o'er-
 flow

In all the energy of Sin-sick woe;
 Till offer'd mercy wings his rising soul
 With Love and gratitude which spurn control.

O sacred ray of ever-living Light,
 How dost thou Nations, Kindreds, Sects unite!
 From Pole to Pole, as Lightning's vivid fire
 Combine each sentiment, and each desire:
 Or as some mighty torrent's boundless force
 Bears down all opposition in its course.
 How dost thou every thing that would assail,
 O'erturn, and shake the trembling gates of
 Hell.

Thus to disseminate the sacred Word,
 And wide diffuse the glory of the Lord,
 Who would not in the blessed labour join?
 Who would not propagate the Word divine?
 And snatch from stern Necessity's demands
 Some trifling produce of the head or hands?
 Or gladly, from redundant Affluence,
 The liberal Bounty joyfully dispense?
 Say, do the rich and great the Work disdain?
 No;—great and small compose the num'rous
 train;

Prelates & Statesmen mingle in the throng,
 To which the thanks of all the World belong;
 And Senators, the pride of Britain's Court,
 To aid the deed, with willing haste resort;
 While sacred Characters in Name disjoin'd,
 (And but in Name) from Sects of every kind,
 Pre-eminent in Learning as in Grace,
 Th' important charge with energy embrace.
 Does it the skill'd Logician's aid demand?
 Asks it the influence of a distant Land?
 Or shall persuasive Eloquence prevail?
 See OWEN pleads, and Pity's rights avail.
 Warm with the lib'ral ardour, STEINKOPFF
 glows,

Quick in his breast the tide of feeling flows,
 While Rhetoric's music flowing sweetly clear
 In HUGHES's voice enchants the list'ning ear:

So does Religion in its interest bind
 Enlighten'd hearts and make them of one
 mind,

Encircling and embracing all mankind.
 Commission'd from her philanthropic hand,
 I see the different vessels leave the land,
 Charg'd with the merits of the rising cause
 Wide to promulgate th' eternal laws!
 Oh favouring winds extend the ample sail!
 Full o'er the main the guiding canvas swell;
 To every city in the world resort,
 More than "the Pomp of Life," to ever
 port

Convey! Immortal life is on your wings,
 Such are the tidings every vessel brings!
 Deluge the world, O God of boundless
 love,

With Mercy's tide, and from thy throne
 above

Rule thou thy world with universal sway,
 And teach remotest regions to obey!
 Spread thy rich Gospel to its utmost shore,
 And teach the wond'ring nations to adore;
 Till all unanimous to Thee shall bow,
 Thy saving Knowledge all the earth o'
 flow!

When Time shall cease, one grand result sh^{all}
 rise:

Unnumber'd nations people all the skies!
 Distinguish'd amongst whom shall bright
 shine

The noble Author of this great design:
 And ye, whose lib'ral hearts have learnt
 glow

With hope of genial blessings, who bestow
 Your strength, your wishes, and with lib'
 hand,

Disperse your bounty into every Land;
 Your works of Faith, your tasks of genu
 Love,

Are faithfully recorded all above;
 Shall all be treasur'd, with minutest care,
 When mansions Christ shall for his saints
 pare;

Receiving from the righteous Judge, the L
 The Crown distinguish'd as their great
 ward:

While glorious shouts of Victory proclaim
 Th' eternal honours of Immanuel's name.
 Sheffield, March 30, 1811. A. M.

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THE METHODIST MAGAZINE,

FOR AUGUST, 1812.

BIOGRAPHY.

An Account of the Rev. PHILIP HENRY,

Minister of the Gospel, near Whitchurch, in Shropshire.

(Continued from page 486.)

CHAP. II. *The Intervals spent at Oxford.*

THOUGH he was chosen to the University, in May, yet, being young, under sixteen, and in love with his school learning, he made no great haste thither. It was in December following, 1647, that he removed to Oxford. Some merciful providences in his journey, affected him much, and he used to speak of them, with a sense of God's goodness, according to the impressions then made by them; and he has recorded them with this thankful note, "That there may be a great mercy in a small matter." He noticed, for example, the care that was taken of him by strangers, when he fainted, and was sick in his inn, the first night, and his casual meeting with Mr. Annesley, son to the Viscount Valentia, who was chosen from Westminster-School, at the same time that he was, and when he stood in great need of a guide, his other company having gone another way, and left him alone in a strange place. Thus the sensible remembrance of old mercies, may answer the intention of new ones; which is, to engage our obedience to God, and to encourage our dependance upon him.

Being come to Oxford, he was immediately entered commoner of Christ-Church, when Dr. Samuel Fell was then Dean; the tutor assigned to him, and the rest of that election, was, Mr. Underwood, a very learned and ingenious gentleman.

His god-father, the earl of Pembroke, had given him ten pounds to buy him a gown, to pay his fees, and to set out with. This, in his papers, he puts a remark upon, as a "seasonable mercy," in regard of some straits, to which Providence, by the calamity of the times, had brought his father. God had taught him from his youth, that excellent principle, which he adhered to all his days, that "Every creature is that to us, which God makes it, and no more;" and, therefore, while many seek the Ruler's favour, and so expect to make their fortunes, as they call it—seeing every man's

judgment procedeth from the Lord, it is our wisdom so seek his favour, who is the Ruler of rulers; and that is an effectual way to make sure our happiness.

The visitation of the University by the Parliament, took place in April, 1648. Oxford had been, for a good while, in the hands of the Parliament, and no change made; but now the earl of Pembroke, and several others thereunto appointed, came hither to settle things upon a new bottom. The account Mr. Henry gives, in his papers, of this affair, is to this purport:—The question which the visitors proposed, was, “Will you submit to the power of Parliament in this present visitation?” To which all were to give in their answer in writing, and, accordingly were either continued or displaced. Some cheerfully complied; others absolutely refused; among the latter, he would sometimes tell of one, who was but of his standing, who gave in this bold answer, “I neither can, nor will, submit to the power of Parliament in this present visitation; I say I cannot, I say I will not.” J. C. Others answered doubtfully, pleading youth and ignorance in such matters. Mr. Henry’s answer was, “I submit to the power of Parliament in the present visitation, as far as I may with a safe conscience, and without perjury.” His reason for the last *salvo* was, because he had taken the oaths of supremacy and allegiance a little before, at his admission, which he was very jealous of doing any thing to contradict or infringe. This answer of his was satisfactory; and by the favour of his god-father, the earl of Pembroke, he was continued in his student’s place: but great alterations were made in that, as well as other colleges, very much to their hindrance and discouragement of young scholars, who came thither, to get learning, not to judge of the rights of Government. Among others, Mr. Henry’s tutor was removed, and his successor, though very able, was not willing to exert his abilities for the good of the students, towards whom he had little more than the name of a tutor. But it pleased God to give Mr. Henry an interest in the affections of a young man, one Mr. Bryant, who took him to be his chamber-fellow, while he continued at Oxford, read to him, overlooked his studies, and directed him in them. Mr. John Fell also, afterwards Dean of Christ-Church, and Bishop of Oxford, taking pity on him and some others that were neglected, voluntarily read to them for some time; a kindness which he retained a very grateful sense of, and for which he much honoured those learned and worthy persons.—He duly performed his college exercises; disputations every day in term-time; themes and verses once a week, and declamations when it came to his turn—in which performances he frequently came off with great applause: and many of his MSS which remain, show how well he improved his time there. And, yet, in some reflections, I find under his hand, written long after, he charges
it

it upon himself, that for a good while after he came to the University, he was too much a stranger to that hard study, which afterwards he became acquainted with; and that he lost a deal of time which might have been better improved. For this he assigns three reasons. One was, that he was young; too young, and understood not the day of his opportunities; which made him, afterwards, advise his friends, not to send their children too soon from school to the University, though they may seem ripe in respect to learning, till they have discretion to manage themselves: while they are children, what can be expected, but that they should mind childish things? Another reason of his negligence was, that, coming from Westminster School, his attainments in learning, were beyond what the generality of those who came from other schools possessed; so that he was tempted to think, there was no need for him to study much, because it was so easy for him to keep pace with others; which, he remarks was the thing Dr. Caldecott, chaplain to the earl of Pembroke, and his great friend, warned him of, at his coming to Oxford. A third reason was, that there were two sorts of persons among his contemporaries; some of the new stamp, who came in by the visitation, several of whom were pious, but of comparatively small ability, for learning; and those he desired not, for that reason to have much fellowship with. But there were others who were of the old spirit and way, enemies to the Parliament, and the reformation they had made; and these were the better scholars;—but then, generally, not the better men. With them, for a while, he associated, because of their learning, and with them he mostly conversed; but he soon found it a snare to him, that it took him off from the life of religion, and communion with God. Afterwards, reflecting upon this period of his life, he says, “The ardour of my youthful piety began to abate; but for ever praised be the riches of God’s free grace, that he was pleased still to keep his hold on me, and not to let me alone when I was running from him, but *set his hand again the second time, to snatch me as a brand out of the fire!*” His recovery from this snare, he would call a second conversion; so much was he affected with the preventing grace of God in it, and sensible of a double bond to be for ever thankful, as well as of an engagement to be watchful and humble. It was a saying of his, “He that stumbles, *and does not fall*, gets ground by his stumble.”

At the latter end of 1648, he obtained leave to visit his father at Whitehall, with whom he stayed some time. There he was January 30, when the king was beheaded, and with a very sad heart, saw the tragical blow given. Two things he used to speak of, that he took notice of himself that day, which I know not whether any of the historians mention or not:—One was, that at

the instant the blow was given, there was such a dismal *universal groan* among the thousands of people, that were within sight of it, as he never heard before, and desired that he never might hear the like again, nor see such a cause for it. The other was, that immediately after the king's head was struck off, there was, according to order, one troop marching from Charing-Cross towards King-Street, and another from King-Street towards Charing-Cross, purposely to disperse and scatter the people, and to divert the dismal thoughts which they could not but be filled with, by driving them every one to shift for his own safety. He did, upon all occasions, testify his abhorrence of this action, which he always said, was a thing which could not be justified, and yet, he said, he saw not how it could be called a national sin, because, as the king urged, upon his trial, it was certain that not one man in ten of the nation consented to it. Nor could it, he thought, be called the sin of the Long Parliament; for, by far the greater part of them were, all the time the thing was in agitation, confined in prison; and scarcely twenty-seven, of the members who were left, to bear the name of a Parliament, gave their vote for the king's death. This abominable deed was perpetrated by a wicked party in the army; who, having beaten their ploughshares into swords, could not so easily be persuaded to beat their swords into ploughshares again; and who fought more for victory and dominion than for peace and liberty.

In 1650, he took his Bachelor of Arts degree; and he has recorded the goodness of God in raising him up friends, who helped him out in the expenses. Such kindnesses have a peculiar sweetness in them to a good man, who sees, and receives them as the kindness of God, and the tokens of his love.

He would often mention it, with thankfulness to God, what great helps and advantages he then had in the University, for both learning and religion. Serious godliness was in reputation; and, beside the public opportunities they had, there were many of the scholars who used to meet together for prayer, and christian conference, by which they greatly assisted one another in working out their salvation, and preparing for the service of the church and their generation. I have heard him speak of the prudent method they took then about the University-sermons, on the Lord's day in the afternoon. These were usually preached by the fellows of Colleges, in their course; but that being found not so much for edification, Dr. Owen and Dr. Goodwin performed that service alternately, and the young masters that were wont to preach it, had a lecture on Tuesday appointed for them. The sermons he heard at Oxford he wrote down; not in the time of hearing, but afterwards, when he came home, in his reflections upon them, which he found a good help to his memory.

In December, 1652, he proceeded, Master of Arts, and in January following, he preached his first sermon, at South Hinksey, in Oxfordshire, on John viii. 34, *Whosoever committeth sin is the servant of sin*. On this occasion, he writes in his diary, what was the breathing of his soul towards God—"The Lord make use of me as an instrument of his glory, and his church's good, in this high and holy calling."

His great parts and improvement, notwithstanding his extraordinary modesty and humility, had made him so well known in the University, that in the following act, in July, 1653, he was chosen, out of all the masters of that year, to be junior of the act; that is, to answer the philosophical questions in *Vesperis*, which he did with very great applause; especially for the very witty and ingenious orations which he made to the University upon that occasion. His questions were, 1, *An licitum sit carnibus vesci?*—Is it lawful to eat animal food? Aff. 2, *An institutio academiarum sit utilis in republicâ?*—Are academical institutions advantageous to a commonwealth? Aff. 3, *An ingenium pendeat ab humoribus corporis?*—Does the cast of the mind depend upon the humours of the body? Aff. At the act in 1654, he was chosen *magister replicans*, and answered the philosophical questions in *Comitiis*, with like applause. His questions then were, 1, *An melius sit sperare quam frui?*—Is it better to hope than to enjoy? Neg. 2, *An maxima animi delectatio sit à sensibus?*—Does the mind derive its greatest pleasures from the senses? Neg. 3, *An utile sit peregrinari?*—Is it advantageous to travel? Aff.

Dr. Owen, who was then Vice-Chancellor, spoke with great commendation, of these performances, to some afterwards in the University, who never knew him, otherwise than by report; and I have heard a worthy divine, who was somewhat his junior in the University, and a perfect stranger to him say, how much he admired these exercises of his, and loved him for them; and yet how much he wondered, when he afterwards became acquainted with him in the country, that so polite an orator should become so powerful and profitable a preacher, and so readily lay aside the enticing words of man's wisdom, which were so easy to him.

There is a copy of Latin verses of his, in print, among the poems which the University of Oxford published upon the Peace concluded with Holland, in 1654; which shew him to be no less a poet than an orator.

He has observed concerning some pious young men, that before they removed from the University into the country, they kept a day of fasting and humiliation, for the sins they had been guilty of in that place and state. And in the visits he made, afterwards, to the University, he inserts in his book, as, no doubt, God did in his, "A tear dropt over my University sins."

CHAP. III.

His removal to Worthenbury, in Flintshire: his Ordination, and Exercise of the Ministry there.

WORTHENBURY was, of old, a parochial chapel, belonging to the rectory of Bangor; but was separated from it, in 1658, and made a parish of itself. The principal family in Worthenbury parish is that of the Pulestons, of Emeral. The head of the family was then John Puleston, sergeant at law, one of the judges of the common pleas. The judge's lady was a person of more than ordinary parts and wisdom; in piety, inferior to few; in learning, superior to most of her sex; of which I could give instances, from what I find among Mr. Henry's papers, particularly an elegy which she made upon the death of the famous Mr. John Seldon, who was her great friend.—This was the family to which Mr. Henry came from Christ-Church, immediately after he had completed his master's degree, in 1653.

At Emeral, he prayed in the family, was tutor to the young gentlemen, and preached once a day at Worthenbury; other help being procured for the other part of the day, according to his request; for being so young, he was afraid to take the whole work upon himself. But it so happened, that one Lord's-day, the supply that was expected, failed; and so he was necessitated, rather than there should be no service, to preach twice, in which he found the promise fulfilled, "As thy days, so shall thy strength be;" and, "to him that hath shall be given, and he shall have abundance." In consequence of this, to the great satisfaction of his friends there, from that time he declined looking out for help, and would sometimes say, we do not know what we can do till we have tried.

Here he applied himself to a plain and practical way of preaching, as one truly concerned for the souls of those he spoke to. He used to say sometimes, "We study how to speak, that you may understand us." And, "I never think I can speak plain enough, when I am speaking about souls and their salvation." I have heard him say he thought it did him good, that for the first half year of his being at Worthenbury, he had few or no books with him, in studying his sermons, as it obliged him to a closer search of the Scripture, and his own heart. What success his labours had in that parish, which, before he came to it, was accounted one of the most loose and profane places in all the country, may be gathered from a letter of the Lady Puleston's to him, at the end of the first half year after her coming to Emeral, from which the following is an extract. "Having wanted hitherto a good minister of the word among us, I have often by prayer and some tears, above five years, besought God for such a one as yourself; in which having obtained, I cannot

not yet despair, seeing he hath given us the good means, but he may also give us the good end. Your audience is increased, three for one in the parish, and five for one out of other places. They are not at the alehouse, nor ball-playing, on the Lord's-day, which was frequently the case before you came; and I think I can name four or five in the parish, that of formal christians, are becoming, or are become real christians."

In 1655, Judge Puleston settled upon him the sum of one hundred pounds a-year, till he should be promoted to some other spiritual or ecclesiastical living or preferment. He still continued in the Emeral family, where he laid himself out very much for the spiritual good of its members, even the meanest of the servants, by catechising, repeating sermons, and personal instruction; and he had much comfort in the countenance and conversation of the Judge, and his lady. Yet he complains, sometimes, in his diary, of the snares and temptations which he found in his way there; especially, because some of the branches of the family, who did not take after their parents, were uneasy at his being there, which made him desirous of removing to a house of his own. When the Judge perceived this, in 1657, out of his abundant and continued kindness to him, he did, at his own expense, build him a very handsome house in Worthenbury, and settled it upon him by a lease, for sixty years, if he should so long continue minister there, and not accept of any preferment. In the year 1659, he was, by a writing of Judge Puleston, collated and nominated to the church at Worthenbury, and had an approbation thereof, from the commissioners for approbation of public preachers.

Being thus settled at Worthenbury, his next care was about his ordination to the work of the ministry, to which he would see his call very clear, before he solemnly devoted himself to it. And though afterwards in the reflection, especially when he was silenced, it was some trouble to him, that he so long deferred to be ordained; yet, as the times then were, there was something of a reason for it. The way and manner of his ordination was according to the known directory of the assembly of divines, and the common usage of the presbyterians. I have heard it said, by those who were present at this solemnity, that Mr. Henry did, in his countenance, carriage, and expression, discover such extraordinary seriousness and gravity, and such deep impressions made upon his spirit, as greatly affected the auditory, and even struck an awe upon them. In his diary he says, "Methought I saw much of God in the carrying on of the work of this day. O! how good is the Lord! he is good, and doth good; the remembrance of it I shall never lose; to him be glory. I made many promises of diligence, faithfulness, &c. but I lay no stress at all on them, but on
God's

God's promise to me, that he will be with his ministers to the end of the world. Amen, Lord, so be it! Make good thy word unto thy servant, wherein thou hast caused me to put my trust. I did this day receive as much work and honour as ever I shall be able to know what to do with: Lord Jesus, proportion supplies accordingly."

He now applied himself diligently to his work at Worthenbury. The sphere was too narrow for such a *burning and shining light*: There were but forty communicants in that parish when he first administered the Lord's supper there, and they never amounted to eighty; yet he had such low thoughts of himself, that he not only never sought for a larger sphere, but would never hearken to any overtures of that kind made to him: and, he had such high thoughts of his work, and of the worth of souls, that he laid himself out with as much diligence and vigour here, as if he had had the oversight of the greatest and most considerable parish in the country. He was in labours abundant, to win souls. Besides preaching, he expounded the Scriptures in order, catechized, and explained the catechism. He set up a monthly lecture there of two sermons; one he himself preached, and the other his friend, Mr. Lewis, of Wrexham, for some years. He also kept a monthly conference from house to house, in which he met with the more intelligent and judicious of the parish; and they discoursed familiarly together of the things of God, to their mutual edification, according to the example of the Apostles, who, though they had the liberty of public places, yet taught also from house to house. That which induced him to set and keep up this exercise was, that, by this means, he came better to understand the state of his flock, and so knew the better how to preach to them, and pray for them, and they to pray one for another. If they were in doubt about any thing relating to their souls, that was an opportunity of getting satisfaction. It was likewise a mean of increasing knowledge and love, and other graces; and thus it abounded to a good account.

His carriage towards the people of his parish was very exemplary, condescending to the meanest, and conversing familiarly with them; bearing with the infirmities of the weak, and becoming all things to all men. He was exceeding tender of giving offence, or occasion of grief to any body, reminding himself in his diary upon such occasions, that the wisdom that is from above is *pure, and peaceable, and gentle*. Yet he plainly and faithfully reprov'd what was amiss in any, and would not suffer sin upon them; mourning also for that which he could not mend. Many out of the neighbouring parishes attended upon his ministry, and some came from far; though sometimes he testified his dislike of their doing so, instead of glorying in it; but they who had their spiritual senses exercised

exercised to discern things that differ, would attend upon that ministry which they found to be most edifying.

He was about eight years from first to last at Worthenbury, and his labour was not altogether in vain. He saw in many of the travail of his soul, to the rejoicing of his heart.—He was often called upon to preach the week-day lectures, which were set up plentifully, and diligently attended upon in those parts, and his labours were generally very acceptable and successful. The people called him the *Heavenly Henry*; by which title he was commonly known all the country over. His advice was sought for by neighbouring ministers and christians; for he was one of those that found favour and good understanding in the sight of God and man. He was noted at his first setting out for three things, 1, Great piety and devotion. 2, Great industry in the pursuit of useful knowledge; he was particularly observed to be very inquisitive, when he was among the aged and intelligent, hearing them, and asking them questions; a good example to young people, especially to young ministers. 3, Great self-denial, self-diffidence, and self-abasement; this eminent humility put a lustre upon all his other graces. This character of him reminds me of a passage, which I have sometimes heard him mention as a check to the forwardness and confidence of young men: That, once at a meeting of ministers, a question of moment was started, to be debated upon among them: upon the first proposal of it, a confident young man shoots his bolt presently, “Truly,” said he, “I hold it so.” “You hold it, sir!” answered a grave minister, “it becomes you to hold your peace.”

He was ever forward to promote unanimity among christians, and lamented the unhappy dissensions which prevailed in his time. He used to observe, “We may as well expect all the clocks in the town to strike together, as to see all good people of one mind in every thing on this side heaven; but it is not so much our difference of opinion that doeth the mischief, as our mismanagement of that difference.”

In March, 1658—9, he was very much solicited to leave Worthenbury, and accept of the vicarage of Wrexham, which was a place that he had both a great interest in, and a great kindness for, but he could not see his call clear from Worthenbury; and so he declined it. The same year he had an offer made him of a considerable living near London; but he was not of them that are given to change, nor did he consult with flesh and blood, nor seek great things for himself.

He was a hearty well-wisher to the return of the king, April, 1660, and was much affected with the mercy of it. “While

others rejoice carnally, (saith he) Lord, help thy people to rejoice spiritually, in our public national mercies." "It was upon that occasion, that Mr. Baxter preached his sermon on Right Rejoicing. But he and others soon saw cause to rejoice with trembling, and to sing both of mercy and judgment; for about that time he has this melancholy remark, "Religion loses ground exceedingly, and profaneness gets it: Help, Lord!"

Besides his frequent preaching of the lectures about him, he was a constant and diligent attendant upon those within his reach, as a hearer; and not only wrote the sermons he heard, but recorded in his diary what in each sermon reached his heart, affected him, and did him good; adding some proper, pious ejaculations, which were the breathings of his heart, when he meditated upon, and prayed over the sermons.

While he was at Worthenbury, he constantly laid by the tenth of his income for the poor, which he carefully and faithfully disposed of, in the liberal things which he devised, especially in the teaching of poor children; and he recommended it as a good rule to lay by for charity, and then it will be easy to lay out for charity; we shall be more apt to seek opportunities of doing good, when we have the money lying by us; of which we have said, "This is not my own, but the poor's." To encourage himself and others in works of charity, he would say, "He is no fool who parts with what he cannot keep, when he is sure to be recompensed with that which he cannot lose."

September 29, 1658, Lady Puleston died. "She was, (saith he) the best friend I had on earth, but my friend in heaven, is still where he was, and he will never leave me, nor forsake me." He preached her funeral sermon, from *Cease from man, whose breath is in his nostrils*. He noted this expression of her's, not long before she died, "My soul leans to Jesus Christ; lean to me, sweet Saviour!" About this time he writes, "A dark cloud is over my concerns in this family; but my desire is, that whatever becomes of me and my interest, the interest of Christ may still be kept on foot in this place." But he adds, soon after, that saying of Athanasius, which he was used often to quote, and take comfort from, "It is a little cloud, and will soon blow over."—September 5, 1659, Judge Puleston died, and all Mr. Henry's interest in the Emeral family was buried in his grave. He preached the Judge's funeral sermon, from Neh. xiii. 14, *Wipe not out my good deeds that I have done for the house of my God, and for the offices thereof*. The design of which was to show, that deeds done for the house of God, are good deeds, and to press people, according as their ability and opportunity was, to do such deeds.

(To be continued in our next.)

DIVINITY.

DIVINITY.

SERMON on JOHN XIV. 15.

[Concluded from page 495.]

AND now, since the love of our Lord to his church is so exceedingly great, it certainly behoves all Christians, especially those whom he has intrusted with the care of his church, to be like-minded. Which leads me, in the second place, to consider the command here given, and to shew the great obligation laid upon all spiritual pastors, to feed this flock of Christ, which is so nearly beloved by him.

Feed my sheep, says our Lord to Peter, and in him to all the pastors of the christian church, who are equally concerned both in the command and in the duty.

And that they are so, is already sufficiently proved from what has been discoursed concerning the great love of Christ to his church. To make you, therefore, more sensible of this duty, I need only propose to your meditation, how affectionately our Lord loves his church, and how dear her interests are to him; that out of this his abundant love, he has set apart an order of men on purpose to promote and further her in the way of salvation; that he has intrusted the care of her in their hands, and has made them his vicegerents and trustees: that it is a charge worthy their greatest care; for which there needs no other argument, than that it is committed to them by him who knows the worth of souls; that he strictly commands them, as they have any love or regard for him, to feed his sheep; that it was the very last command that he gave them, when he was just leaving the world, and upon the very confines of glorification; and, lastly, as this is the greatest trust that was ever by God reposed in men, so there will be the severest account taken of it at the last day, at the great visitation of the Bishop of souls. This is enough, if duly weighed, to shew the obligation of this command, and to conclude this part, were it not necessary to add something concerning the manner of discharging it. Feed my sheep, is the command given by Christ to the pastors of his church, and we have seen the obligation of it. But how are they to feed them? I answer, first, by prayer for their respective charges both in public and private. This is the first thing belonging to the pastoral office, and accordingly with this St. Paul begins his admonition to his son Timothy, *I exhort therefore that first of all, supplications, prayers, intercessions, and giving thanks be made for all men.*

Secondly, by preaching, with private instruction and admonition, as occasion shall serve and require: And here their first care should be to preach nothing but what is true: their next, to confine their discourses to useful truths, such as tend to the promotion of religion in all its branches, which the apostle calls *the truth which is after godliness*.—Thirdly, they should take care to deliver only plain truths. For there are many truths, which are highly useful, and have a very practical aspect, when they are once understood, but which are not easy to be so. These, therefore, ought as much to be waved, as those which are not useful, because though useful, simply speaking, yet respectively they are not. And upon these two latter accounts we should not trouble our unlearned auditors, with thorny questions or knotty controversies, which in themselves have no practical use, or with more refined theories and metaphysical niceties, which to them are as useless and impractical as the other. To feed them with the former, would be to give them stones instead of bread; and to feed them with the latter, would be like placing a man in the region of pure ether; he cannot breathe in it, and will starve by reason of the overfiness of his diet.

Nor is it enough that the truths we preach be useful and plain, unless, in the fourth place, they are delivered in a plain and intelligible manner. For what signifies it, that the things are in themselves plain, if we make them obscure in our expressing them; we are all ready enough to laugh at the poor friar for going about to preach the gospel to beasts and trees; and are not they alike ridiculous, that so order their discourses, as not to be understood by those that hear them? Do not these also preach to beasts and trees? we ought therefore to consult the capacity of our hearers, and consider *to whom*, as well as *what* we speak.

And to this plainness of expression we should do well to join some degrees of warmth and earnestness. And this I rather recommend, because there are some who affect a cold, dead, careless, and heartless way of delivery. But certainly this has as little decorum in it, as it has of devotion. For since the things we speak are important truths, what can be more absurd than to see a man deliver a sermon as drily and indifferently as one would read a mathematical lecture? It is said of John the Baptist, that he was a *burning* as well as a *shining light*. And truly we have need of such in this cold, frozen age. Plain sermons, preached with warmth and affection, do more than the best, coldly delivered. You know the story in Eusebius of the heathen philosopher coming into the council of Nice, who was baffled into Christianity by the mere warmth and heartiness with which the good old man addressed him.

him. He could have resisted his arguments, but not the spirit and zeal with which he spake. And this is all I shall think proper to remark to you upon the preaching part. The next way whereby the pastors of the church are to feed the sheep of Christ, is by administering to them the holy sacrament, which is their true spiritual food, the manna that must sustain them in this wilderness. This is the most proper way of feeding them, for the body of Christ is meat indeed, and his blood is drink indeed.

There remains yet one way more of feeding the flock of Christ, without which the rest will signify but little, and that is by a good example. Among the other properties of a good shepherd, our Saviour reckons this as one, that *he goes before his sheep and leads them by his steps as well as with his voice*. There ought to be a connection between *hear* and *do*, but much more between *preach* and *do*. And he that is not careful of this, as he cannot expect to do much good to others, so he will certainly condemn himself. To be short, a *good preacher*, who is an *ill liver*, is such a monster, as cannot be matched in all Africa. And for his state hereafter, I may leave it to be considered, how great a condemnation awaits him, whom not only the book of God, and of conscience, but, even his own sermons shall judge at the last day.

These are the several ways of discharging this precept, *feed my sheep*; to which however I think it necessary to add one thing more, and that is, that we feed them ourselves, and not by proxy or deputation. For our Lord does not say to Peter, Do thou get somebody to feed my sheep, but do thou feed them thyself.

For, however, Peter's shadow might do cures upon the body, it must be his person, that must do good upon the souls of his charge. To speak out plainly, what I intend, non-residency is one of the greatest scandals of the reformed, yea of the christian religion, contrary to all reason and justice, as well as primitive practice. And whoever are guilty of it, plainly shew, that they are lovers of ease, honour, or profit, more than lovers of Christ. For certainly he that loves Christ, as he ought, will not think himself too good to feed his sheep. Which leads me, in the third and last place, to consider the connection and dependance between the practice of this command and the love of Christ: this, I briefly make out upon a double ground. The first ground is, because the love of Christ will naturally engage us to love whatever he loves; and consequently, since his church is so exceedingly dear to him, it will engage us to love his church; and if to love it, then, consequently to be diligent in feeding it, that being the most proper instance of shewing our love to it.

The second ground is, because the person of Jesus Christ consisting

sisting of a double nature, God and man, the love of him must include the love of his humanity, as well as of his divinity. If, therefore, we love Christ, we love the human nature, as well as the divine; and if so, then we love man as man, consequently all men, and if we love all men, we shall desire and endeavour their salvation, and accordingly take care to feed them with the *bread of life*.

Upon these two grounds, it plainly appears, that there is a strong connection between the loving of Christ, and the feeding of his sheep, and that such pastors as do not well discharge the latter, have no right of pretending to the former.—This is the test whereby both Peter's, and every spiritual pastor's affection to our Lord, must be tried; *if you love me, feed my sheep*.

Let me, therefore, exhort you all, as you love our Lord Jesus Christ, and as you desire to be loved and approved of by him, to a sincere and conscientious discharge of your pastoral duty, *to take heed unto yourselves and to all the flock over which the Holy Ghost has made you overseers, to feed the church of God which he has purchased with his own blood*.

Let me beseech you to consider what you *are*, and what you *should be*. What you are by your character and profession, and what you should be in the exercise of it, and therefore to take heed to yourselves, to your doctrine, and, above all, to your public life and conversation. For certainly it cannot be an ordinary measure of religion that will serve our turn, who are concerned not only to be good, but exemplary, and must live well for others, as well as for ourselves. What therefore is perfection in others, will be but strict duty in us. The devotion of our ordinary days ought to exceed that of their festivals; and we should live in as much warmth of religion as they die. *In all things shewing thyself a pattern of good works*: that is our rule; we ought to be patterns and examples of a holy and refined conversation.

Let your lamps, therefore, be always trimmed, and your lights always burning, and that with such brightness, as to shame those that will not be allured by the glory of the flame. And that you may the better do all this, let me desire you all frequently and seriously to meditate upon the example of the great and good shepherd, Christ Jesus; whose life was wholly employed, and at last laid down for the good of his sheep. I pray you, my brethren, consider this, and all that has been said, that so when this great Shepherd shall return to visit his flock, you may all give up the same account to him, that he did to his Father; *those that thou gavest me I have kept, and none of them is lost*. Amen. John xvii. 12.

THE

THE TRUTH OF GOD DEFENDED.

REVIEW of REMARKS upon the Rev. N. GILBERT's VINDICATION OF POPERY, in FOUR LETTERS to R. CAMPION, Esquire, by J. SLACK.

IF the most conclusive arguments, drawn from Scripture and reason, could have convinced the papists of the absurdity of many, and the falsity of all the doctrines *peculiar* to their church, not a single advocate for popery would at this day be found in existence. But what are arguments, however scriptural and reasonable, to men who maintain that *unwritten traditions* ought to be added to the holy Scriptures, to supply their defect, and that those *traditions* are to be regarded as of equal authority with the oracles of God; and who, renouncing reason, and the most positive evidence of their senses, believe the absurd doctrine of transubstantiation! Nor are these the only absurd and unscriptural dogmas maintained by the papists. The *infallibility of the Church of Rome*; the sovereign power of the pope over the universal church; that there are seven sacraments, which confer grace by their being *merely* administered; that the good works of justified persons *deserve*, not only an increase of grace, but eternal life; that auricular confession was instituted by Christ, and is necessary to salvation; that images may be profitably worshipped; that masses for the dead are efficacious, in relieving them from their sufferings; that it is good and profitable to address the saints in glory, and desire their intercession; that it is unlawful for the clergy to be married; that they are accursed, who maintain that the mass ought to be celebrated in the vulgar tongue; that salvation out of the church of Rome is impossible; and that faith is not to be kept with heretics: all these unscriptural notions, several of which, by their being absurd, confute themselves, have long been, and still are maintained by the papists. But large as this catalogue of destructive errors is, it contains but a part of the distinguishing doctrines of popery. In proof that we are correct in the list which we have given of popish errors, we refer our readers to the decrees of the Council of Trent, to the creed of pope Pius IV. and other authentic documents.

The author of the work, which the writer of the pamphlet before us undertakes to confute, is an *emigrant French* priest; and we are happy to think, that he and numberless other exiles, whom infidels (made such by popish absurdities, clerical profligacy, and abominable persecutions) drove from their native country, have found an asylum in this *protestant* kingdom, this land of civil and religious

ligious liberty. But while we rejoice in the humanity and hospitality with which he and others have been received from a *hostile* country, and that they have no reason to dread being *dragooned* into protestantism, or condemned to the *gallies*, or *massacred* for professing a *hostile* religion; we would take the liberty of hinting to them, that, circumstanced as they are, modesty, in maintaining their tenets, would become them. They should not forget that they are in a country, one of the articles of the Established Church of which declares, "the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." They may possibly reply, "we do not attack the Church of England, but fanatical sects, which have no regular ordination." Now, we appeal to their own consciences, whether they do not consider the Church of England as *heretical*; and whether they do not hold it in peculiar detestation, on account of its having been the grand bulwark of the *Reformation*. The Church of England, in common with all denominations of Protestants, is, they know, opposed to the Church of Rome, out of which, they maintain, there is no salvation.

In page 7, Mr. Slack, speaking of Mr. Gilbert's performance, says, "This book pretends to be an *answer to Mr. Wesley's Word to a Protestant*; and the author affirms that he wrote it, as an 'act of charity to his Methodist friends, to remove from them the danger of committing so heinous a sin, as that of BEARING FALSE WITNESS AGAINST THEIR NEIGHBOURS.'" In reply, Mr. S. says, "undoubtedly, the first object of his (Mr. G—'s) publication, is to paint a *sepulchre*, which is 'full of dead men's bones;' or to *white-wash* those doctrines, which, for ages, covered the earth with darkness.—But what could even a master-builder do upon so bad a foundation? The Temple is fallen, and the 'stones are scattered by the god of this world,' and were a second Julian to attempt, in his rage against reformation, to raise the decayed building, he would meet with unexpected obstacles.

"As the advocates of the Reformation, against whom Mr. G. openly proclaims war, we, Sir, have not to undertake the tedious labour of *proving*, that popery is *anti-christian*: This has been done ages ago, by those whom we honour as Reformers, who perfectly understood the doctrines and discipline of the Catholic Church, and whose writings contain sufficient evidence, that the Protestants took the right side: all that we have to do, is to keep the ground which they bought for us, by successful controversy, and by blood. The Catholics, it appears, from Mr. G—'s book, have nothing to urge in support of their errors, which they did not produce at the beginning of the Reformation, and which was not again and again refuted. Whether, therefore, we have any weapons of

our own or not, we are secure behind the battery which they erected."

These observations will receive the unqualified assent of all protestants, who are sufficiently acquainted with the popish controversy.

We find, in a note, (p. 10,) a passage taken from Dr. Doddridge's writings, on a favourite doctrine of the Church of Rome. "One is almost tempted to think, (saith the pious and learned doctor) that the papist doctrine of transubstantiation, is the effect of *arrogance*, rather than *error*; and to consider it as a mere insolent attempt to show the world, in the strongest instance they could invent, what monstrous things the *clergy* should dare to say, which the wretched *laity* should not dare to contradict; nay, which they should be forced to pretend they believed. In this view, the thought is admirable, and worthy the most malicious wit that ever *lorded* it over the heritage of God. But it may deserve some serious reflection, whether it be not an instance of *infatuation*, to which God has given them up, that it may be a plain mark to all that will use common sense, of the grossest *error* in a church which claims infallibility; and may not be intended by Providence as a kind of *antidote* against the rest of the *poison*."

Mr. Wesley asserted, in his 'Word to a Protestant,' that "the power of granting *pardons* for all sins past, present, and to come, is, and has been, for many centuries, one branch of the Pope's spiritual power." To this Mr. G. replies, "A most atrocious falsehood." To this positive denial, Mr. S. replies, "Let Mr. G. return by the way which he came, and let him seek in that country where the Pope once reigned as a prince, for a book called, 'The Tax of the sacred Roman Chancery:' there he will find a particular account how much money was to be paid into the Pope's chamber, for almost every sin." Mr. S. gives a list of some of the shocking and abominable crimes, for the pardon of which stated sums were paid into the "sacred Roman Chancery."

It is well known, that the first Reformers in general, however charitably they might hope concerning individuals subjected to the popish hierarchy, were thoroughly persuaded that the Church of Rome was *anti-christian*. "They could, (says Mr. S.) read the writing upon her forehead, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. Nor (adds he) should Mr. G. be surprised, when he finds Mr. Wesley treading in the steps of those, who had forsaken a church which they knew to be *anti-christian*. For if Mr. G. will but advert to the controversy between Pope Gregory I. and the Patriarch of Constantinople, he may find a reason for the distinction between *Christians* and *Papists*. This Pope, whose pontificate commenced towards the

end of the sixth century, is held in high estimation by the Catholics, for his learning and his piety. During his pontificate, the Patriarch of Constantinople began to assume the title of *Universal Bishop*. Gregory, actuated by the most relentless jealousy, stigmatized that obnoxious appellation by the most odious epithets. He strenuously maintained, that whoever assumed that *heretical, blasphemous, and infernal* title (so he expressly terms it) was the follower of *Lucifer*, the fore-runner and herald of *Antichrist*, and that it neither did nor could belong to any bishop whatever."

These sentiments of Pope Gregory's have, for hundreds of years, been opposed by his successors in the *infallible* chair; a sure proof, that popes, as well as councils, are liable to error.—Mr. G. makes the best defence in his power, for the practice of "*praying to saints, worshipping images, and persecution.*" This defence, however, Mr. S. entirely overthrows, by the powerful weapons of plain Scripture and reason. He proves, from the popish ritual, that the Papists apply to the *Virgin Mary* a number of epithets, which belong to Christ alone. Some of these are, "Refuge of Sinners, Ark of the Covenant, Morning Star, and Help of Christians." Nay, he shows that they pray *directly* to her, and in language expressive of her being possessed of proper god-head. Who can vindicate from the charge of idolatry, the following petitions? "*O Holy Mary, succour the miserable, help the faint-hearted, comfort the afflicted. Deliver us from all dangers, O ever glorious and blessed Virgin.*"—What favourable construction can charity itself put upon such language, when addressed to any created being?

Mr. Wesley had said, "Persecution has been, for many ages, a favourite doctrine of the Church of Rome;" to which Mr. G. replies, that "Mr. Wesley never read such an article of faith in any of our creeds, where only our *doctrines* are to be found." To this pitiful shift, intended to justify the papists from the charge of holding the *doctrine* of persecution, Mr. S. gives the following answer—"Having taken up this subject on this ground, Mr. G. brings forward, I think, *five* names, which stand high in the Catholic Church, who not only forebore to persecute Protestants, but some of them at least, employed their influence to dissuade the Catholics from "this *system* of coercion:" he also gives us "*two* anecdotes," which, as they are "authentic," prove, that in *two* cases, the Roman Catholics have acted *generously* and *mercifully* towards the Protestants with whom they had to do. And having collected these *seven* solitary instances of Catholic clemency, he calls upon Mr. Wesley's "numerous admirers" to prove, that any of these Catholics, in their good-will and compassion "towards Protestants, have acted in contradiction to the *doctrines* of their Church."

“If Mr. Wesley had said that ‘persecution has been, for many ages past, the favourite *practice* of the Church of Rome,’ it appears Mr. G. had been one of those ‘men, who cannot find their hands,’ and would have conducted himself as ‘a deaf man that heareth not, and in whose mouth are no reproofs.’ What then, sir, are we to understand by *doctrine*? This is Mr. G.’s strong fort—in this he deems himself secure, and supposes that all his readers will be convinced, that Mr. Wesley is guilty of bearing ‘false witness against,’ the persecuting *doctrine* of the Church of Rome; for he seems to think that nothing can be considered as the doctrine of a Church, which is not found in her *catechisms*, and *creeds*, and *prayer-books*: but will not every English dictionary prove, that this disputer of words has shut himself up in a spider’s fortress? One dictionary says, *doctrine* is a *precept*, and another, the *act of teaching*, &c. It appears, then, that the English apply this offensive word, *doctrine*, not only to that which is taught as an *article of belief*, but also to that which is taught as a *rule of conduct*: and indeed Mr. G. throws down, I suppose undesignedly, the walls of his house of defence, when he calls persecution a *system of coercion*; for a system, is a *scheme*, or *theory*, or method, by which any thing is either taught or done. Persecution, then, was, for many ages past, the favourite *doctrine*, which contained all the *precepts*, by which the Catholics regulated all their persecuting *conduct*: or, to express the same thing in Mr. G.’s own unfortunate words—a ‘*system of coercion*,’ which the rulers of the Roman Catholic Church, preferred to any other mode of treating those whom they called heretics.”

Mr. S. after noticing the massacre of the French Protestants, on St. Bartholomew’s-day, 1572, and the horrid consequences of the revocation of the edict of Nantes, in 1685, closes his third letter as follows:—“What was the favourite *doctrine* of that engine of the devil, the Inquisition, is known to all the world. ‘If, (said Luther) you had no other reason to go out of the Roman Church, this alone would suffice, that you see and hear, how contrary to the law of God, they shed innocent blood. This single consideration shall, God willing, ever separate me from the Papacy. And if I were subject to it, and could blame nothing in their doctrines, yet for this crime of cruelty, I would flee from her community, as from a den of thieves and murderers.’”

“I only add, that I fear this *system of coercion*—this favourite *doctrine* of the ancient Catholics, is not yet quite out of favour—that it ‘is not dead, but *sleepeth*’—and that it only wants the voice of a zealous Catholic king to awaken it. For two of the firm advocates of Popery, Mr. Plowden, and Dr. Troy affirm, that, ‘If any one pretend to insinuate, that the modern Roman Catholics differ in *one idea* from their ancestors, he either deceives himself

or wishes to deceive others'—and that 'The religious opinion of the Roman Catholics, being *unchangeable*, are applicable to *all times*.' Nor does Mr. Gilbert's book diminish our suspicions: for in his twenty-fifth page, when speaking of the Reformers, whom he terms *innovators*, he says, they *revolted* from the *doctrines* and communion of the *Church founded by Christ*, and introduced that multitude of *sects*, with which the world has been *pestered*. This, sir, is the very language of that hater of the Protestants, *Alexander*, the keeper of Newgate: to hasten the slaughter of those holy men who suffered for the truth, he went to Bonner, Story, and others, crying out, 'Rid my prison! rid my prison! I am too much *pestered* with these heretics.' However, as 'the hammer of the whole earth is cut asunder and broken,' and as 'Babylon is become a desolation among the nations,' we may hope, that Popery will never more have *power to pester* the world with Inquisition and persecutors."

It may not be judged prudent by Papists, who, under a Protestant government, *are completely tolerated* in the exercise of their religion, (and we rejoice that they are) to maintain, in direct terms, the *doctrine* of persecution; but that their Church *has* maintained, and acted upon that doctrine, for many ages, is too notorious to be called in question. And if, as Mr. Plowden and Dr. Troy, two of their most firm and respectable advocates, assert, "the *modern* Roman Catholics do not differ in *one idea* from their ancestors;" it follows, of necessary consequence, that the *doctrine* of persecution, however little they may, for prudential reasons, say upon the subject, *continues* to be a fundamental doctrine of Popery.

As Mr. S. has but cursorily noticed the Inquisition, some farther account of it may be acceptable to such of our readers as may be unacquainted with the history of that diabolical tribunal. This court was founded in the 12th century by father Dominic and his followers, who were sent by Innocent III. with orders to excite the Catholic princes and people to extirpate heretics, to search into their number and quality, and to transmit a faithful account thereof to Rome. Hence they were called *Inquisitors*. The tribunal in question, was erected by the authority of the Popes, in all Italy and most of the Spanish dominions, for the express purpose of examining and punishing heretics, i. e. all such as would not implicitly yield, in matters of religion, to the authority of the Church of Rome. Such was the terror inspired by that engine of horror, that parents delivered up their children, and husbands their wives, to its officers, without daring to murmur.—The Auto de Fe may be termed the last act of the inquisitorial tragedy.—Speaking in the present tense, of deeds of horror, which we trust it will never be in the power of the enemies of

of religious liberty to imitate, we shall give our readers a short, but faithful abstract, of an accurate account of the manner in which an "ACT OF FAITH," as it has been impiously called for ages, is conducted. The process is thus: In the morning, the prisoners convicted of heresy are brought into a great hall, where they have certain habits put on, which they are to wear in the procession. The procession is led by dominican friars; after which come the penitents, some with san-benitoes, and some without, according to the nature of their crimes; being all in black coats without sleeves, and bare-footed, with a wax candle in their hands. These are followed by the penitents who have narrowly escaped being burned, who, over their black coats, have flames painted with their points downwards.—Next come the negative and relapsed, who are to be burned, with flames on their habits pointing upwards. After these, come such as profess doctrines contrary to the faith of Rome, who, besides flames pointing upwards, have their picture painted on their breasts, with dogs, serpents, and devils, all open-mouthed, about it. Each prisoner is attended with a familiar of the Inquisition; and those to be burned have also a Jesuit on each hand, who are continually preaching to them to abjure. After the prisoners, come a troop of familiars on horseback; and after them, the inquisitors, and other officers of the court, on mules; last of all, the inquisitor-general on a white horse, led by two men with black hats and green hat-bands. A scaffold is erected, big enough for two or three thousand people; at the one end of which are the prisoners, at the other the inquisitors. After a sermon made of encomiums of the Inquisition, and invectives against heretics, a priest ascends a desk near the middle of the scaffold, and, having taken the abjuration of the penitents, recites the final sentence of those that are to be put to death; and delivers them to the secular arm, earnestly beseeching, at the same time, the secular power *not to touch their blood, or put their lives in danger !!!* The prisoners are immediately loaded with chains, and carried first to the secular gaol, and in an hour or two after, brought before the civil judge; who, after asking them in what religion they intend to die, pronounces sentence on such as declare they die in communion with the Church of Rome, that they shall be first strangled, and then burnt to ashes; on such as die in the other faith, that they be burnt alive. Both are immediately carried to the Ribera, the place of execution, where there are as many stakes set up as there are prisoners to be burnt, and a quantity of dry furze about them. The negative and relapsed being first strangled, and afterwards burnt, such as persist in their heresy, mount their stakes by a ladder; and the Jesuits, after several repeated exhortations to be reconciled to the Church, part with them, telling them they leave them to the devil, who is standing

standing at their elbow, to receive their souls, and carry them with him into the flames of hell. On this, a great shout is raised, and the cry is, Let the dogs' *beards be made*; which is done by thrusting flaming furzes, fastened to long poles, against their faces, till their faces are burnt to a coal. This act of barbarity is accompanied with the loudest acclamations of joy. At last, fire is set to the furze at the bottom of the stake, over which the professed are chained so high, that the top of the flame seldom reaches higher than the seat they sit on; so that they rather seem roasted than burned. There cannot be a more lamentable spectacle; the sufferers continually cry out, while they are able, *Misericordia per amor de Dios*: "Pity, for the love of God!" Yet this is beheld by both sexes, and all ages, with transports of joy and satisfaction!

This was a *coercive system*, with a witness, which was carried on for ages in several parts of the continent of Europe; a system to which, in conjunction with its consequences, the Western world owes its present state of wretchedness and degradation. The horrors of Juggernaut are trifling, when compared to those of a Romish Inquisition. Who, possessed of the reason of a man, and the feelings of humanity, can reconcile such horrid barbarities to that religion, whose object it is, to promote glory to God in the highest, and peace and good-will towards men!—That Protestants have so far, on some occasions, forgotten the first principles of the Reformation, as to persecute, to a certain extent, is no vindication of persecution; for a wicked action, by whomsoever committed, never changes its nature. But how *trivial* were the persecutions by which the Reformation was disgraced, when compared to those carried on for many centuries, by a church to which religious liberty is *still* an abomination! We refer our readers to Dr. Buchanan's account of the Inquisition at Goa, for more information on this subject.

In page 49, Mr. S. says, "The Catholics have often denied holding any such tenet, as the *keeping no faith with heretics*: and had it not been for Mr. Plowden, and Priest Murphy, we might have hoped that this was amongst 'the most absurd tales, and the grossest calumnies, that have ever been *invented* against their church.' But these two advocates for popery puzzle our charity. From Mr. Plowden, we learn, that the modern Catholics do not differ in *one idea* from their ancestors: and in the Articles of Popish faith, which were found in the pocket of Priest Murphy, we have this sentence. *No faith is to be kept with heretics, though bound by the most sacred oaths; for, says our holy father, they have followed damnation, and Luther, and Calvin.*"

An extract from a Letter written by Mr. Wesley, bearing date March 31, 1780, in answer to Father O'Leary, may throw considerable

derable light upon this subject. O'Leary says, speaking of Hus, and the Council of Constance, "His friends (those of Hus) plead his safe conduct. The Council then declared, *No safe conduct granted by the Emperor or any other princes, to heretics, ought to hinder them from being punished as justice shall require. And the person who has promised them security, shall not be obliged to keep his promise, by whatever tie he may be engaged.*" "And did," saith Mr. Wesley, "the Council of Constance declare this? Yes," says Mr. O'Leary. "I," saith Mr. Wesley, "desire no more."

He then proceeds, in his usual masterly style, to confute the laughing friar, who was a mere dwarf in his hands, and to shew that the treatment which Hus received from the Council, is utterly incapable of vindication. "What more absurd," says O'Leary, "than to insist on a General Council's disclaiming a doctrine which they never taught." To this Mr. Wesley replies, "They *did* teach it; and that not by the bye, not incidentally; but they laid it down as a stated rule of action, dictated by the Holy Ghost: I quote chapter and verse. I say too, See 'L'Abbe's Councils,' printed at Paris, in 1672. Yea, and they were not ashamed to publish this declaration to all the Christian world! And to demonstrate their sincerity therein, by burning a man alive."

"It is," saith O'Leary, "sufficient to disclaim it, when it is fixed upon us." To this Mr. Wesley answers, "Then disclaim it without delay; for it is fixed upon you, to all intents and purposes. Nay, and you fixed it upon yourselves, in every new edition of the Councils: in all of which this Council stands *in aeternam rei memoriam*, and this very determination without the least touch of blame! It must, therefore, stand as an avowed doctrine of the Church of Rome, That 'Heretics ought to be condemned and executed notwithstanding the most solemn assurances to the contrary:' in other words, That 'the public faith, even that of Kings and Emperors, ought not to be kept with heretics.'"

Protestantism, having scripture and reason for its support, has nothing to dread from Mr. Gilbert's attacks, nor from all the arguments that the ablest champions of popery can furnish. Let its adherents be tolerated in the exercise of their religion, as they are likely to be, and it will spread, and with it pure experimental religion, the Love of God and all mankind, till earth and heaven unite in crying, BABYLON IS FALLEN! IS FALLEN!

By those who confound arguments against popery with hatred to the persons of papists, the contents of this article will be brought in proof of our hating Roman Catholics, and of our wishing them deprived of the benefits of *toleration*. Both the one and the other of these charges we sincerely and heartily deny. For though we should expect *no toleration* from them in religious matters, did they possess supreme civil and religious authority; and though they con-

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sider us, in common with all protestants, guilty of damnable heresy and schism, yet we feel for them the most cordial good-will, and heartily wish them, in whatever countries they may reside, *all* the advantages of religious *toleration*.

Mr. Slack, throughout his pamphlet, manifests that he is equal to his subject. He contends, and that successfully, for the essential doctrines of Christianity; and we are happy to add, that his work is, in our opinion, a complete answer to Mr. Gilbert's Defence of Popery.

April 30, 1812.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

Remarks on Mat. xx. 23.

Dear Sir,

ONE is very loth to find fault with so excellent a translation of the Bible, as our common version, in the main, is: but there are spots in the sun; and there are blemishes in this otherwise approved performance. What I refer to, is not merely the occasional obscurity of some passages, or the antiquated language of others, or the misconception of a Hebrew idiom, &c. but the too frequent use of clumsy, and sometimes of superfluous and pernicious supplements. One of these, with your leave, I shall proceed to notice; and though the remarks may not be new to *you*, they may to some of your readers. Having studied the Scriptures with considerable care for nearly twenty years past, in the original languages, I have in manuscript not a few criticisms on various parts of the sacred text; but as I have not observed that biblical criticism forms any prominent or popular part of your Magazine, I question how far, had I time to transmit them in detached portions, they might be acceptable or useful to the generality of your readers. But leaving you to judge of this, and waving farther preface, I proceed to draw your attention to the *italic supplement* in Matthew xx. 23, where we read "To sit on my right hand and on my left, is not mine to give, but (it shall be given) to them for whom it is prepared of my Father."

1. This translation makes our Lord absolutely deny, that he has any power to give the honour of sitting at his right hand and left.

2. This is sufficient to discourage the followers of Christ, for what soldier will follow that commander in chief, who neither at present, nor in future, is able to reward him?

3. It is opposed to that text—"All things that *the Father hath* are *mine*," and other similar passages.

Leaving out the supplement, may we not render the words thus,

thus, keeping close by the original Greek: "To sit on my right hand and on my left, is not mine to give, but (*i. e. unless*) to those for whom it is prepared by my Father."

The words thus rendered, contain not a *denial* of his power, but merely an *exception* or restriction. That the word here translated *but*, will admit of being rendered *except*, may be sufficiently proved by a reference to Mark ix. 8, "they saw no one but (except) Jesus alone"—and other places—See Glassii *Philologia Sacra*.

The disciples would have had promotion (whether under an earthly or heavenly Messiah, matters not to the present argument) *before they had striven for it*. No, says our Lord, it is not prepared for such—it is prepared for those who suffer with the Son, and who shall, *therefore*, reign with him.—See Rom. viii. 17.

If any one still doubts our Lord's power to confer such honours, I appeal to the following texts for proof:—

Mat. xix. 28, "Ye who have followed me, &c. shall sit on thrones," &c.

Luke xxii. 29, "I appoint unto you a kingdom, as my Father hath appointed unto me."

John xvii. 24, "Father, I will that they also whom thou hast given me be with me where I am," &c.

Dr. Campbell, of Aberdeen, a critic of no mean note, in his notes on the translation of the Four Gospels, has made the same remark.—He translates it thus, "I cannot give, unless to those," &c. and then adds, the conjunction *αλλα*, when, as in this place, it is not followed by a verb, but by a noun or pronoun, is generally to be understood as of the same import with *εμνη*, *nisi*, *unless*, *except*.

TROPHIMUS.

Acts xiii. 48, "And, as many as were ordained to eternal life, believed." The word *ordained* in this passage, I need hardly say, has given occasion to much controversy, and it has been considered as no mean proof of the doctrine of Predestination being countenanced by Scripture. Calvinistic expositors, in general, do not hesitate so to explain it. But "*audi alteram partem*" is a good maxim in theology, as well as in law: let us therefore attend to the remarks of a few eminent persons who seem to have derived no improper bias from a system.

And first, the celebrated lexicographer Parkhurst, on the original term, remarks: "And as many as were *disposed, adapted*, or in a right disposition and preparation for eternal life, believed. This, after attentive consideration, and having read what others have written, appears to me the true meaning of the text, and I think,

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with Wolfius, that *ordained* in this passage is equivalent to *fit*, in Luke ix. 62. The expression does not seem to have any reference to the *divine predestination*, of particular men to salvation, even in the Lutheran, much less in the Calvinistic sense of that term." Thus far, the learned Parkhurst, in whose lexicon on the New Testament a few additional hints may be gleaned.

I shall not quote Dr. Whitby's sentiments, since his attachment to anti-calvinistic principles renders his evidence suspected, otherwise his comment on this text has much plausibility.

Dr. Hammond's note I could extract with great pleasure, as containing an elaborate and judicious interpretation of the passage, but its length forbids. Suffice it to say, that Parkhurst, Whitby, and Hammond, are of one mind on this contested subject.

A writer of less notoriety, but of equal authority for learning and piety, thus explains it: "As many as were candidates for eternal life, or as many as were sincerely and honestly disposed to perform whatever God requires of men, in order to give them eternal life." See Du Veil's admirable explanation of the Acts of the Apostles, *ubi plura*.

The celebrated Joseph Mede speaks thus on the text in question: "As many as had given up their names to eternal life, believed; or (by an ellipsis of the participle,) who were of the band and company of such as hoped, and earnestly endeavoured to attain eternal life; or otherwise, as many as were in readiness for eternal life," &c.—See folio works.

Other suffrages in behalf of the same view might be produced, but these may suffice. The truest and safest mode of interpreting Scripture is, by a reference to, and comparison of, Scripture itself. The 46th verse of this chapter, for instance, throws much light on the 48th; and the Greek word here rendered *ordained*, being traced by the help of Schmidius' Greek lexicon, will be found in no other part of Scripture to bear the sense here put on it, but rather a sense corresponding with the remarks above extracted. But when men read the Bible either with Calvinistic or Arminian spectacles, the good word of God is in much danger of being wrested, and made to speak the language of a system.

TROPHIMUS.

WORKS OF GOD DISPLAYED.

ON SHELLS.

Dear Sir,

I FREQUENTLY amuse myself with reading books on Natural History, as a relief from severer studies—The variety and novelty of the subject treated of, with their relation to the beneficent Creator,

ator, afford continual gratification.—But here a lamentable defect is observable in most of these publications—the authors seem quite intent upon their favourite subjects, and rarely appear to have either leisure or inclination to direct the reader

“To look through Nature, up to Nature’s God.”

The only apology that can be made for their omission is, perhaps, this, that frequent pauses in order to transfer the mind from the creature to the Creator, would interrupt the order of description—or, that the reader ought to be equally capable and disposed to make his own reflections in a pious form, after contemplating the divine handiwork in these human delineations of it. How far this apology may be accounted sufficient, I leave to every one to judge—It too much resembles Miss Edgeworth’s reason for avoiding the subject of religion in most or all of her ingenious performances, viz. that because there exists so many diversities of sentiment respecting it, she could not hope to please all.”——I can never forget Dr. Young’s line,

“An undevout Astronomer is mad.”

And so I should say of an *undevout Naturalist*. I must own, however, that in works of Natural History, particularly those intended for the use of youth, the introduction of a *single sentence*, now and then, with the name of God in it, and when the writer does not seem disposed to *expatiate* on his relation to his creatures, favours more of affectation than of piety. How much more agreeable, and full of feeling, the language of Cowper!

“Acquaint thyself with God, if thou wouldst taste
His works.—Admitted once to his embrace,
Thou shalt perceive that thou wast blind before:
Thine eyes shall be instructed; and thine heart
Made pure shall relish, with divine delight
Till then unfelt, what hands divine have wrought,” &c.

I fear we must all, at times, plead guilty to the charge of practical atheism in the contemplation of the workmanship of God— notwithstanding the continual example of Scripture to the contrary, which, with a kind of sublime facility, and without any effort, refers all causes and effects to the operation of Deity; thus keeping alive the impression of him upon the mind, that having in every thing discovered some trace of his perfections, we might cease from our natural pride, and have our thoughts in the state of habitual prostration.

Permit me, after these few introductory remarks, which have more of sincerity than of novelty to recommend them, to extract from a work not generally known, some observations on that part of Natural History, which relates to Shells—

THE study of shells, though not greatly useful in human economy, yet, perhaps, by the numerous beauties of the subjects it treats of, is adapted to recreate the senses, and insensibly to lead the amazed admirer into the contemplation of the glory of the Divinity, in their creation.

Shells appear to be a link of that wise and provident chain of nature, by which each part is connected with the whole, and the seeming voids or breaks between the ranks of animals, are with infinite wisdom, filled up.

All testacious animals are formed of two distinct parts: the one which is the animal, is soft or fleshy; the other, which is the shell or habitation, is hard, of a stony consistence, and covers the animals; to which it is connected or attached by muscles.

All shell animals are exsanguious, that is, have no blood similar to that of quadrupeds, birds, fishes, or reptiles; and, therefore, properly appertain to the fifth class of animals, or insects. They are also destitute of any bones; those fulcra or props to the muscles of the animal structure, being exterior in these creatures, in their shells; and not interior, as all bones of animals are placed. However, they are endowed with the principal parts, as the mouth, lungs, heart, &c. besides other parts suitable to their nature of life.

The vast number of species hitherto discovered, and the numerous collections made, exhibit only the shells or habitations, the animals themselves being scarcely known or described. Of the shells we daily discover, few are fished up living, the greater number are found on shores, dead and empty.

The beauty and variety of this part of nature are greater than the utility, yet they possess a portion of the latter quality. In medicine, shells are of some use; and in agriculture, a manure of recent shells, sea sand, or comminuted shells, and the fossil shells of the craig pits in Suffolk, and of the salunieres in France, are in great esteem. The beauty, politure, and hardness of shells, render them very fit for luxurious uses; and toys, and ornamental utensils, &c. are frequently made of them. The morbid state of some species of bivalves yields, next to fossils, the most precious luxurious article of any other parts of nature, I mean pearls.

Before the discovery of silk and of cochineal, this branch of nature yielded two other luxurious articles to civilized nations, which by these discoveries are now rendered of no value; to wit, the Tyrian purple, made from the liquor of a species of turbinated univalves first discovered at Tyre, and for which that city was famous; this dye was accounted so beautiful and so precious, that it became a peculiar mark of royalty and grandeur. The costliness of the dye proceeded from the small quantity of the purple liquor each shell fish yielded; and that it was absolutely necessary to get

it from the fish when alive and fresh; and also, that myriads of animals scarcely yielded liquor enough to dye a mantle.

But the cochineal insect, an American product, quite unknown to the ancients, which affords so fine a scarlet dye, being now got in quantities, and to be used, preserved, or dried, and at all seasons, makes it not only cheaper, but more useful; and therefore has now entirely overthrown this rich or royal dye of ancient times.

However, authors say that it is still in some use in Spanish America; we have a species of purple shell fish, on the coasts of Somersetshire, Cornwall, and other parts of England, also on several coasts of France, and other parts of Europe; but no other use is made of them than to mark linen, and no lixivium or art can efface the colour.

The byssus of the ancients, I am convinced, was made of the beards of the *pinnæ marinæ*, or sea wings, and such like bivalves. The *pinnæ marinæ*, by some, are called the silk worms of the sea; they have beards, by which they fasten themselves to the rocks, of fine, long, glossy silk, like brown fibres, which are easily wove into a silk stuff. There are now manufactories of it at Naples, Messina, and Palermo.

In regard to collecting shells, the following hints may suffice. It is always necessary, if possible, to get them alive, or with the animals in them. It not only instructs us in the natural history of the animals, but it also preserves the shell in its perfect nature and beauty; for only live shells bear the full glow of their colours.

All species of shell fish have their peculiar resorts—some are pelagian, or inhabit only the depths of the sea; others keep in less depths; some in shallows and in bays; and some are litoral, or inhabit the very shores.

It has been observed, that as fine species as any are met with in narrow straits between islands, and in bays; as also shallows of four or five fathom water.

After violent storms, live shells may be picked up on the sea-beaches or shores, as the great agitation of the water, during those hurricanes, raises, and brings them from their native beds; but then they must be collected as soon after the storm as possible, the sun fading their colours, and spoiling their beauty.

Of the shells that adhere to rocks, bottoms of ships, &c. always choose those which lie under water.

River shells are observed not to be of a pleasing colour, or to have any great variety, therefore, they are less curious than the land or sea shells.

In cleansing or preserving shells, take the following hints; let them not be touched much with aquafortis, or by any other acid,
spirit

spirit of salt, or even vinegar; nor be boiled, or exposed to the heat of the fire, or sun, for they greatly spoil them.

Many shells are fished up extremely beautiful and polished so perfectly, that art cannot better it. These need only be ranged in their respective classes: such are the cowries, tuns, some buccina, the volutes, and the olives.

Those of your readers who are desirous of farther information on this pleasing subject, I beg leave to refer to Da Costa's elements of Conchology, from whence the foregoing extracts are taken.

TROPHIMUS.

THE PROVIDENCE OF GOD ASSERTED:

To the Editor of the Methodist Magazine.

ABOUT four months ago, a class was formed in a place near this town, which had been remarkable for iniquity and infidelity. One of the members of the class, has had her firmness to the cause of God peculiarly tried by her husband, who, by the power of divine grace, is at length brought to see something of the importance of religion, and I trust will, in future, be a help to his partner in the heavenly way.

The following account has been given to me, by the leader of the class; perhaps it may prove a source of encouragement to some of the persecuted followers of the meek and lowly Jesus.

Oldham,

I am, dear Sir, your's, &c.

G. M.

May 14th, 1805.

NOTHING but the power of grace can effect a saving change in the soul of any person; but the woman respecting whom you were inquiring, is in a remarkable manner, a proof of the mercy and goodness of God. Prior to her conversion, she was a proverb of wickedness, even in that abandoned neighbourhood, where she resided. She was a brawler, a blasphemer, and otherwise deeply sunk in iniquity. Being reduced to want of bread, through extravagance, she was one day brought to reflection, by her child crying for bread, when she had not a morsel to give it; and wondering how it was, that she should sink into such poverty and distress, God was pleased, by sending forth the light of truth into her benighted soul, to shew her the cause of all her misery. From that period, she determined to forsake sin, and turn to God. She began regularly to attend a prayer meeting in the neighbourhood, and also to hear the word of God preached; her convictions increased, and she soon saw that she could not be otherwise saved than by faith in a crucified Redeemer. After she had suffered deep distress of soul for some time, the Lord pardoned her iniquities, and she rejoiced in his redeeming mercy.

When her husband discovered that she attended our meetings, he began to persecute her in a violent manner; becoming her most determined opposer in the way of salvation. For several days he withheld all food from her, and when he found that this cruel treatment did not cause her to forsake the people of God, he determined to burn her to death. Thrice he made the fire uncommonly large, with the design to execute his purpose; but by a gracious Providence, was mercifully prevented. In the very depth of winter, his wife was shut out of the house all night; and as she had a little infant in the house crying for the breast, she stood at the door till morning, exposed to all the severity of the weather, intreating him to let her in, but in vain.

One evening when he came home full of rage, and with a fixed determination, either to cause her to renounce the Methodists, or immediately to take away her life; he took out his knife, shewed her a part of the blade, and solemnly declared, "So much shall enter thy heart, unless thou wilt forsake the Methodists." As she would not promise to forsake them, he drew back his hand, with the full intention of stabbing her to the heart; but was instantly arrested by the hand of God, not in judgment, but in mercy. His wife was apprehensive that he had lost the use of his arm, as he was some time before he could again bring it forward.

At that time God sent conviction to his heart; he forsook iniquity, and immediately set out for the kingdom of heaven.

GEORGE MARSDEN.

THE ROMISH PERSECUTIONS IN FRANCE.

To the Editor of the Methodist Magazine.

Dear Sir,

IT is fully admitted, by all who receive the Sacred Scriptures as the rule of their faith and conduct, that the rise and fall of states, kingdoms, and empires, are under the Divine superintendence, and that of course, however second causes operate, it is God, the Supreme Governor, who puts down one and lifts up another. Closely connected with these evident truths, is the following, namely, that national sins are, sooner or later, followed by national punishments. Without pretending to scrutinize the mysteries of Divine Providence, we may, in many cases, trace the punishments of nations to their proper causes. It requires no extraordinary share of sagacity, to account for the calamities with which France, as a nation, has long been visited. To say nothing of the massacre at Paris, were not the cruelties inflicted on the French protestants, under the reign of Lewis XIV, sufficient to draw down the vengeance of heaven upon that unhappy nation? The king, the nobility, the clergy, the gentry, and the parliaments, all united in the barbarous work of persecuting the protestants; and all these orders especially, have been victims of a sanguinary revolution, which

which has shaken the civilized world to its centre. The following extract from Lockman's history of persecutions, published in 1760, and dedicated to the clergy of the Church of England, is, I apprehend, well calculated to enable every intelligent person, to recognize a divine, but awful providence, in the terrible judgments which have fallen upon France and other popish nations, which long enforced conformity, by cruelties which stain the page of history, and are a reproach to human nature.

Should you insert this communication in your truly useful Miscellany, you may shortly hear again from

Your's, most sincerely,

May, 1812.

M. L.

ABOUT the year 1684, being a short time before the revocation of the edict of Nantes, the French Government, after adopting various measures, indicative of persecuting principles, completely threw off the mask, and avowed their intention.

At that time soldiers were spread all over France; particularly the dragoons, these being the boldest and most resolute of all the king's troops. Before them marched terror, with its hated train; and as the king now declared, that he would no longer permit any protestants in his kingdoms, an universal panic seized those who were to be the ill-fated victims. The dragoons began with Bearn; after which the other provinces of the kingdom, (not excepting the city of Paris,) had their sad share of these calamities. The first thing enjoined the various intendants, or comptrollers of the provinces was, for them to summon the several cities and corporations; when they, assembling all such inhabitants as were protestants, acquainted them with his Majesty's will, viz. that they must immediately turn Roman Catholics; and that, in case of refusal, force would be employed. The unhappy protestants, thunderstruck with such an alternative, replied, that they were ready to sacrifice their lives and fortunes for his Majesty; but that, as God had a right over their conscience, they could not dispose of it in this manner.

Instantly the dragoons, who were not far off, marched up; when they immediately seized upon all the avenues to, and the gates of the several cities. Next, guards were posted in all the roads; and the dragoons often marched into towns, sword in hand, crying, in a rage, *Turn Catholics! or die!* These dragoons, being quartered in the houses of the protestants, where they were to live at discretion, strictly commanded all persons not to quit their homes, nor to secure their goods or effects, upon severe penalties; and forbidding all Roman Catholics harbouring, or assisting them, in any manner. These tyrants used to pass the first days, in devouring all the provision of their respective hosts; and in tearing from them, all their money, rings, jewels, and every thing

of value. They next exposed every family to plunder ; and invited, not only the papists of the place, but likewise all those of the neighbouring towns and villages, to come and purchase, of them, all the clothes, furniture, and other things of which they might stand in need.

They then fell upon their persons ; on which occasion they employed every cruelty, in order to oblige them to apostatize from their religion. These blood-thirsty dragoons, with shouts, oaths, and blasphemies, would hang men and women, by the hair of the head ; or, by the feet, to the ceilings of rooms. They fastened them, like so many criminals who are put to the torture ; when, by means of a funnel, they poured wine down their throats ; till such times as the fumes of the liquor, intoxicating and depriving them of their reason, they consented to abjure their religion. They beat them with clubs ; and, after bruising them all over, dragged them to the popish churches ; when their forced presence was considered as an abjuration. They deprived them of their sleep, during seven or eight days together ; the persecutors relieving one another, in order to watch them day and night ; and keep them awake, either by throwing water in their faces ; by tormenting them a thousand ways ; or by holding over their heads, brass kettles, on which they used to make a horrid din, till these victims had quite lost their senses. Whenever they found men or women, confined to their beds in burning fevers, they had the barbarity to get together a great many drummers, who beat round their beds during weeks together, without ceasing, till the sufferers gave their word to abjure the protestant faith.

In case any persons, after such horrid treatment, still refused to turn, they were imprisoned ; and thrown into dark, loathsome, infected dungeons, where every cruelty was exercised upon them. In the mean time their houses were pulled down, their lands were laid waste, their timber felled, and their wives and daughters thrown into convents. When the dragoons had devoured every thing in a gentleman's house in the country, the farmers supplied them with necessaries ; and these, in order to indemnify themselves, used to sell, (by authority,) the goods and chattles of such gentlemen ; and often purchase them for their own use. If any persons, for conscience' sake, and to escape the tyranny of those barbarians, fled from their abodes, they were pursued through the fields and woods, and shot at like so many wild beasts. For this purpose the sheriff's officers were commanded to scour the country ; and the magistrates, in the several districts, were ordered to seize them indiscriminately. They then were carried back to the places they came from, and treated as prisoners of war. All this shocking usage was not confined merely to people in low life ; persons of the highest distinction being treated in the same manner.

Their lands were ravaged; and their houses, both in town and country, plundered, and razed to the ground; their woods cut down; their children carried off; and their persons exposed to the inhumanity of the dragoons. Neither age, sex, nor quality, was spared, whenever the command, for turning papists, was not complied with; the same violence being practised universally. Some persons who had employments in the parliaments, were used in the like inhuman manner; and many officers ordered, from their posts, to return home, and treated like the rest. Several persons of quality, and others, fled to Paris, or the court, in hopes of meeting protection there; instead of which, they were ordered to return, in four days, to their respective homes; and all persons forbid, upon very severe penalties, to harbour them; and others who presented petitions to the king, were sent to the Bastile, and cruelly persecuted there. These things were done openly: but the Romanists put to death great numbers secretly, beside those who rotted and perished in loathsome dungeons. Some they transported to Canada, (as they falsely declared;) but really drowned most of them, when they were got some leagues out at sea; and, if any proceeded so far as Canada, they perished in dungeons there. In a word, such a variety of other torments were inflicted, on the French protestants, that only God, and themselves, knew them all.

In almost all the provinces of France, there marched, at the head of these infernal legions, (besides the military commanders,) the intendants and bishops, in their respective dioceses, with crowds of missionaries, priests, and friars. The intendants used to see the orders of the court executed in their full rigour; and would rouse the dragoons to farther cruelty, if any of them happened to be moved with compassion. The missionaries, friars, &c. would excite and encourage the dragoons, to execute a command which was so pleasing to the church; and so glorious (as they declared) to God and the king. With respect to the bishops, they assisted merely to keep open table; to receive the abjurations; and to be as so many severe, general inspectors; in order that every thing might be executed agreeably to the intention and inclination of the popish clergy. Farther, whenever a party of dragoons, had forced, by their cruelties, some protestants to comply; the former were sent, and quartered in the houses of such as still stood out; by which means, those protestants, who resisted longest, were quite ruined, by the great number of soldiers quartered upon them. Again, before the dragoons were sent to any considerable town, the inhabitants had privately taken care, to win over several protestants to the popish religion; who promised to assist in corrupting their brethren, so soon as the soldiers should arrive. Fourthly, when any master of a family, in order to prevent the dragoons from being quartered upon him, turned Roman Catholic; in case any of his family refused to follow his example, or fled; those

military

military tyrants would come and live at discretion in his house. Fifthly, when some protestants had signed a gentle form of abjuration, which they imagined might be done with a safe conscience; a few days after, another, infinitely more explicit, was brought, and, (a most impudent circumstance,) they therein were made to declare, that they embraced the Romish religion freely, and without compulsion. Having proceeded thus far, if such persons made any difficulty to go to mass; if they did not receive the sacrament; assist at processions; go to confession; say their beads; or if they, by any voluntary sign, discovered the least reluctance, they were loaded with fines, and the dragoons were again quartered upon them. Lastly, whilst the soldiers were thus laying waste the provinces, the frontiers and ports were so strictly watched, that few protestants could escape out of the kingdom. Not one of them had leave to depart. The most exact search was made on board of foreign ships; the coasts, the bridges, the passages of rivers, and the highways were guarded; the night was not more favourable than the day; and some neighbouring states were ordered not to give shelter to any more protestants, but to send back those who had already fled to them; and attempts were made, to carry off some out of foreign countries.

All this having been done, preparatory to the revocation of the edict of Nantes, when it was repealed, words can never describe the perils to which they were exposed, whom the rage of persecution forced from their dwellings, their possessions, and even their native country. Never were severer orders given, nor more strictly put in execution, than those enacted against these unhappy protestants. The government commanded guards to be again posted at the several ports, towns, highways, and passages of rivers; all the provinces were overspread with soldiers; and even the peasants were armed, and commanded to stop all persons who should attempt to escape; and, in case of opposition, to treat them ill. All custom-houses were forbid to enter, or to let pass, any clothes, goods, merchandises, or other effects, belonging to the protestants. In a word, every artifice was made use of, to prevent the escape of these unhappy victims; insomuch that almost all correspondence, with the neighbouring countries, was cut off. By this means, the several prisons in the kingdom were soon crowded: for the panic raised, in the protestants, by the dragoons; the horrors they felt, on the reflection that their consciences would be forced; the dread of seeing their children torn from them; as well as their being compelled to reside in a country, where they were treated with the greatest injustice and inhumanity, obliged every one to think seriously of retiring, and leaving their effects, in order to save their persons. Such as were committed to prison, were used with unheard of rigour; were thrust into dungeons; loaded with heavy chains; almost starved; and deprived of all conver-

sation, except that of their persecutors. Several were thrust into convents, and treated in them, with no less cruelty. Some were so happy as to expire under their tortures; others sunk at last, under the weight of the temptation; whilst others again, by the extraordinary aid of heaven, resisted them with a courage truly heroic.

THE GRACE OF GOD MANIFESTED,
IN A MEMOIR OF MR. HOWARTH.

To the Editor of the Methodist Magazine.

Dear Sir,

THE articles of which your Miscellany is composed, afford much pleasure and profit to many thousands of your numerous readers. The truly sincere and pious, particularly, profit in reading that part of it which includes the holy lives, and happy deaths of their fellow christians. Many who have been greatly exercised with grievous temptations about giving up their near and dear relations, and with the fear of death, have thereby been very much relieved from these fore temptations. Knowing this to be the case, I have sent you a plain, unadorned, but true account of my late dear Father, hoping it will be rendered useful to many.

An early insertion of it will greatly oblige your's, very affectionately,

Newark, July 20, 1811.

W. HOWARTH.

"The righteous shall be in everlasting remembrance."

MY late dear father was born near Blackburn, in Lancashire, August 28, 1730. His parents were persons of some property. They were sober, and steady, and regularly attended the Established Church. They accordingly educated their children (four sons) members of that church. My father, who was the eldest, the subject of this memoir, was never guilty of any gross sins; but he was, nevertheless, a fallen, corrupt creature, who had sinned, and rebelled against God in thought, word, and action, times innumerable, as he afterwards confessed. At that time he went constantly to church, was just in all his dealings, and hence concluded that all was well. Having therefore, a degree of the fear of God, and being a sincere inquirer after truth, he prayed, and read the Scriptures, and the Prayer Book, and noticed those parts in particular, that speak of pardon of sin, and holiness, as being absolutely necessary to man's present and eternal happiness. He often conversed with persons on these subjects, but such was the darkness of those times, that he could not meet with one, that knew any thing of them. In this state of ignorance and doubt, he continued till the year 1758. That year, the Methodist Preachers came, for the first time, into that part of the country where he lived.

lived. The late Mr. John Nelson was the first Methodist Preacher he heard. Under the first sermon which he heard him preach, he was cut to the heart. The commandment came home, "sin revived," and all his self-righteousness forsook him in a moment; and he saw, and felt himself a guilty, miserable, and helpless sinner! On this occasion his distress and astonishment were great. His language then was, "The sorrows of death compass me about, and the pains of hell get hold upon me." "What shall I do to be saved?" He called upon God, more than seven times in a day.

In this state, he could not have existed long: "A wounded spirit who can bear?" But God, whose mercy is very great, was pleased soon to deliver him. This change took place the same year. One day he went to hear Mr. Nelson; the discourse was very suitable to his state of mind. He went home greatly encouraged, and that day, while meditating and praying, it pleased God to speak peace to his troubled mind. The change was very great, and his soul was inexpressibly happy. He exclaimed, "Bless the Lord, O my soul, and all that is within me, bless his holy name." He could then feelingly sing,

"Where shall my wondering soul begin?

How shall I all to heaven aspire?

A slave redeem'd from earth and sin,

A brand pluck'd from eternal fire;

How shall I equal triumphs raise,

Or sing my great deliverer's praise!"

A little before this change took place, Mr. James Oddie formed a small society, composed of about twelve persons, viz. my father, three brothers, &c. To these he went, and related what God had done for his soul. Great was their rejoicing.

The news soon spread, that Mr. H. knew his sins were forgiven. Many wondered how this could be. Hence, several persons came to converse with him about religion. Some were very warm, denying there was any such thing to be known in this world, as forgiveness of sins.

But my father being pretty well acquainted with the Bible and Prayer Book, clearly proved from both, the great doctrine, and privilege of forgiveness of sin. He insisted on this, from Luke xxiv. 47, and many other parts of the Sacred Writings. On this subject, he used to speak to them with great freedom, inasmuch that they could not gainsay; nay, many of them acknowledged, that what he said was true, and went away under serious impressions. He was a bold reprover of sin, and was very desirous that others might know, by happy experience, what he knew and felt. He, therefore, embraced every opportunity of conversing with others upon the subject of experimental religion. Indeed, I never knew one more ready to speak upon this subject, than he was.

The

The class met at our house, and both before, and after the meeting, their conversation turned upon the subject of religion. And, O ! with what earnestness and simplicity would my father express himself, on those occasions. At this time, the little society met with much opposition. But they stood their ground; they were closely united together. It might be said of them,

“They all were of one heart and soul,
And only love inspired the whole.”

When the society was first formed, my father's brother-in-law was the leader; but, after some time, he removed to another place, at a distance, and my father was appointed the leader in his place; and he continued in this important office, till within a short time of his death. He had a strong constitution, so that for many years he knew not what a day's sickness meant. But,

“The rush of numerous years bears down,
The most gigantic sons of men :”

For when age and infirmities came upon him, nature gradually sunk under the weight. Some time last summer, he was compelled, through weakness, to take to his bed.

During the sitting of last Conference, he felt himself worse; and having a great desire to see me once more before he died, by his desire, Mr. Bartholomew wrote to me. Before the Conference broke up, I hastened to see him. I found him very weak in body, but happy and cheerful. We conversed freely about christian experience. He opened his mind to me; spoke of God's dealings with him for many years past, and how he then felt himself; said that his hope of heaven was bright; his faith strong; that he enjoyed peace in his soul, and that he had no fear of death, &c. I stopped two or three days with him, during which time we were favoured with several refreshing seasons. Our parting was solemn indeed, as well as affectionate; but the mutual grief we felt, from knowing that we should meet no more in time, was mitigated by the hope of our meeting again in the kingdom of heaven. After this, he daily became weaker, “Until the weary wheels of life stood still,” February 4th, 1811.

A little before he departed, he had a sore conflict with Satan; the powers of darkness surrounded him, and he was sorely harassed with the fear of death. But the Lord, whom he had faithfully served for many years, did not leave him in his last moments, but graciously delivered him from all his fears.

An account of his last moments, I received from my worthy friend, Mr. Bartholomew, who had frequently visited him: the substance of the account is as follows.

My

"*My dear Brother,*

"In visiting your venerable father in his affliction, I generally found him possessed of a happy sense of peace with God, through the Lord Jesus Christ, and desiring to have an increasing confidence in him, that the whole work of grace might be accomplished in him with mighty power. In speaking to him, and in praying with, and for him, I frequently noticed an earnest desire for this crowning blessing. For some time, the fear of dying harassed him; but when I said to him, one day, Brother H., heaven is worth dying for, he raised his head, and with a sweet smile on his countenance, answered, 'Yes it is.' After that time, I believed he was greatly delivered from his fears; for when I spoke to him again upon that subject, he said, He was not so much afraid now. He was after this greatly tried, but he found the Lord a very present help in trouble.

"When it was observed to him, that his difficulties and exercises would soon come to an end, he composed himself into a state of placid resignation; for he plainly saw, that his path lay through sufferings to the eternal kingdom. Having the presence of his Lord and Saviour with him, Simeon like, he waited to depart in peace. He was always glad, when his religious friends called to see him, and was greatly comforted with their conversation and prayers.

"The last time I saw him, he was in an exceedingly longing state of soul, that he might be ready for the approaching period of dissolution, in order that whenever his Lord should come, he might enter upon that rest that remaineth for the people of God.

"Brother Lumb saw him the day on which he departed: he was then much in the same state of mind, viz. patiently, hopefully, and joyfully waiting for his great change. Some hours after, the Lord was pleased to sign his happy dismissal, and take him to himself. "Mark the perfect man, and behold the upright, for the end of that man is peace."

Blackburn, March 9th, 1811.

T. BARTHOLOMEW.

I shall conclude this account, by saying, (and I hope, without exaggeration) that he was a man of a truly *meek*, and *quiet spirit*, a Nathanael. He never used deceit in any thing, or in any way, but spoke the truth in love. Possessed of such an upright spirit and principle himself, he did not suspect others, but thought they would act in the same upright manner. But in this he found himself mistaken, and has frequently been imposed upon by designing persons, to his great loss. Too much credulity, therefore, was one of the greatest failings he had.

His *patience*, and *resignation* to the will of God, under adverse providences, were great; and hence, when any of his cattle died, (some

(some of which were of great value) and when he has met with losses in various ways, I never heard him utter a murmuring word. He was truly *diligent* in business, never idle, but always employed. He was a man of *prayer*, in his *closet*, in his *family*, and in *public*.

He had what some call a good gift in prayer. He had a great *flow* of words, *nervous* language, and very great zeal in that duty. It has often appeared, as though the Lord was standing before him, and his servant earnestly pleading with him for a blessing for himself and others. But this was always done with the greatest *reverence*. He made use of no improper *familiarity* on these occasions. As his prayers were fervent, and mixed with faith, they were often answered. His love was great to the *house of God*, and the *means of grace*; no weather could prevent him, early or late, night or day, summer or winter, for half a century, from attending them.

When he was first convinced of sin, and for some time after, he could seldom hear such preaching as suited him; but such was his desire to hear the truth, that he has gone *fifty* miles to hear *one* sermon. The word of the Lord was precious in those days. He could say, "How amiable are thy tabernacles, O Lord of hosts!"

His love to the preachers and the people of God was very great. I never heard him speak against any preacher, or any one in the society; but on the contrary, I found that it was his constant practice either to speak well of them, or to say nothing concerning them. Some thoughtless professors of religion, parents, and others, speak slightly of preachers, and individuals in the society, before their children, servants and others, and thereby do great injury to these persons, and the cause of God. But this my father never did.

To sum up all in a word; if *sincerity*, *patience*, and *resignation* to the will of God under various trials; if love to God, his word, his ordinances, and people, be marks of a real christian, my late, dear father was one, in an eminent degree. He ornamented the gospel upwards of fifty years; was a class leader more than forty.

When my father began to fear God, my mother was opposed to him. One time, when he was preparing to go to his class, she got hold of him, and wished to hinder him; but he said, I will go, if that road (pointing to a certain road) was full of devils. She immediately burst into tears, and all that day wept bitterly.

Being fully convinced of sin, she sought the Lord with all her heart, and soon experienced a saving change. From that time, I believe, she enjoyed real religion. But she sustained great loss at different times, I am persuaded, by giving way to her natural disposition, which was rather *fretful* and *worldly*. This she was conscious of, mourned under, and often strove hard against. She con-

stantly

stantly kept up the duty of private prayer, and was often blessed in that duty. I have heard it said, that when she was young, she sat under the ministry of that aged and venerable servant of God, Mr. Thomas Taylor, at Manchester, under whose ministry she was often much affected. A little before she died, she was greatly changed, and hence became patient and resigned. She died happy in God, August 7th, 1807.

My father's three brothers, whom I have mentioned, are all dead. One of them died when young, and soon after he entered the society. He was a young man of good natural sense, had a very strong memory, and was very zealous for God. He died of a fever exceedingly happy. The other two, after wading through many troubles, have safely landed on the blissful shore.

“The voyage of life's at an end,
The mortal affliction is past,
The age that in heaven they spend,
For ever and ever shall last.”

W. H.

A short Account of the Conversion and happy Death of ANTHONY VINCENT, of Halifax, Nova Scotia; chiefly related by himself to me, during his last illness.

W. BENNETT.

I WAS born in the island of Guernsey, and came to Halifax, Nova Scotia, in one of the King's ships, in his Majesty's service, when young. I lived nearly fifty years in the world an enemy to God, and a stranger to the way of salvation.

In the fall of the year 1790, while busily gathering in garden-seeds, my wife came to me, and asked me to go with her, that evening, to the Methodist Meeting; but I refused her, and in a while after she came again, and urged me to go; then, in a rage, I threw my gardening-knife away, and said, “Let it go to hell!” When we got thither, I intended not to go into the house, but to stand at the door, but the people came so throng, that they shoved me in, so that I heard the prayers and exhortation; however, little impression was made upon me, till the meeting was over, when Mr. M. came to me, and pleaded with me to turn to God, as a lawyer would plead the cause of a criminal; then came Mr. A. and afterwards Mr. B. for the same purpose. In coming home, I began to examine myself, and to compare what I had heard, with the manner how I had lived; and then the Lord began to enlighten my mind. As usual, I went to bed without prayer, as I did not know how to pray, but the Spirit of the Lord, and a troubled conscience, would not let me rest. By the middle of the

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night

night I longed for day, that I might go to some christian friend, to ask what I should do; and as soon as it was break of day, I got up and went to Mrs. S. I told her what distress I was in, and asked her, with tears in my eyes, what I should do. She replied, "I am glad to see you concerned for your soul's welfare," &c. &c. From that time, praised be the Lord, no one ever had to invite me to go to the meeting, for I used all the means of grace by night and by day. I went on so long, mourning and lamenting my sad condition, to my daily labour and the house of worship, till I thought my body would drop. Thus mourning and grieving, I spent the whole winter and spring, till about Easter. On Good-Friday I was much exercised, whether to go to work, as heretofore, or to go to meeting, and I begged the Lord to shew me what to do; but as I found no freedom in my mind to go to work, I went to meeting, and there was a great shaking in my dry bones, under the Word of the Lord. After service, I waited for Mr. Black, to ask him if he thought it would be right for me to go to the Lord's Supper the following Easter-Sunday. He answered yes, and added that the Lord required a broken and a contrite heart. "Come," said he, "and perhaps you will find a blessing." Though I went, I could not lay hold on the promises. On the Monday evening we had a prayer-meeting; when it was strongly impressed upon my mind, that I ought to go down upon my knees, and ask for mercy. I did so, and was so powerfully affected, that for some time my mind was lost to every thing in this world. I did not know how long I had been on my knees, but I found Mr. B. praying with me; and my bodily strength was so much exhausted for some time after, that two of the friends had to assist me home. Notwithstanding all this, I did not experience a sense of my acceptance with God, till I went to the class-meeting the next week, and there I found power to believe, and truly my soul rejoiced in God my Saviour. Such were the renewing, quickening influences of the Redeemer's grace, that in every place, and at all opportunities that I had, I went down upon my knees, praying to God, in my poor weak way, that I might be kept from evil, and then I went on my way comfortably. I greatly rejoiced, when I saw a soul in distress for the love of God, and I put forth all my strength in faith and prayer, helping it to Christ. I went on in this way, upwards of two years, till Christmas-Day morning, when the Lord broke into my soul in so wonderful a manner, filling me with praises and thanksgiving, for his great love, that my fellow-servants in the king's dock-yard, and others, thought I was going out of my senses. I went from house to house where professors lived, to kindle the flame of love afresh in their souls, that we might not get into a lukewarm state, but go on to perfection; and, blessed be the Lord,

he helped me to speak. Since then I have passed through many trials, afflictions, and temptations, yet, thanks be to God, I never lost my first love: I have always been profited by the means of grace; singing, and prayer, and hearing the Word of God, have been my delight. Occasionally I have led a class, but from a sense of weakness and unworthiness, I have trembled, so that I could hardly stand. Yet the Lord has frequently blessed both me and the people upon such occasions.

It is nearly three months since the commencement of my present affliction, during which time the Lord has been teaching me a great lesson, viz. to endeavour to lie at my Lord and Master's feet, begging, and pleading with him, to give me grace to support me through my long and heavy affliction, without murmuring or grieving; yea, that I might be like clay in the hands of the potter. God has shewn me that I have nothing to trust to, but the blood and intercession of the Lord Jesus, and his blood so applied, as to cleanse me from all sin. I have been examining myself, and I find nothing that my heart cleaves to on earth. I have tried myself by the Word of God, and I find nothing but a wish that the Lord would possess me wholly. I plead and wrestle again and again, that the Lord may shew me if there be any thing yet lacking. I want to be like the wise virgins, my vessel filled with oil, and my light burning. March 18th. This morning I was in a blessed frame, though in much pain of body. The Lord gave me power to plead with him; and I besought him to prepare me fully for the blessed city of God. March 20th. On my visit this morning, says Mr. Bennett, I found him very happy in the love of God. He said, "I am glad to see you, I believe it is nearly over with me. The last night when I could not sleep, I was praying all the time, that my Lord might fully finish his work. I have no dreary tedious moments; the time, all through the night watches, passes sweetly away in converse with my Redeemer." When we rose from prayer, he observed to a friend, with tears of love and joy running down his cheeks: "This is a little heaven below. O, how good the Lord is to me, a poor sinner! but to the wicked, who trample the mercies of God under their feet, there is no peace. Oh no! and I have been a vile wretch, but, blessed be God, my soul can now praise him for his pardoning love." March 26th. He said, "I am very feeble in body, but the Lord keeps me. I still find that I am in an enemy's land, and have need to watch and pray. I have been thinking how many have been called away since I have been lying here. What the design of the Almighty is, in sparing such a poor, helpless worm of the dust, I know not; but I am perfectly resigned to his blessed will. I have no ground nor disposition for repining at my lot: no! blessed be God, my only desire is, that I may be ready, that should my Master come at midnight,

or in the morning, I may enter with him into his joy." He added: "If I had not a God to go to now, what would become of me!" Mrs. S. (the person to whom he went in the time of his first convictions) said to him, it is different with you now, from what it was twenty-one years ago, when you came and told me your distress, and said you could not pray." "O, yes," he said, (bathed in tears) "but the Lord had mercy upon me. Then I could not rest in my bed, oppressed with guilt and fear. I used to lie down like the beast, without prayer, but I have found since then, how good it is to get my mind fixed upon God." April 1st. I found him very low. After I had begun to speak to him of the things of God, his spirit revived, and he exerted what little strength he had, in telling of the goodness of God. He observed, that yesterday, (being Sunday) he had a heaven below. A number of his christian friends called to see him; their conversation and religious exercises were his delight. I said to him, "I believe your call to die is not far off; are you afraid?" He replied, raising his hands, "No, I am not afraid, for God has given me a full confidence that he will receive me. I have no doubt nor fear." He rejoiced, and wept, and praised the Lord so much, that I took hold of his hand and restrained him, knowing him to be much exhausted. April 2d. To-day he received me with marks of the strongest affection, and began to praise the Lord for his continued goodness. He said, "I am waiting the will of my Lord, passive like clay, and perfectly resigned. The Lord is so good to me that I cannot grieve at pain, or poverty, or any thing else. Oh, no! He is a good God to me. Since he ingrafted me into the true and living vine, I have received sap and nourishment from him. He gives me the living water to drink. I look up to him, and I find him so near to bless me, that his presence makes me continually happy."

In this blessed frame of mind did this servant of God endure five months confinement on a bed of affliction, till his happy spirit took its flight to Abraham's bosom, on the 16th May, 1811, in the 71st year of his age. Though so restless that he could seldom sleep, he utterly rejected all opiates, lest he might die under their soporific power. Various classes of people went to see him, and to hear him relate the goodness of God; but I know of none that lightly esteemed his Christian happiness, or dying counsel. I know of many who have greatly profited by him. My own soul became so united to him as almost to long to lie in his stead. I preached his funeral sermon last sabbath, to a large and deeply affected congregation. "Let me die the death of the righteous, and let my last end be like his," was, I believe, the language of many. He joined our society here when he first became serious, and ornamented his profession to the end of his life. The language of all who knew him was, I believe Anthony Vincent is a good man.

MISCELLANEOUS.

OF THE PRINCIPLES AND PRACTICE OF THE METHODISTS.

To the Editor of the Methodist Magazine.

SIR,

IT was my opinion, till very lately, that the principles, practice, and designs of the Methodists, were generally understood by the reading part of the United Kingdom. I was the more confirmed in this sentiment, by observing the explicit manner in which their learned, pious, and venerable Founder, repeatedly avowed to the world the doctrines which he maintained, and the motives by which he was influenced. From a personal knowledge of himself, in addition to an acquaintance with many parts of his works, for almost forty years, I infer, that sincerity and manly openness were prominent traits of his character. In vindication of this, I could produce a thousand proofs from his writings; but let the following suffice. About the year 1736, his preaching in churches being objected to, on several accounts, he observes, many years after, in his Church History, Vol. IV. p. 175, "It was still my desire to preach in the Church, rather than in any other place. But many obstructions were now laid in the way. Some clergymen objected to this *new doctrine*, 'Salvation by Faith:' but the far more common (and indeed more plausible) objection was, 'The people crowd so, that they block up the church, and leave no room for the best of the parish.' Being excluded from the churches, and not daring to be silent, it remained only to preach in the open air: which I did at first, not out of choice, but necessity. But I have since seen abundant reason to adore the wise providence of God herein, making a way for myriads of people, who never troubled any church, nor were likely so to do, to hear that word which they soon found to be the power of God unto salvation." This is the language of a man, who, conscious of his own uprightness and integrity, and always disposed to receive increasing light, as well as to follow the openings of divine Providence, neither needed, nor sought to conceal, either his opinions or practice. Hence, the undisguised manner in which he recorded several matters of fact, which fell under his observation, notwithstanding he was well aware, that his publishing them would expose him to the sneers and reproaches of such readers as were "wise in their own eyes, and prudent in their own sight." Like a man of God, as he was in a very eminent degree, he steadily pursued the path of duty, leaving consequences to God. Had he conferred with flesh and blood, he would have adopted a very different method from that which he pursued thro' life. Of this, Sir, you are perfectly sensible, and so are all who are tolerably acquainted with his writings.

But notwithstanding the principal parts of his works have been upon continual sale, for upwards of forty years; I have lately heard that several, especially in the higher walks of life, still inquire, "What are the principles, practice, and designs of the Methodists?" On that subject they may obtain information, by a perusal of Coke and Moore's Life of Mr. Wesley, or your Apology for the Methodists, a new and revised edition of which, I understand, is just published. But trifling as the expense of these works is, there may be many who wish for information at a cheaper rate; and others, with whom the price of them is no object, may desire to find, in a still smaller compass, a faithful account of the doctrines and economy of Methodism. To persons thus disposed, I would recommend the short and cheap work (recently printed at the Conference-Office) entitled, "*The Principles, Practice, and Designs, of the first Christians, exemplified in those of the Methodists.*" From the circumstance of yourself being the author, thro' motives of delicacy, I should not have addressed you on the subject, had you not illustrated and confirmed the leading points of your discourse, by a number of copious notes, containing, among other important matter, extracts from the writings of several of the most eminent prelates and divines of the Church of England.

In the first note, I find the plea which has been often urged in favour of persecution, namely, that the persecuted ministers of Christ were destitute of either piety or talents, successfully combated. "Why," it is asked, "were the brightest ornaments of the Reformation, consigned to the flames? Surely not on account of being destitute of piety or talents, but because they had grace and resolution to preach the pure, unadulterated truths of the gospel. This, and this alone, was their unpardonable crime, in the estimation of their persecutors: for had they not opposed the corrupt doctrines of Popery, they might have been proverbially ignorant, and as profligate in their lives, as Leo the Xth was, without the least molestation." The quotations from Bishops Burnet and Tillotson, contained in the 4th note, are strongly and clearly expressive of the wretched state of religion and morals in this country, about the beginning of the last century. And as it is universally admitted, that corruption is rapid in its progress, it follows, that the state of religion continued to grow worse and worse, until the eventful era in which Methodism commenced. A standard was then raised against infidelity, and the overflowings of ungodliness; and since that period, pure religion and undefiled, which implies holiness of heart and life, has rapidly increased.

It has often been objected to the Methodists, that they maintain *novel* doctrines, doctrines opposed to those contained in the Articles, Homilies, and Liturgy of the Church of England. Never was a charge urged with less colour of reason, nor that has been oftener refuted;

refuted; so that those who still urge it, fully evince that they are ignorant of the doctrines of that church from which the Methodists sprung, that church to which they continue well affected, that church, the doctrines of which they maintain, in all their primitive strength and simplicity.

But though the more intelligent part of your readers are fully persuaded of the truth of these things; yet those of them who think differently, may need the very high and respectable authorities which you quote, to convince them, that the doctrines of Methodism are those of the Church of England. Such ministers of the Established Church in our day, as clearly, strongly, and consistently preach her doctrines, are generally, by way of reproach, denominated Methodists. But what doctrine is maintained by the Methodists, which has not been insisted upon by the greatest ornaments of the Church? Your readers will be highly gratified by the following passage, taken from the writings of Bishop Sanderson, a prelate highly and justly famed, for strength of intellect and erudition. "It is clear that all Christian virtues and graces, though wrought immediately by us, and with the free consent of our wills, are yet the fruits of God's Spirit working in us. That is to say, they proceed not originally from any strength of nature, or any inherent power of man's free-will; nor are they acquired by the culture of *philosophy*, the *advantages* of education, or any *improvement whatsoever of natural abilities* by the helps of art or industry: but are in truth the proper effects of that *supernatural grace* which is given unto us by the good pleasure of God the Father, merited for us by the precious blood of God the Son, and conveyed into our hearts by the sweet and secret inspirations of God the Holy Ghost." Thus wrote a Bishop of Lincoln, about eighty years before the origin of the Methodists. Nor is the quotation which you give from that eminent scholar, divine, and mathematician, Dr. Isaac Barrow, less explicit on the subject of the *agency* of the Holy Spirit. "It is a notable part of the Holy Spirit's office," saith that great man, "to sustain us in all our religious practice, so particularly in our doubts, distresses, and afflictions: to beget joy and peace in us, in all our performances, and in all our sufferings, whence the title of Comforter belongeth to him. It is also another part thereof to assure us of God's gracious love and favour, and that we are his children." Do any of the evangelical clergy, or the Methodist preachers, speak more strongly concerning the agency of the Holy Ghost in the hearts of genuine Christians, than these eminent Divines have done?

The quotations found in note the 6th, taken from the writings of Bishops Taylor, Bull, and Pearson, three of the most eminent prelates that have existed for many ages, are peculiarly excellent. "As," saith the learned and pious Bishop Pearson, "the increase

and perfection, so the original or initiation of faith is from the Spirit of God, not only by an *external proposal in the word*, but by an *internal illumination* in the soul, by which we are inclined to the obedience of faith, in assenting to those truths which to a natural and carnal man are foolishness." In support of the same divine truths are the passages which are quoted from Bishop Smalridge and Dr. Gloucester Ridley, the latter of whom was presented to a prebend in the cathedral of Salisbury, by the venerable Archbishop Secker.

I rejoice to find the 14th note enriched by a long quotation from one of the ablest works which ever proceeded from Mr. Wesley's pen. It contains an epitome of the principles, practice, and designs of the Methodists. You very properly observe, that though they have increased almost a hundred fold, since that work was first published, they are still, as a body, the people which he describes." "Should any," you add, "object, He believed in the doctrine of inspiration, and consequently was an enthusiast; I answer, if the consequence holds good, our reformers, as well as the primitive Church, were enthusiasts; and the Articles, Homilies, and Liturgy of the Church of England, abound with enthusiastical sentiments. Were the learned and great authorities which I have already quoted in the course of these notes, all enthusiasts? What! Bishops Taylor, Bull, Burnet, Dr. Isaac Barrow, &c. all enthusiasts! If not, Mr. Wesley, and his society stand justly acquitted of the charge of enthusiasm." Men of reason and religion, to whatever denominations of Christians they belong, will readily allow, as you observe, that by the instrumentality of the Methodists, "holiness towards God, and righteousness towards man, have taken place of irreligion and immorality, in thousands of instances." And that "persons who were immersed in selfishness, and were only remarkable for covetousness, ambition, or the love of pleasure, have found their hearts enlarged, humbled, and purified, by the love of God, and all mankind; so that they have become eminent for liberality, condescension, and kindness, and patterns of temperance and purity to all around them."

In favour of the Sermon, to which are annexed the notes, of which I have taken some notice, the public have already decided. For some considerable time past another impression of it has been called for; and appearing, as it now does, with the advantage of a variety of important notes, (chiefly extracted from some of the most eminent Divines of the Church of England,) it cannot fail to convey much information to such readers as wish to know what are the principles, practice, and designs of the people called Methodists.

I am, Sir,

Your's,

PHILALETHES.

To

ON BIGOTRY.

To the Editor of the Methodist Magazine.

Dear Sir,

I HAVE just read the Review of the History of the Dissenters, which is concluded in your May Magazine. A few thoughts occurred to my mind while reading it, which I shall transmit to you; and, should you think proper, you may give them to your readers. I think, Sir, it is a great pity that the publishing of this History did not fall into other hands: not because I think the gentlemen deficient in learning or abilities; but rather in candour and moderation. I cannot conceive what design these historians had in view, in producing so many objections against Mr. Wesley! Did they mean to fix a stigma upon his character, in order to render his name odious to posterity? And what if these gentlemen could carry their point, and make men execrate the memory of Mr. Wesley, instead of blessing it: I ask, how would this serve the interests of Dissenterism? Judicious men will think meanly of a cause that needs such pitiful shifts! And are these historians certain, sir, that they are under no obligations to Mr. Wesley? Perhaps, in a remote sense, it may be proved, that there are few in this kingdom, who enjoy the light of gospel truth, whether churchmen or dissenters, that have not received it through the instrumentality of that great luminary, the Rev. John Wesley. I hope they will not think worse of the light, because it proceeded from such a source! I was told in Leicestershire, by one whose testimony I had no reason to doubt, that Dr. Ford once said, in a public company, "I beg I may not hear a disrespectful word spoken of Mr. Wesley, for if we do him justice, we must acknowledge he is the father of us all." Now, sir, this witness is true; but how widely does he differ from your historians! A stranger might think, by the character which they gave him, that at no time of his life he was worthy to clean their boots and shoes! Sir, I must beg the public will not form their estimate of Mr. Wesley's character by what is recorded in this history. I advise all impartial men to read his works, particularly his Journals, Sermons, and Appeals.

Some years ago, it was reported in the country, that one of these historians, was called upon to preach before the Missionary Society: and, as the congregation was made up of men of different creeds, he pertinently told them, they were come to the funeral of Bigotry. O, sir, what pleasure did this give us in the country, to hear of so many attending this funeral in London! We could not conceal our joy! Glad were we, in our very hearts, that the old tormentor was both dead and buried! Now we sang,

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"Names

"Names, and sects, and parties fall,
Thou, O Christ, art all in all."

We now begin to fear, our joy was not well founded. Perhaps she was not dead; but in a kind of lethargy, or trance. Or, if she was dead and buried, why should the gentleman, who performed the funeral service, be the first to raise her up to life again? Should he not have let her alone? I am sorry that Mr. B. in his declining years, has laid out his strength for the wretched purpose of reviving the spirit of bigotry. Hoping that the Head of the Church will find him better work in future, I remain,

Birmigham, Dear Sir, your's, affectionately,
May 2, 1812. J. T.

EXTRACT OF A LETTER WRITTEN BY BISHOP BEDELL,

Annexed to his Life, printed by Southby. London, 1685.

IN the year 1608, Father Thomas Maria Caraffa, of the Order of the Friars' Preachers, Reader of Philosophy in Naples, printed a thousand Theses to be disputed thrice; once at Rome, in the church of St. Mary super Minervam; twice in St. Dominick's at Naples. Of these, five hundred were in Logic, Natural Philosophy, Metaphysics, and Mathematics: five hundred more in Divinity, amongst which this was one;—"Solus Petrus & Successores in totam Ecclesiam illimitatam jurisdictionem habent."—Only Peter and his successors have unlimited jurisdiction over the whole church.

These were all included in the form of a tower, and dedicated with an epistle to Paul 5th, the then Pope; to whose arms alluding, he saith,—"*Idem Draco biceps, qui utrumque polum amplexus imperio ad Ecclesie pomarium, tanquam ad amantissimos Hesperidum hortos pervigil cubat, nullius Herculis vim metuens, turris etiam mee sit custos.*"—May the two-headed Dragon, who having grasped both poles by his authority, stands watching continually at the orchard of the Church, as at the most delightful gardens of the Hesperides, not fearing the power of any Hercules, be also the keeper of my tower!

On the top of this tower was the following representation curiously and largely cut: An altar, with two columns, and their ornaments, according to the rules of architecture. In the midst of the altar-piece was the Pope's portrait very lively portrayed to the breast. Over his head was this sentence,—"*Vultu portendebat imperium.*"—By his countenance he foreshews his authority. Above, on the top of the front, in three compartments, were his arms thus: On the one side, the spread eagle alone with this sentence, "*Ipse mihi fert tela Pater.*"—To me the Father himself brings the arrows. On the other, a dragon, and by it—"Meliora servo."—

I guard

I guard better things. In the midst, were both together in one escutcheon, with the cross keys and triple crown in the crest.

On either side of these columns were depending crowns and sceptres, whereof six were on the right-hand after the Christian fashion. The imperial above, others beneath, and lowest down, the Corno of the Duke of Venice; (so they call a certain cap which the prince uses to wear, being embroidered with gold, and somewhat resembling a horn. There were also Turkish turbans and diadems of divers fashions, as many on the left side. By these, on either side of the columns were two of the four parts of the world: Europe and Africa on one, Asia and America on the other, in the habit of ladies sitting upon their proper beasts, couchant; each offering unto him, that was above the altar, of their commodities, corn, fruits, incense, &c.

On the base of the column, on the Christian and European side, was this sentence,—“*Et erunt reges nutritii tui.*”—And kings shall be thy nursing fathers. On the other,—“*Vultu in terram demisso pulverem pedum tuorum lingent.*”—With their face bending down to the earth, they shall lick the dust of thy feet. (Isaiah xlix. 23.) Agreeable whereto there were two angels flying over their heads, on each side one, with these sentences in their hands: that over Europe and Africa,—“*Gens et regnum quæ non servient illi, in gladio, et in fame, et in peste, visitabo super gentem illam, ait Dominus.*” The people and the kingdom that will not serve him, with the sword, and with the famine, and with the pestilence, will I visit that people, saith the Lord. (Jer. xxvii. 8.) That over Asia and America, had,—“*Et dedit ei Dominus potestatem et regnum, et omnes populi ipsi servient: potestas ejus potestas æterna quæ non auferetur, et regnum ejus quod non corrumpetur.*”—And the Lord gave to him power and a kingdom, and all the nations shall serve him: his is an eternal dominion, which shall not be taken away, and his kingdom that which shall not be destroyed. (Dan. vii. 14.)

Just underneath the portrait of the Pope, on the front of the altar, was this inscription,—“*Paulo V. Vice-Deo, Christianæ Reip: Monarchæ invictissimo, et Pontificiæ Omnipotentæ Conservatori accerimo.*”—To Paul V., the vice-god, the most invincible Monarch of the Christian Commonwealth, and the most zealous defender of the Papal omnipotency.

The copies of these Theses were sent as a novelty from Rome; and amused the people of Venice the more, because of the controversy which that state had lately had with the Pope; and their seeing their duke's corno hanged up among his trophies, under all the other princes' crowns. But most of all, the new title, *Vice-Deus*, and the addition of *omnipotency*, afforded matter of wonder. The next day it was noised about the city, that this was the picture of Antichrist; for that the inscription, PAULO V. VICE-DEO, contained

tained exactly in the numeral letters the number of the beast in the Revelation, 666.

What anger and shame this caused in the popish faction, I leave you to judge. But whom could they blame, except themselves, who had suffered so presumptuous and shameful a flattery to come forth with public approbation, annexing also so blasphemous an inscription, as, unawares to them by the providence of God, should so plainly characterize Antichrist?

But to heal up this matter again, not long after fresh news went about, that Antichrist was born in Babylon, had done many miracles, and was coming toward Christendom with an army. There was also an epistle printed at Venice, pretended to be written at Rome, Anno 1592, by the Rev. D. Valentinus Granarenfis, respecting the birth of Antichrist, his stock, progeny, country, habitation, power, miracles, life and death, out of the Holy Scriptures and Fathers, printed *cum privilegio*. And as for the title, "*Vice Deus*," as if they would have it in despite of all men; one Benedictus a Benedictis, a subject of the Venetian state, setting out a book against Doctor Whitaker's Position *de Antichristo*, at Bologna, (for it was not suffered to be printed at Venice) revives it with advantage. He dedicates it thus,—"*Paulo quinto Pontifici universalis Ecclesie Oecumenico, summo totius orbis Episcopo atque Monarchæ et supremo Vice-Deo*."—To Paul the V. universal Pontiff of the whole church, and chief Bishop, Monarch, and Vice-god of the whole world.

How sensible the Pope was of these titles, and relished them, we may judge. What he rewards, he approves. Benedictus was shortly after made, for his pains, Bishop of *Caorli*.

ON POPERY.

To the Editor of the Methodist Magazine.

Dear Sir,

IT has been the opinion of some great and good men; that Popery would once more (previous to its final dissolution,) gain an ascendancy over these realms; but although in some respects, this is an event not very probable, yet there are other appearances, which indicate the distant possibility of such a dreaded period. The politics of the present Emperor of France, set him above the intrigue and usurpation of the papal power; but it is not to be supposed, that the supporters and grandees of the Roman Antichristian Hierarchy, will tamely submit to that suppression of their ruling power, which they are now obliged to endure: and who can say, what change may not result from a successor to the present ruler of that country, who may be disposed to listen to the claims

claims of bigotry and superstition. The dangers, from considerations of this and a similar nature, which attend the French Protestants, appear to be nearer, and more ponderous than those which threaten us; but let us not be too secure, and thereby easily fall into the unsuspected snare, which the enemies of our holy religion are never wearied in preparing for us. We see what sort of treatment we are to expect from Roman Catholics, whensoever they have us in their power, by the late conduct of the Irish rebels: and indeed, who does not know, that to burn, or by any means to destroy heretics, is considered by every Catholic to be his indispensable duty, whenever it is in his power to do it? Toleration, and liberty, are not applicable to Papists; because the principle upon which their salvation is supposed to turn, binds them to be injurious, and to destroy. That great apostle of the last century, Mr. Wesley, in three letters published in the 4th vol. of the Arminian Magazine, has treated this subject with so much propriety and force, that I humbly conceive the editor of the Methodist Magazine, would do the public no small favour, by republishing those letters to the world. The subject of which they treat, is surely, not less interesting and important to us, than at that day; and the reasoning which they contain, why the Catholics are not fit subjects of civil liberty, are unanswerable. Mr. Wesley thought, that the liberty granted the Catholic to the extent which they now enjoy, was of dangerous tendency; and does it not appear that the danger approaches us with hasty strides? When we view the unwearied application, and even the peremptory tone, in which that application is made to the Government, for their admission into all the privileges of British subjects, *and by which they would become eligible to places of the highest responsibility*, we have some reason to look about us, as men who are jealous for the name of the Lord of Hosts, and to tremble, lest the ark of God, should fall into the hands of the uncircumcised. Is the enemy at our very doors, seeking entrance, and shall not the watchmen sound an alarm? If under the present threatening appearances, the servants of God are silent, and do not warn the people of the danger that awaits them, we shall render ourselves unworthy of those privileges, both civil and religious, which we now enjoy. I do not see how, with any consistency, the claims of the Catholics can be allowed, while the fifth of November stands in the Common Prayer Book, as an everlasting memorial, of the horrible perfidy of those of the Catholic persuasion. I shall transcribe some reflexions upon that event, taken from a book published in the 16th century, by the Rev. Samuel Smith, Minister at Prettlewell, in Essex. Speaking in reference to the Powder-Plot, he says,—“And surely if we consider well of it, I do not see in all the Bible, the like deliverance so wonderful and admirable. 1st, Being so long time in hatching and contriving, with such
secrecy

secrecy and concealment. 2d, Being under the ground, as it were in hell, in a place under the earth, desiring darkness more than light, because the deed was evil. 3d, Being brought so near the execution of it, and never known or suspected before. 4th, Being discovered so strangely, even by one of the traitors themselves, one of the chief actors in that tragedy. 5th, Being so general, so fearful, and so monstrous, as it should not have been to the destruction of one or two, but of the chief of the whole land, king, queen, princes, nobles, judges, bishops; in a word, the flower of the kingdom; the want of any one whereof were a blemish to a state, and would bring ruin to a kingdom. Now do as Ahasuerus did, Esther vi. 1, cause the records to be read, and chronicles to be searched, ancient and modern, divine and profane, amongst the Turks or Pagans; yea, if hell keep any records, search there, and see if you can match this conspiracy or matchless danger.

“But there is no counsel against the Lord; man’s wisdom is foolishness unto him, man’s greatest strength but weakness, his life but a breath, and his honour but a blast. So then we see that we have as great cause to render thanks unto the Lord as any people, being assembled together in one place. It is the day which the Lord hath made for the glory of his name, let us rejoice and be glad in it. For God brought and delivered us out of the Egyptian bondage upon this day; nay, our church and country too, from a day of darkness and idolatry, to a day of light and sunshine of the gospel. Some of us had not been living at this day, if their bondage and plot had been effected: God, this day, secured us from other masters, that we might serve him; and for this ought we not to render thanks and praises? yea, or else let our tongues cleave to the roofs of our mouths.”

As it is much the fashion of the day, to affect to despise those restraints and limitations, which the wisdom and experience of our fore-fathers found needful to impose upon the Romanists, (from an idea of their being now actuated by principles of superior light, and benevolence), I shall in answer to such, conclude these reflections by an apposite quotation, from that celebrated and judicious commentator, the Rev. Mr. Burkit. It is taken from Rev. xii. 15, 16, 17, “Now from the dragon’s making war with the remnant of the woman’s seed, we learn how insatiable the blood-thirstiness of Satan and his instruments is, who, when they had killed the witnesses before, and many others, yet can they not rest till they have killed this little remnant, and made themselves drunk with the blood of the saints; and *never* let Protestants expect *any other*, or any *better* usage at the hands of Romanists, with whom this is a *certain principle*, that heretics in a nation are to be extirpated root and branch, where it may be safely done; that is, when they

they are not too numerous, and the loss of one of our lives may not cost two of their own. If any say that papists are now become better natured, by being under the restraints of our laws, I wish they may never be tempted out of their humanity, by advantages of power: and as Almighty God has once more delivered the neck of this nation from the pinching of the anti-christian yoke, may our sins never provoke him more to deliver us into the hands of those men, whose tender mercies are cruel."

Cullompton, March 21, 1810.

T. L. P.

THE CONVERSION OF A ROMAN CATHOLIC.

CHARLES JUDGE was born near Ballina, in the county of Mayo, in Ireland. His father and mother were members of the church of Rome, and (as the common mode is), he followed his father's religion, thinking none were right, that did not go to mass. He had been taught in his youth, to read and write tolerably well, but with regard to religious knowledge, he was quite destitute of it: for as he says, in some of his papers, that he left behind him, I never read one chapter in either Old or New Testament, till I was in the 24th year of my age. His companions during this time, were as ignorant as himself; of which he often complained, saying, "I believe I should have been turned to God much sooner, had there been any one to enforce the truths of the gospel upon my mind."

He had been urged to read the Roman catechisms, and other books belonging to his church, from which he soon learned all the errors of popery; and he was wonderfully bigotted to his religion, though he knew nothing of the way of being saved from sin in this world, but believed, from what he read and heard, that the clergy would, after his death, if well paid for it, procure his salvation.

The first thing that induced him to think for himself, upon the subject of religion, was some conversation which he held when about 20 years of age, with a reformed papist. Charles profited a good deal by the reasonings he had with him from time to time, on several points of doctrine peculiar to the church of Rome; particular purgatory, transubstantiation, and absolution. He began to think, "If there be *no* purgatory, then they that trust to it must be lost for ever, for there is no return to this world, to secure what we hoped *that* fire would do for us; and upon the whole, it is best not to depend upon it, but to get the soul purified, some other way; and then, whether there be such a place or not, we shall have no need of it, but like the thief on the cross, on the day of our death, go straight to paradise."

With regard to transubstantiation, he sometimes suspected, that
the

the priest could not make the Son of God out of a bit of bread; but as it was a main doctrine in their church, he thought it wrong to be an unbeliever; and yet the belief of it was so contrary to all his senses, that he was greatly staggered at it. Nor was he less puzzled about the priest forgiving sins, for thought he, if he can forgive another, he may well forgive himself; which seemed absurd. Thus light and truth began to break in upon his mind, and yet as he reasoned, he fancied he saw more clearly, that there was salvation out of the church of Rome; but all the while, he had no great desire to live a holy life; but was bent on a roving life, to push his fortune, as young people say. At length, he enlisted into the Sligo Militia, and being a moral, well-behaved man, he was respected in the army. At that time, 1794, all the soldiers were obliged to go to church, every Sunday; but as his prejudices were a little removed before this, he the more readily complied, and began to hear with attention, and liked all he heard there, as he understood what he heard; and then he began to think what an evil thing it was to speak in an unknown tongue to the people; and thought of reading his recantation. He procured a New Testament, to see what difference there was between the Roman Catholics and Protestants; and the more he searched it, the more he saw his need of becoming a new creature.

He had no acquaintance with the Methodists, until the regiment to which he belonged, was ordered for Kinsale, where many soldiers had been brought to God, by the means of the Methodists. Having by this time read a good deal, and his mind being divested of prejudice, and open to instruction, he was the more easily induced to hear preaching, that he might try all things, and hold fast what he found to agree with his Testament, with which he was now comparing every thing. He liked much what he heard the first time, and resolved to hear again. He was so delighted with the plain truths delivered, that he went to all the prayer meetings, &c. to see if the Methodists were consistent: and he was so soon satisfied with what he saw and heard amongst them, that he asked one of them, what were the conditions upon which he might be admitted into the society, as a member. The answer he received was, that "the only condition previously required of those who desire admission into these societies, is a desire to flee from the wrath to come," and well knowing he had this desire and determination, he gave his name to the preacher, after preaching; upon which the preacher told him, that he might expect ridicule, and cruel mockings, from his old companions. The truth of this, he soon experienced; for while he went on in sin, he met with no opposition, but now, as he was striving to keep his baptismal covenant, he found both earth and hell united against him; but as he felt his sins to be an intolerable burden, he was much more concerned

concerned how to obtain pardon, than for all that men could say of him. Indeed, the opposition he met with, was of use to him, for the more the wicked were against him, the farther he kept from them, and the more he kept to the means of grace; till he obtained strength, and words of reproof, which like David's smooth stones, he threw plentifully at the Philistines around him. His officers now began to be more friendly with him, and promoted him beyond his expectations, and every thing wrought together for his good, though as yet, he did not love God, but was earnestly striving to serve him. But he that was in Christ reconciling the world unto himself, soon pitifully beheld the sorrows of his heart, mercifully looked upon his afflictions, and graciously forgave him all his sins. A sense of pardon was more pleasing to him than life itself, and for this he was truly grateful to God, to the day of his death; often singing,

“I a child of wrath and hell,

Am freely sav'd by grace.”

Immediately, on his receiving divine comfort, he began to think of the family at home, who still remained in popish darkness, and in the darkness of sin, the worst of all; and all his arguments were spent in shewing them the errors of Popery. So often and largely did he write to them upon these points, that he tired them at last, without convincing them. He then changed his method, and instead of reasoning with them concerning opinions, pointed out to them the great evil of sin, and besought them to read the Scriptures, that they might be able to judge for themselves. This advice they so profited by, that when he was sent home, on the recruiting service they were well prepared to hear him with attention; and, being able in the Scripture, he convinced them, in a short time, that their heads, hearts, and lives, were all wrong. By his prayers and exhortations, together with his steady and holy example, before he left the country, he was made the happy instrument of turning the whole family, not only from the errors of Popery, but from all their sins. His two brothers are zealous class leaders, and exhort and pray through all the country, in English and Irish. Charles having now gained his grand point, rejoiced in the Lord, with exceeding great joy, and returned to his regiment blessing and praising God, and praying in these words, “O Lord God Almighty, most merciful to all, but especially to those who believe in thy Son Jesus Christ our Lord, protect and keep these thy ransomed creatures; O, save them in the midst of a perverse generation. May thy love screen them, and bring them at last to thy heavenly glory, for the sake of thy Son, whose purchase they are.”

From this time until he finished his course, he evidently advanced in the divine life, and ripened fast for glory. In his journal, which he wrote at leisure times, for his own comfort and edification, he said, a little before his death, "Glory be to God, I have found my soul more dead to the world since I came hither, than I ever did before;" and ended his journal with these words, "May the Lord create a greater hungering and thirsting in my soul, than I yet feel, so that my heart may be in heaven, while I am a sojourner in this vale of woe."

The regiment was then removed to Killough, in the county Down, where he was seized with a severe fever, which lasted near three weeks, and ended in his death. During his illness, he was all patience and resignation to the will of God, manifesting a willingness to depart, and be with the Lord. A little before his departure, he called for his hymn book, but finding he could not see, he closed it, saying, "Glory be to God, my religion is not in my books now;" and immediately breathed his last, July 10, 1807.

The following covenant, which he entered into with God, while in perfect health, and but a little time before his death, was found among his papers. "O thou Eternal God, be present, and invigorate my soul to perform the covenant which I am resolved to enter into this day. I do, in thy name, O Lord Jesus Christ, promise to deny myself of every thing that would dishonour thy name and gospel, or bring guilt on my soul. I do also promise to serve thee, in newness of life and conversation, and that I will continue to do so, until thou art pleased to call me out of this world.

"And now, O my God, assist me, thy poor creature, that I may never depart from this my engagement, or sin against thy love. In vain will all my efforts prove, without the continual aid of thy Holy Spirit. Grant me, O thou Holy Comforter, power and a perfect willingness to do what I have here promised, through Jesus Christ. Amen.

Nov. 20, 1800.

CHARLES JUDGE."

I shall close this very brief account, with a few reflections. It is usual for many to make their circumstances in life, an apology for their continuance in sin. All who thus plead, arraign, in effect, the dispensations of divine providence. How apparently unfavourable to religion, were the circumstances in which Charles Judge was placed. Bred in the midst of the thick darkness of Popery, he never read a chapter of the Sacred Scriptures, till he was upwards of twenty-three years of age. And what difficulties had he then to surmount, in order to lay aside the prejudices of a corrupt education! But what cannot divine grace, when complied with, effect? The grosser errors of popery, as light began to shine into his mind, first engaged his attention.

How

How wisely did he reason on the subject of *purgatory*, before he was sufficiently enlightened to reject that unscriptural doctrine. Reading the Scriptures, and using his understanding, he soon discovered the absurdities of the doctrines of transubstantiation, and popish absolution. It is well known, and greatly to be lamented, that sin of every kind abounds in the army, and that the temptations in it to a dissolute life, are great and many. But in the army are found men of sound morals and solid piety; of this description was Charles Judge. Wherever he came, after his conversion to God, his holy, steady, consistent life, recommended the blessed truths which he had embraced, and made him a general blessing to all with whom he conversed. His zeal for the conversion of his "brethren and kinsmen according to the flesh," was accompanied by knowledge and discretion. The blessed result of it has been already noticed. In short, Charles Judge possessed a strong mind, which he took pains to improve; but this formed the least part of his excellence; for what is all intellectual worth, when compared to divine? His true worth consisted of holiness, which enabled him to say with his last breath, when the dimness of death rendered him unable to read, "Blessed be God, my religion is not in my books now." "Mark the perfect man, and behold the upright; for the end of that man is peace."

Dublin, July 10, 1807.

WILLIAM HAMILTON.

A DEFENCE OF RELIGION, IN A LETTER TO A FRIEND.

To the Editor of the Methodist Magazine.

Reverend Sir,

SHOULD you be of opinion, that the enclosed letter may be of service to any of your readers, an early insertion of it in your valuable Miscellany, will be esteemed a favour by,

Your's, &c.

* * * * *

My dear * * * *,

IN sending you two volumes of * * * *, I only fulfil the promise I made you. I do not take up my pen at present, particularly to inform you of the value of knowledge, and especially of Divine Knowledge. This is a subject, which I am fully aware, you are capable of duly appreciating, without the aid of my instructions; but I cannot, on this occasion, repress the desire I have long felt of saying something, that may be of service, in establishing you more firmly in those principles, which are so highly conducive to intellectual improvement, and religious virtue.

Serious devotion is of no human growth; we are naturally averse to it, at any age, but more particularly so in youth, when the spirits run high, and when the imagination is heated by the

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fervour of enjoyment. The slightest observation of the world, and our own hearts, is sufficient to convince us, that merely in ourselves, there is no morally good thing. Oh, then, the depth of that mercy, which is able to recover us from our fall, and to attract our hearts to the centre of knowledge and happiness! Felicity, without God, is the idle dream of the sensualist and the fool; and yet, such fools are we, till Divine grace, changes and regenerates our hearts. If we consider the variety and extent of our intellectual and moral powers, there appears such an unlimited capacity of enjoyment, that we may fairly infer our Maker's design in forming us. Every thing in us, that has an essential connection with *mind*, points out the Deity to us, as the only object that is capable of filling our boundless desires. How happy then are they, who are early taught to seek their happiness in him! Compare the mad joys of unhallowed youth, the flutter and frivolity of the gay and the unthinking, with the refined enjoyments of piety and knowledge; and then say, if the former are worthy of being envied by those who have tasted the latter.

Knowledge is at all times pleasant to the soul, but then it is only when it is united with piety, that it is a rare blessing. Religion is the basis of true excellence of character, and it was for the exercise of it especially, that ever we were created. "Not deeply to discern, not much to know; mankind was born to wonder and adore." That religion which rests in the head, without sanctifying the temper, is imperfect and useless; inasmuch as it is destitute of that true principle of vitality, which has its seat in the heart. This principle is not received in a learned way; in the manner we receive the doctrines of philosophy; but with a kind of guileless infantile simplicity. Except a man be converted, says our Lord, and *become as a little child*, he can in no wise enter the kingdom of God. This is the stone of stumbling to the wise and the prudent, the rock upon which their bark founders. Is not religion then connected with knowledge? Yes it is. But knowledge alone is not religion. It is friendly to science, in that it opens to the mind the purest sources of it, and develops the grandest objects for inquiry and speculation. Its records trace back the annals of the world to its formation; they describe the manners of times, the most ancient: and point to events, yet future, of the most tremendous import. The universal empire of righteousness, the resurrection of the dead, and the general judgment, are topics of familiar argument. But above all, they unfold to us the being, perfections, and character of our Maker: they shew us the lamentable corruption of our common nature; and yet, point our astonished eye to a method of recovery, at once just and merciful. What study then can be more interesting than

this?

this? Or what knowledge, built upon a surer foundation, or more intimately connected with real enjoyment?

But further; Religion is conducive to information and improvement in general science, as it confers and strengthens the habit of sedateness and attention; without a considerable degree of which, no progress can be made in any investigation of importance. An obvious fact will confirm the assertion, that many who become well-informed, and even learned, would have continued as they formerly were, thoughtless and illiterate, had it not been for the serious and inquiring turn of mind which religion gave them. But the chief triumphs of religion are not of this kind; but consist in the effects which it produces on our tempers and conduct, and in its efficiency in promoting our happiness.

One principal recommendation of religion is, that by correcting our passions, it confers upon us inward peace and tranquillity of mind. Avarice, that (bane of all enjoyment,) selfishness, envy, and a vindictive spirit, are passions that are totally incompatible with a religious temper; and wherever they exist, are sure to produce the deepest anguish and perturbation of spirit. Religion also gives a proper direction to our views and pursuits. We are prone to be overweening in our expectations of this life, and of earthly goods:—but we are called to higher hopes, and to the pursuit of objects of far greater magnitude and consequence. What are thrones and dominions, compared with the weight of immortal honours? Much less then, are the fame of inferior wealth, and the “whistle” and reputation “of a name.” Whatever ideas of happiness we may attach to such possessions, there is always one circumstance connected with them, which will ever corrode the mind in the midst of the enjoyment:—it is, that they are in their own nature perishable and uncertain; and having only a connection with this life, bear no relation to another. Religion calls our attention to objects which are as certain and permanent as our being, and whose chief influence extends beyond the grave. In the vigour of health, a number of devices may be employed, to divert and occupy the mind; but when affliction “tears the frail texture of our veins,” and when the “vital spark” itself is threatened with extinction; at such a season, the mind naturally looks forward for something capable of sustaining it against the terrors of dissolution. At such a season it is, that the mind labours with the most anxious apprehensions, as to its mode of future existence: it is forcibly thrown back, by what the most urgent circumstances make unavoidable reflections, on a retrospect of its own character and actions. Then it is, that religion is felt and acknowledged to be the *one thing needful*, and the only principle on which the mind can rest with satisfaction.

The reasonings of philosophy, in essaying to support the heart of
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man at such an hour, are perfectly vain and fragile. Its strongest arguments for our immortality, amount only to a probability; and are totally inadequate to assure the conscience of the Divine forgiveness, or to raise our hope to the confident and rational expectation of eternal happiness. This is the glorious prerogative of revelation, which in some measure unveils our future condition, and urges us to the practice of every religious and social duty, by exhibiting to our faith the transcendent reward of "glory, honour, and immortality." This is the discovery which cheers the good man's hope, as he approaches the dominion of corruption and of worms; and makes him leave his enjoyments here, without repining or regret. Ah, how different the situation of him that has lived without God; and all whose hopes are centred in this world, which now vanishes! Many arguments prove the great superiority and advantages of a religious life, but this is demonstrative; the most profligate infidels have acknowledged it. Without the hope which religion inspires, our sun can never set but in the most cloudy and troubled sky. How wise and how beneficent then, is that economy of providence, which provides the strongest consolation against the severest adversity of nature; and how foolish, how irrational, is that conduct by which we deprive ourselves thereof. Perfectly just, then, is the conclusion, that to fear the Lord is our highest wisdom, as it stands connected with our highest happiness; and to depart from evil, is the clearest proof of understanding.

Malton,
April 16, 1805.

I am, your's, &c.

CANDIDUS.

To the Editor of the Methodist Magazine.

The following Letter of WM. COWPER, Esq. to a friend, will, I believe, be both acceptable and edifying to your readers.

My dear Cousin,

B.
Huntingdon, Sept. 3, 1766.

IT is reckoned, you know, a great achievement to silence an opponent in disputation; and your silence was of so long a continuance, that I might well begin to please myself, with the apprehension of having accomplished so arduous a matter. To be serious, however, I am not sorry, that what I have said concerning our knowledge of each other in a future state, has a little inclined you to the affirmative. For though the redeemed of the Lord shall be sure of being as happy in that state, as infinite power, employed by infinite goodness, can make them, and therefore it may seem immaterial, whether we shall, or shall not, recollect each other hereafter; yet, our present happiness, at least, is a little interested in the question. A parent, a friend, a wife, must

must needs, I think, feel a little heart ache, at the thought of an eternal separation, from the object of her regard; and not to know them, when she meets them in another life, or never to meet them at all, amounts, though not altogether, yet nearly to the same thing. Remember them, I think she needs must. To hear that they are happy, will indeed be no small addition to her own felicity; but to see them so, will surely be a greater. Thus at least; it appears, to our present apprehension: consequently, therefore, to think that when we leave them, we lose them for ever that we must remain eternally ignorant, whether they that were flesh of our flesh, bone of our bone, partake with us of celestial glory, or are disinherited of their heavenly portion, must shed a dismal gloom over all our present connexions. For my own part, this life is such a momentary thing, and all its interests have so shrunk in my estimation, since, by the grace of our Lord Jesus Christ, I became attentive to the things of another; that, like a worm in the bud of all my friendships and affections, this very thought would eat out the heart of them all, had I a thousand; and were the date to terminate with this life, I think I should have no inclination to cultivate, and improve such a fugitive business. Yet, friendship is necessary to our happiness here, and built upon Christian principles, upon which only it can stand, is a thing even of religious sanction—for what is that love, which the Holy Spirit, speaking by St. John, so much inculcates, but friendship? The only love which deserves the name; a love which can toil, and watch, and deny itself, and go to death for its brother. Worldly friendships are a poor weed compared with this, and even this union of spirit in the bond of peace, would suffer, in my mind at least, could I think it were only co-eval with our earthly mansions. It may possibly argue great weakness in me, in this instance, to stand so much in need of future hopes to support me in the discharge of present duty. But so it is—I am far, I know, very far, from being perfect in christian love, or any other divine attainment, and am therefore unwilling to forego whatever may help me in my progress.

You are so kind as to inquire after my health, for which reason I must tell you. what otherwise would not be worth mentioning, that I have lately been just enough indisposed to convince me, that not only human life in general, but mine in particular, hangs by a slender thread. I am stout enough in appearance, yet a little illness demolishes me. I have had a severe shake, and the building is not so firm as it was. But I bless God for it, with all my heart. If the inner man be but strengthened, day by day, as I hope, under the renewing influences of the Holy Ghost, it is; it will be no matter how soon the outward is dissolved. He, who has, in a manner, raised me from the dead, in a literal sense, has given me
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the grace, I trust, to be ready at the shortest notice, to surrender up to him, that life which I have twice received from him. Whether I live or die, I desire it may be to His glory, and it must be to my happiness. I thank God, that I have those amongst my kindred, to whom I can write, without reserve, my sentiments upon this subject, as I do to you. A letter upon any other subject is more insipid to me than ever my task was, when a school-boy; and I say not this in vain glory, God forbid; but to shew you what the Almighty, whose name I am unworthy to mention, has done for me, the chief of sinners. Once he was a terror to me; and his service, oh, what a weariness it was! Now I can say, I love him, and his holy name, and am never so happy as when I speak of his mercies to me.

Your's, my dear Cousin,

W. C.

Extract from—"DR. BURNET'S Theory of the Earth."

An imperfect description of the Coming of our Saviour, and of the World on Fire.

CERTAINLY there is nothing in the whole course of nature, or of human affairs, so great and so extraordinary, as the two last scenes of them, the coming of our Saviour, and the burning of the world. If we could draw in our minds the pictures of these, in true and lively colours, we should scarce be able to attend to any thing else, or ever to divert our imagination from these two objects: for what can more affect us, than the greatest glory that ever was visible upon earth, and at the same time, the greatest terror; a God descending at the head of an army of angels, and a burning world under his feet?

These are things truly above expression, and not only so, but so different and remote from our ordinary thoughts and conceptions, that he that comes nearest to a true description of them, shall be looked upon as the most extravagant. 'Tis our unhappiness, to be so much used to little, trifling things in this life, that when any thing great is represented to us, it appears fantastical, an idea made by some contemplative or melancholy person. I will not venture therefore, without premising some grounds out of Scripture, to say any thing concerning this glorious appearance. The coming of our Saviour, being wholly out of the way of natural causes, it is reasonable, we should take all the directions we can from Scripture, that we may give a more fitting and just account of the sacred pomp.

I need not quote those parts of Scripture, that prove the Second Coming of our Saviour in general, or his return to the earth again,

at the end of the world, Matt. xxiv. 30, 31, Acts i. 11, and iii. 20, 21; Apoc. i. 7, Heb. ix. 28. No christian can doubt of this, it is so often repeated in the sacred writings; but the manner and circumstances of his coming, or of his appearance, are the things we now inquire into. And, in the first place, we may observe, that the Scripture tells us, our Saviour will come in flaming fire, and with an host of mighty angels; so says St. Paul to the Thessalonians, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." In the second place, our Saviour says, Matt. xvi. 27, "The Son of Man shall come in the glory of his Father, with his angels." From which two places we may learn, first, that the appearance of our Saviour will be with flames of fire. Secondly, with an host of angels. Thirdly, in the glory of his Father: By which glory of the Father, I think is understood, that throne of glory, represented by Daniel for the Ancient of days. For our Saviour speaks here to the Jews, and probably in a way intelligible to them; and the glory of the Father, which they were most likely to understand, would be either the glory wherein God appeared at Mount Sinai, upon the giving of the law, whereof the apostle speaks largely to the Hebrews, chap. xii. 18—21; or that which Daniel represents him in, at the day of judgment, and this latter, being more proper to the subject of our Saviour's discourse, it is more likely, this expression refers to it. Give me leave, therefore, to set down that description of the Father upon his throne, from the prophet Daniel vii. 9, "And I beheld till the thrones were set,* and the Ancient of days did sit, whose garment was white as snow, and the hair of his head, like the pure wool: his throne was like the fiery flame, and his wheels like the burning fire. A fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." With this throne of the glory of the Father, let us, if you please, compare the throne of the Son of God, as it was seen by St. John in the Apocalypse, chap. iv. 2, &c. "And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And there was a rainbow round about the throne, in appearance like to an emerald. And out of the throne proceeded lightnings, and thunderings, and voices, &c. and before the throne was a sea of glass like unto crystal."

In these representations, you have some beams of the glory of the Father and of the Son, which may be partly a direction to us, in conceiving the lustre of our Saviour's appearance. Let us

* It is ill rendered in the English; *cast down*.

further observe, if you please, how external nature will be affected at the sight of God, or of his approaching glory. The Scripture often takes notice of this, and in terms very high and eloquent. The Psalmist seems to have loved that subject above others; to set out the greatness of the day of the Lord, and the consternation of all nature at that time. He throws about his thunder and lightning, makes the hills to melt like wax at the presence of the Lord, and the very foundations of the earth to tremble, as you may see in the 18th Psalm, and the 97th, and the 104th, and several others which are too long to be here inserted. So the prophet Habakkuk, in his prophetic prayer, chap. iii, hath many ejaculations to the like purpose. And the prophet Nahum says, "The mountains quake at him, and the earth is burnt up at his presence: yea, the world, and all that dwell therein."

But more particularly, as to the face of nature, just before the coming of our Saviour, that may be best collected from the signs of his coming. Those all meeting together, help to prepare and make ready a theatre, fit for an angry God to come down upon. The countenance of the heavens will be dark and gloomy; and a veil drawn over the face of the sun. The earth in a disposition every where to break into open flames. The tops of the mountains smoking; the rivers dry; earthquakes in several places; the sea sunk and retired into its deepest channels, and roaring as against some mighty storm. These things will make the day dead and melancholy; but the night scenes will have more of horror in them, when the blazing stars appear, like so many furies, with their lighted torches, threatening to set all on fire. For I do not doubt but the comets will bear a part in this tragedy, and have something extraordinary in them at that time; either as to number, or bigness, or nearness to the earth. Besides, the air will be full of flaming meteors, and of unusual forms and magnitudes; balls of fire rolling in the sky, and pointed lightnings darted against the earth; mixt with claps of thunder and unusual noise from the clouds. The moon and the stars will be confused and irregular, both in their lights and motions; as if the whole frame of the heavens was out of order, and all the laws of nature were broken or expired.

When all things are in this languishing or dying posture, and the inhabitants of the earth under the fear of their last end, the heavens will open on a sudden, and the glory of God will appear. A glory surpassing the sun in its greatest radiancy; which though we cannot describe, we may suppose it will bear some resemblance, or proportion, with those representations that are made in Scripture, of God upon his throne. This wonder in the heavens, whatsoever its form may be, will presently attract the eyes of all the christian world. Nothing can more affect them than an ob-

ject so unusual, and so illustrious; and that brings along with it their last destiny, and will put a period to all human affairs.

Some of the ancients have thought, that this coming of our Saviour would be in the dead of the night, and his first glorious appearance in the midst of darkness, 2 Peter iii. 10. God is often described in Scripture, as light or fire, with darkness round about him. "He bowed the heavens, and came down, and darkness was under his feet. He made darkness his secret place. His pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him, the thick clouds passed," Psalm xviii. 9, 11, 12. And when God appeared upon Mount Sinai, the "mountains burnt with fire unto the midst of heaven, with darkness, clouds, and thick darkness," Deut. iv. 11; or, as the apostle expresses it, "with blackness, and darkness, and tempest," Heb. xii. 18. Light is never more glorious than when surrounded with darkness; and it may be, the sun at that time, will be so obscure, as to make little distinction of day and night. But, however, this divine light overbears, and distinguishes itself from common light, though it be at mid-day. It was about noon that the light shined from heaven, and surrounded St. Paul, Acts xxii. 6. And it was in the day-time that St. Stephen saw the heavens opened, Acts vii. 55, 56, "Saw the glory of God, and Jesus standing at the right hand of God." This light which flows from a more vital source, be it day or night, will always be predominant.

That appearance of God upon Mount Sinai, which we mentioned, if we reflect upon it, will help us a little to form an idea of the last appearance. When God had declared that he would come down in the sight of the people, the text says, "There were thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire. And the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly". If we look upon this Mount as an epitome of the earth, this appearance gives us an imperfect resemblance of that which is to come. Here are the several parts, or main strokes of it; first, the heavens and the earth in smoke and fire; then, the appearance of the Divine glory, and the sound of a trumpet in the presence of angels. But as the second coming of our Saviour is a triumph over his enemies, and an entrance into his kingdom, and is acted upon the theatre of the whole earth; so we are to suppose, in proportion, all the parts and circumstances of it, more great and magnificent.

When, therefore, this mighty God returns again to that earth, where he had once been ill treated, not Mount Sinai only, but all

the mountains of the earth, and all the inhabitants of the world, will tremble at his presence. At the first opening of the heavens, the brightness of his person will scatter the dark clouds, and shoot streams of light throughout all the air. But that first appearance being far from the earth, will seem to be only a great mass of light, without any distinct form; till by nearer approaches, this bright body shews itself to be an army of angels with this King of kings for their leader. Then you may imagine, how guilty mankind will tremble and be astonished; and while they are gazing at this heavenly host, the voice of the archangel is heard, the shrill sound of the trumpet reaches their ears, and this gives the general alarm to all the world: For he cometh, for he cometh, they cry, to judge the earth. The crucified God is returned in glory, to take vengeance upon his enemies: not only upon those who pierced his sacred body with nails, and with a spear, at Jerusalem; but those also that pierce him every day by their profaneness, and hard speeches, concerning his person, and his religion. Now they see that God whom they have mocked and blasphemed, laughed at his meanness, or at his threatenings; they see him, and are confounded with shame and fear; and in the bitterness of their anguish and despair, call for the mountains to fall upon them, Rev. vi. 16, 17. "Flee into the clefts of the rocks, and into the caves of the earth, for fear of the Lord;" Isa. ii. 10, "and the glory of his Majesty when he ariseth to shake terribly the earth."

As it is not possible for us to express or conceive the dread and majesty of this appearance; so neither can we, on the other hand, express the passions and consternation of the people that behold it. These things exceed the measure of human affairs, and of human thoughts; we have neither words nor comparisons to make them known by. The greatest pomp and magnificence of the emperors of the East, in their armies, in their triumphs, in their inaugurations, are but like the sports and entertainment of children, if compared with this solemnity. When God condescends to an external glory, with a visible train and equipage; when from all the provinces of his vast and boundless empire, he summons his nobles, as I may so say, the several orders of angels and archangels, to attend his person; though we cannot tell the form or manner of his appearance, we know there is nothing in our experience, or in the whole history of this world, that can be a just representation of the least part of it. No armies so numerous as the host of heaven. And in the midst of those bright legions, in a flaming chariot will sit the Son of man, when he comes to be glorified in his saints, and triumph over his enemies: and instead of the wild noises of the rabble, which make a great part of our worldly state, this blessed company will breathe their hallelujahs into the open air, and repeated acclamations of "Salvation to God,
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which sits upon the throne, and to the Lamb," Apoc. vii. 10. "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ," chap. xii. 10.

But I leave the rest to our silent devotion and admiration. Only give me leave, whilst this object is before our eyes, to make a short reflection upon the wonderful history of our Saviour, and the different states which that sacred person, within the compass of our knowledge, hath undergone. We now see him coming in the clouds, in glory and triumph, surrounded with innumerable angels: This is the same person, who so many hundreds of years ago, entered Jerusalem with another sort of equipage, mounted upon an ass's colt, while the little people and the multitude cried, "Hosanna to the son of David." Nay, this is the same person, that, at his first coming into this world, was laid in a manger, instead of a cradle, a naked babe dropt in a crib at Bethlehem, Luke ii. 12, his mother not having wherewithal to get her a better lodging, when she was to be delivered of this sacred burthen. If this Divine person had fallen from the clouds in a mortal body, clothed in flesh and blood, and spent his life here amongst sinners; that alone had been an infinite condescension: but as if it had not been enough to take upon him human nature, he was content, for many months, to live the life of an animal or plant, in the dark cell of a woman's womb. "This is the Lord's doing, it is marvellous in our eyes!"

Neither is this all that is wonderful in the story of our Saviour. If the manner of his death be compared with his present glory, we shall think either the one or the other incredible. Look up first into the heavens; see how they bow under him, and receive a new light from the glory of his presence; then look down upon the earth, and see a naked body, hanging upon a cursed tree in Golgotha, crucified between two thieves, wounded, spit upon, mocked, abused. Is it possible to believe, that one and the same person can act or suffer such different parts? That he, who is now Lord and Master of all nature, not only of death and hell, and the powers of darkness, but of all principalities in heavenly places, is the same infant Jesus, the same crucified Jesus, of whose life and death the christian records give us an account? The history of this person, is the wonder of this world; and not of this world only, but of the angels above, that desire to look into it, 1 Peter i. 11, 12.

Let us now return to our subject. We left the earth in a languishing condition, ready to be made a burnt-offering, to appease the wrath of its offended Lord. When Sodom was to be destroyed, Abraham interceded with God, that he would spare it for the righteous' sake; and David interceded to save his guiltless people

people from God's judgments, and the destroying angel: But here is no intercessor for mankind in this last extremity; none to interpose, where the mediator of our peace, is the party offended. Shall then, the righteous perish with the wicked? "Shall not the Judge of all the earth do right?" Or if the righteous be translated and delivered from this fire, what shall become of innocent children and infants? Must these all be given up to the merciless flames, as a sacrifice to Moloch? And their tender flesh, like burnt incense, send up fumes to feed the nostrils of evil spirits? Can the God of Israel smell a sweet savour from such sacrifices? The greater half of mankind is made up of infants and children, and if the wicked be destroyed, yet these lambs, what have they done? Are there no bowels of compassion for such an harmless multitude? But we leave them to their guardian angels, and to that providence which watches over all things, Matt. xviii. 10.

It only remains, therefore, to let fall that fire from heaven, which is to consume this holocaust. Imagine all nature now standing in a silent expectation to receive its last doom; the tutelary and destroying angels to have their instructions; every thing to be ready for the fatal hour; and then after a little silence, all the host of heaven to raise their voice, and sing aloud, "Let God arise, let his enemies be scattered: As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of God." And upon this, as upon a signal given, all the sublunary world breaks into flames, and all the treasuries of fire are opened in heaven, and in earth.

[To be concluded in our next.]

BIBLIA HEBRAICA: *Dedicated by Permission to the Right Rev. the Lord Bishop of St. David's.*

By the Rev. J. S. C. F. Frey.

Parts I, II, III, IV, V, &c. each 5s. 6d. Royal 7s. 6d.

WE are sorry that several parts of Mr. Frey's valuable edition of the Hebrew Scriptures, have been so long in our hands unnoticed; and we request the pious and learned Editor to excuse our seeming inattention to his work, to which, from the best of motives, we wish the most extensive circulation.

The cultivation of Hebrew literature is of much importance to the interests of true religion; for in proportion as the Old Testament is read and studied in the language in which it was originally written, it will be the better understood, as well as throw the more light upon the New Testament, which added to it, completes the sacred Canon.

That Hebrew was the first language, and of course that in which God conversed with our first parents in Paradise, might be supported

supported by many arguments. But not to insist upon this point, it will be readily admitted, that the five Books of Moses, written in the purest Hebrew, are the most ancient compositions, as well as the most early specimens of alphabetical writing. In proof that the use of alphabetical characters was not a human invention, but a Divine discovery, a modern writer thus argues: "Among the European nations we find none who can pretend to the discovery of letters. All of them derived the art from the Romans, excepting only the Turks, who had it from the Arabians. The Romans never laid claim to the discovery; but confessed that they derived their knowledge from the Greeks, and the latter owned that they had it from the Phœnicians; who, as well as their colonists the Carthaginians, spoke a dialect of the Hebrew scarcely varying from the original. The Coptic, or Egyptian, resembles the Greek in most of its characters, and is therefore to be referred to the same original. The Chaldee, Syriac, and latter Samaritan, are dialects of the Hebrew, without any considerable deviation, or many additional words. The Ethiopic differs more from the Hebrew, but less than the Arabic; yet these languages have all issued from the same stock, as the similarity of their formation, and the words common to them all, sufficiently evince. Alterations indeed would naturally be produced, in proportion to the civilization of the several nations, and their intercourse with others; which will account for the superior copiousness of some above the rest. It appears then, that all the languages in use amongst men, that have been conveyed in alphabetical characters, have been the languages of people connected ultimately or immediately with the Hebrews, who have handed down the earliest specimens of writing to posterity; and we have therefore the greatest reason to believe, that their method of writing, as well as their language, was derived from the same source."

The antiquity of the Hebrew tongue being indisputable, we shall avail ourselves of a passage from a work of Dr. Doeg's expressive of its excellence. "Its words, saith the Doctor, are comparatively few, yet concise and expressive; derived from a very small number of radicals, without the artificial composition of modern languages. No tongue, ancient or modern, can rival it in the rich fecundity of its verbs, resulting from the variety and significance of its conjugations; which are so admirably arranged and diversified, that, by changing a letter or two of the primitive word, they express the various modes of acting, suffering, motion, rest, &c. in such a precise and significant manner, that frequently in one word they convey an idea which, in any other language, would require a tedious paraphrase." This just, though brief account, of the peculiar excellencies of the Sacred tongue, will enable every intelligent reader to discover why translations of the Holy Scriptures
into

into various languages, and made in different ages, vary so little from each other. The Book of God, to all its other excellencies, joins this, that it admits of a literal translation. Were not this the case, all the versions of the Scriptures would considerably differ from each other, and consequently puzzle and confound unlearned readers.

We are aware that great authorities may be quoted as well against as for the Hebrew points; but as we are far from imagining that our entering into a dispute upon that subject, would answer any valuable purpose, we shall content ourselves with laying before our readers an extract from a modern writer, who has paid much attention to the Hebrew language. He maintains that, without the points, the pronunciation of the Hebrew becomes not only an unintelligible jargon, but that a certain knowledge of the meaning of many portions of the sacred text, without their help, is unattainable. "Unpointed words, he observes, consisting of four consonants, such as תפלה *Tiphlah*, are capable of one hundred and twenty-five different readings, as the five vowels may have so many different dispositions; and ה may be pronounced single, or double by the Dagesh, and פ be written phe or pe, which difference will raise the possible varieties of expressing this word, upon the absence of the points, to five hundred chances, of which one only can be true.

"As no writer, Pagan, Jew, or Christian, Hebrew, Chaldean, Syrian, or Arabian, has given us any account of such a change (that of the introduction of the points) being made in the Hebrew tongue; although the Jews have taken so much pains to note every minute difference of punctuation betwixt the books of the Eastern and Western Jews, which is of infinitely less moment than the punctuation in general; we may suppose it inconceivable and impossible to have ever been."

Mr. Frey is printing his Hebrew Bible, with the points and accents. The pains necessary to effect his purpose (that of giving a perfect edition of the Hebrew Scriptures) must be incalculable. Of this, we understand, he is aware, and hence has called in to his assistance Hebrew compositors, (most of whom have known the language from their childhood) employed at the London Society's Office. His method of correcting the work is well calculated to produce the greatest accuracy. A Jewish Boy reads to him every letter, point, and accent, from Salomon Proops' Hebrew Bible; hence he has been enabled to correct several typographical mistakes found in Van der Hooght's Bible, a correct edition of which he is printing. That Bible is in high estimation among the learned.—Dr. A. Clarke, speaking of it in his Bibliographical Dictionary, says, "This work may be pronounced the most elegant and perfect Bible ever yet published on the Masoretic plan."

OBITUARY.

March 11, 1811, died Mrs. Mary Barritt. She was born at Oakworth Hall, in the parish of Keighly, in the county of York, on March 12, 1733, and died at Castle Donnington, in the county of Leicestershire, March 11, 1811. Her maiden name was Wright. She was awakened to a discovery of her fallen, dangerous, and helpless state through sin, in, or about the year 1770, under the ministry of Mr. John Parker, a Calvinistic Baptist, who then preached at Barnolswick, near Shipton in Craven. The sermon which was made an instrument of her conversion to God, was preached from Ex. xiv. 15, "Speak unto the children of Israel, that they go forward." Before she heard this sermon, she thought she was one of God's Israel, but on hearing it, she found that, not having obtained a change of heart, she had no proper claim to that title. This she had not experienced, nor did she perceive how it was to be obtained. Indeed, she was amazingly ignorant of the Scriptures, and of every thing of a spiritual nature. In considerable distress of mind, she went to the minister, and informed him of her state, wishing for some instruction how she might conduct herself, or what method she should adopt, in order to her becoming one of God's Israel. He gave her advice, no doubt, suitable to her state, but especially urged her to read the Scriptures, and attend the means of grace. The phrase, "means of grace," she wished him to explain. Such was the state of her mind, as to spiritual things, when that light, which shineth out of darkness, shined into her heart. For some time after this, she did not understand the plan of salvation; nevertheless, she seems to have acted according to the light she then had; attending steadily on Mr. Parker's ministry for the space of about two years. All this time, there was something she wanted, but knew not how to obtain it. One thing she observed, that in almost every sermon she heard, the minister railed against the Methodists, and warned his people against them, as a set of merit-mongers, and self-righteous Pharisees. She thought she would hear them herself; she did so, and found their preaching far more suitable to the state of her mind, than that which she had been in the habit of sitting under. But fearing to be deceived,

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she went to the preacher who then travelled in the circuit, Mr. Samuel Bardsley, on purpose to ask him concerning the principles and doctrines of the Methodists. She said to him, "I have heard you Methodists expect to go to heaven by your works; &c. if so, I cannot go that way, for I am a poor, helpless, hell-deserving sinner." Mr. Bardsley satisfied her fully, that what she had heard was a false accusation; and a bare-faced calumny, and that the Methodists denied it altogether. She was satisfied, and joined the Methodist society immediately; soon was made happy in God, and she continued a member until the day of her death.

About the beginning of her Christian course, and for many years after, she met with the greatest opposition from her husband, who pretended to be a zealous churchman, though he seldom went to any place of worship. He became a violent persecutor of the Methodists, and used her exceedingly ill; because she thought it her duty and privilege to make one of their number. He endeavoured to provoke her by bitter calumny and invectives, and tried to weary her out, by his neglect of every family and domestic duty; and afterwards proceeded to blows. She felt determined, however, by the grace of God, to do her duty to her husband and her family, but at the same time, to save her soul. She bore this persecution for about thirty years, during which time, the Lord wonderfully supported and saved her. For a season, the Lord gave her an uncommon gift of prayer, and strong faith both for her partner and children. Indeed, one of her children was brought to God about the same time she was, and another soon after, and afterwards a third; these were a great comfort to her. She was called to bear the loss of two children, who died in the prime of life; one died the day he was 20 years of age, and the other at the age of 24. They both died happy in God. The former was from home when he was taken ill. A messenger was sent for his mother and his brother John. On their arrival, he said to his mother, "You have come a long way, and yet must have no rest, for you must pray all night: I am a great sinner, far greater than you know of," alluding to his having learned to dance. She

She encouraged him all she could, and then wrestled in mighty prayer for him; and about one in the morning, the Lord spoke peace to his soul in a glorious manner; he then sung so loud, that he awoke all the people in the house. The Lord, by a mysterious, but gracious providence, afflicted her husband, changed his heart, and took him to himself. From that period, Mrs. Barritt's providential way was plain, easy, and pleasant. It is now nearly six years since we took her under our roof, being then stationed in the Colne Circuit, where she lived; and we were very comfortable together. It is a great pleasure to a feeling, religious mind, to see old people, who are labouring under age and infirmities, comfortable in their declining state. It was our study to make Mrs. Barritt so, and we did not fail in the attempt. It was a great satisfaction to me to hear her declare to some friends, only a few hours before her death, that though she had been nearly six years in our family, she had not received an angry word, nor a cross look; and indeed I must say, she gave us no occasion of complaint. She strove to increase our comforts, lessen our trials, and bear our burdens. She was a helper of our faith. In a word, she was a good woman, and that in the Scripture sense of the word, i. e. a woman changed, converted, and saved by divine grace. She was patient and resigned, meek and humble, and, in general, "strong in the faith, giving glory to God." She was much afflicted while she was with us, with a violent, and almost constant cough, swelled legs, a subject of pain and weakness; but she did not complain. When myself or Mrs. Taft proposed, at any time, to stay with her when we had meetings to attend, she would never suffer us. She used to say, "souls are of infinite value; perhaps you will be the means of saving a soul: and what is my poor body worth, when compared to souls?" She was much revived at the hearing of, or seeing good done. She loved, and was generally blessed, much in lively meetings. She constantly prayed for her children, and groaned in spirit for one or two of them that "once ran well, but have been hindered." It pleased the Lord to afflict her with a paralytic stroke, on Saturday, March 9, about 4 o'clock in the afternoon; while she was in the garden. She was very happy in God when she was first seized, and expressed it in the strongest terms. She said, "Bless the Lord,

I am very happy, all is well, all shall be well." We got her to bed as soon as possible, and she grew worse and worse till Monday evening about 7 o'clock, when she breathed her last, without sigh or groan, while my worthy colleague, Mr. West, was giving out the first hymn in the adjoining chapel. She kept her confidence in God during the whole of her affliction, and repeated many sentences of Scripture and verses of hymns, by two or three words at a time, as she was able; such as "Jesus, lover of my soul," &c.

"O Jesus, thou art

The desire of my heart,

Continue my soul to defend,

Till my warfare is o'er,

And I gain the blest's shore,

And in triumph to heaven ascend."

"Other refuge have I none," &c.

When she repeated this, I said to her, "Mother, you have no refuge but Christ:" she replied, "None but Christ, I want none else." I endeavoured to improve this afflictive providence for the good of the living, by speaking a little on the evening of her funeral, from Ex. xiv. 15, at her desire, and indeed it was a time to be remembered. As Mrs. Barritt was much beloved while living, she was much lamented in her death.

Z. TAFT.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. Toase to Mr. Benson.

Chatham, June 3, 1812.

VERY DEAR SIR,

SOME months have now elapsed since I communicated any thing to you relative to our mission among the prisoners of war at this depot. My last letter contains the particulars of the mission, from its commencement, up to December, 1811. From that time to the present, we have been making as much progress as the most sanguine expectation could have anticipated. We have regular congregations, amounting to upwards of 100 on board of each ship; hence many hear us constantly, exclusive of occasional hearers. In each congregation there are several who have received divine light, and are under religious impressions; and I trust that not a few are truly awakened. The sacred Scriptures, and other books of a religious nature, are attentively read

by

by thousands; and, blessed be the name of the Lord, every thing seems to say to us, "Go forward."

A circumstance occurred yesterday which will afford you, and every pious and benevolent mind, the highest gratification. As I have written a short account of the occurrence in my Journal, I shall take the liberty to send you an extract.

"June 2, 1812. This day 135 prisoners of war, chiefly invalids and aged men, were sent to France, on board of two cartels. Having received information from the Commissary relative to the time of their departure, Mr. Kerpezdron and myself went on board to take our leave of them, and especially of those who had regularly attended our ministry, and appeared to have received profit by the preaching of the word. Previous to our going on board, we had prepared a small parcel, containing a Testament and a few Tracts for each individual, which they received with eagerness and gratitude. I am at a loss for words to express my feelings on this occasion, feelings excited by seeing the effect of this (perhaps the last) token of our christian love towards them. Had we never before now seen any fruit of our labours among the poor strangers and captives of this depot, the scene, as here witnessed this day, is sufficient to give birth to the most rational hope of future success, and energy to every future exertion. We have cast our bread upon the waters, and, glory be to God, we have found part of it after many days. We have sometimes sowed in tears, but to-day we have reaped in joy.

"It was truly affecting to hear them address us in the following language. One said, 'We cannot doubt of the goodness of God, since he has sent his ministers to instruct and comfort us in our deplorable captivity.' Another said,—

'When you preached to us the word of life, it sounded in our ears as the voice of mercy and love, and was a source of consolation to our souls.' 'How can we forget,' cried another, 'your labours among us? and be assured, we shall feel it our indispensable duty to publish to our families and countrymen what the Methodists have done in our behalf, whose names will be known and revered by our children and friends.' Another observed, 'We should esteem it an unspeakable favour to see and hear you in France.' 'I will keep this book,' exclaimed another, 'as a precious evidence of the benevolence of the British

and Foreign Bible Society, and of the Methodists towards us; and I will say to my wife and children, I received this book of the two Methodist Missionaries who faithfully visited us in our captivity to the very last moment of our remaining on the Medway.' When we presented a parcel of books to some, they said, 'We have got the Bible you gave us on board of such a ship;' and immediately opened their waistcoats, and took it out of their bosoms. When we took our leave of them, many called after us, and said, 'We are indebted to you beyond expression, and we are bound to pray for your success and prosperity: May the Lord reward you abundantly.' A great number, with tears in their eyes, could only utter a few broken sentences, but the mute and expressive language of their hearts was very intelligible."

I shall close this with a short extract from a letter written by a young man, who, I trust, is alive to the best interests of his soul.

"———, March 18, 1812.

"Sir,

"I undertake an arduous task in attempting to make known to you my gratitude, and I fear I shall fail in the execution, for want of expression. Sir, I can never find expression strong enough, nor colours lively enough to paint to you the extent of my gratitude. Is it possible that the voice of the greatest of sinners should have reached your ears, and that you have not rejected him? You have deigned to fulfil his request, and have come on board on purpose to bring him the word of life. Can I doubt of the goodness of God, since his minister so readily interests himself for me, in order to bring me into the way of piety, from which I had too much erred? In a word, Sir, continue your visits to this place, as a good shepherd of the wandering sheep; and be assured that barren as this place has been, it is not without fruit of the cultivation you have bestowed on it. I pray you to excuse the liberty I have taken in writing to you, a liberty which I will not take again, unless you desire it; in that case I should consider it my duty to let you know the progress which I make in the way to heaven, into which you have been instrumental of bringing your convert. I owe you many thanks, and could not avoid embracing this opportunity of addressing you. But as it is not my custom to circumscribe my gratitude by vain and sterile words, I hope you will have the goodness to add

to all your other favours, that of accepting from me a little ship made of bone, the fruit of my own labours, as an expression of my eternal gratitude.

"I am, &c. ———."

My paper is full, or I could easily enlarge, I remain, very dear Sir,

Your's, most respectfully,

W. TOASE.

Extract of a Letter from Mr. MARSDEN,
to Mr. BENSON.

*Hamilton, Bermuda,
March 7, 1812.*

REV. & DEAR SIR,

My worthy Brother, Dunbar, is at last arrived, after a pleasant, as well as short passage, and is well received by the little church and inhabitants in general, and I have hardly any doubt but his labours will be both profitable and acceptable in the island. I think, through boundless mercy, the prospect is bright; and, in a little time, I am confident, Bermuda will require the labours of another Missionary. I expect (God willing) to sail in a few days to the United States, and hope to embrace the first opportunity of sailing for London; but if any thing should prevent my arriving before the Conference, I hope my dear brethren will reserve me a station; my friends live near Liverpool, and if, for a little while, I should be allowed to fill up an empty space in that town, I should count it a great blessing; but all this I leave to my wiser and older brethren, and am, dear Sir, your affectionate Son and Servant,

JOS. MARSDEN.

TO THE EDITOR.

New Buckenham, May 27, 1812.

DEAR SIR,

THE following is a letter I recently received from my much esteemed friend, Mr. MORGAN, Missionary at Nevis, West-Indies; should you think the whole, or any part of it worthy a place in your Miscellany, I have no doubt but the inserting it will afford great pleasure to his friends, as well as to the friends of Missionary exertions in general.

I am, your's, respectfully,

T. STUEG.

"Nevis, March 12, 1812.

"My dear Brother,

"Mercy unto you, and peace, and love, be multiplied, with every other promised good. I expect my letter, dated early in Feb. to Mr. B. came safe to hand, and, no doubt, caused from you and your's a song of praise to God, for

preserving me and mine, while crossing the vast Atlantic. Our passage, in many respects, was pleasant, particularly to myself, my health being excellent. The wonders of God, indeed, are to be seen in the great deep. How calculated is that immense body to lead a reflecting mind to admire and reverence that Being, who created, collected, and confines this wonderful element. No wonder that the wise and prudent have ever placed their confidence in him, and exulted under circumstances the most trying. My eyes have frequently gazed on the works of my Maker, till my heart has been affected, and upon such occasions, I formed fresh resolutions to devote myself unreservedly to God.

I see more than ever the beauty of holiness, and that nothing short of it will qualify me for the work of instructing the Heathen to love and fear their God and Saviour. 'Take heed unto thyself (says an apostle) and unto thy doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.' What an important charge!

"By this time you may be desirous of hearing what are my views of the western world, and what of a mission amongst this part of God's intelligent creatures. Much has been said by persons better calculated to do justice to the subject than myself. But I would observe, that what I have seen of the West-Indies, far exceeds any thing I ever saw before. The scene is enchanting beyond description, and every additional survey increases my wonder and astonishment. Since my arrival I have not found any inconvenience from the climate. The air at Nevis is very pure, and the heat of the sun does not exceed what I have felt in England. It is true, we expect it will be hotter in the months of July and August. There are most things here that heart can wish for. But far better than all, the word preached is made a blessing to thousands. It would delight your soul to see the attention paid by the poor negroes to the Word of God, and the white people also in this island, who attend our chapel, are respectable and attentive, so that it is no small pleasure to preach to them. Our congregations are on the increase, both in number and respectability, and we hope to extend our labours to every corner of this delightful island. From what I have written, you will easily perceive that I am satisfied with my present situation. Blessed be God, I have never had a doubt on my mind since I left my kindred

kindred and my father's home, but the steps I have taken, were providential. I am sensible, from what I know of itinerancy, a person may travel here with much greater advantage than in England. He is here loved sincerely by many, and revered by most. His company is courted by the most respectable; he has much time for study, and his domestic comforts are subject to little or no interruption. Mr. Cottle, the President of Nevis, is very friendly; we preach on his estate, and are entertained and sleep at his house. I shall rejoice to hear of your prosperity. I remain, your's, in the best of bonds. T. MORGAN.

Extract of a Letter from Mr. RICHARD TAYLOR, one of the Missionaries for Nova Scotia and Newfoundland, to the Secretary of the Missionary Committee.

*St. John, Newfoundland,
April 20, 1812.*

DEAR SIR,

I EMBRACE the first opportunity to inform you of our safe arrival in St. John's, and to give a brief account of our passage from Cork. After sailing from that port, we had a brisk passage, and hoped that we should make our port without being interrupted by the ice; but in this we were disappointed, for we fell in with it on the banks, and continued in it during the space of sixteen days. The damage which the ship sustained filled us with anxiety; for the ice beat her in every direction, she made much water, and her rudder became so shattered, that we feared she would become wholly ungovernable.

Since our arrival here, we have met with the most generous treatment from the minister and members of an independent church, and from some merchants. Every one vies with his neighbour in shewing us acts of kindness.—Thus circumstanced, we have forgotten all our troubles and dangers, and are thankful to God for the signal mercies with which we have been favoured.

I am, your's, affectionately,
RICHARD TAYLOR.

From Mr. GEORGE WARREN, Missionary,
to the Rev. Dr. COKE.

Sierra Leone, Nov. 13, 1811.

Rev. and dear Sir,

AT an early hour this morning, I had a private interview with Messrs Gordon and Brown. They inquired if I had

any letter, from yourself or the Conference, to them. "We believe," said they, "that you are properly sent out to us, but still we wish to have some real evidence of it." On this, I presented them with your letter, with which they appeared to be highly gratified, while they professed the greatest readiness to accede to your wishes.—Nov. 14, Messrs. Gordon and Brown intimated to me this morning, that they meant to call the society together, to hear your letter read, and after this, if I thought well of it, to take the first opportunity to wait with me on the Governor, and to present me to him as a person sent out by the Methodist Conference, to be their superintending pastor, and that they received me in this capacity. To this mode of conduct, as they afterwards informed me, they were advised by Mr. Smith. The proposals just noticed, being quite agreeable to me, in the evening the society assembled, and the next morning I waited with the brethren on the Governor. The Society-meeting was opened by Mr. Gordon, with singing and prayer, after which, one of the Leaders read your letter. On this being done, Mr. Brown rose, and expressed, in a very feeling manner, the happiness which he felt on account of a person being appointed to take charge of them, and that he had of late, entertained the strongest persuasion, that God was about to provide for them in this way. Brother Moses Wilkinson gave us to understand, that two months since, it was particularly impressed on his mind, that a person was coming out to take charge of them; that he was already on the way to them, and that he had spoken of this to the friends, some of whom were ready to conclude, that he went too far in saying what he did. Moses W. was perfectly correct, in asserting that he had related this circumstance, as several persons who heard it from his lips, have given me the strongest assurances of it. Brother Gordon, who has for several years been the presiding Elder of our society in this place, now rose and observed, "That a great weight daily rested on his mind, owing to his having the care of the society, and especially as his employment, (that of fishing,) led him to be frequently from home, and that he felt highly gratified in a person's coming to ease him of the burthen, which he had long had to bear." On Messrs. Gordon and Brown, with myself, waiting on the Governor, he received us with his usual affability. His

Excellency

Excellency assured us, "that he was free of religious partialities, and that though it was his duty to respect the Established Church, he was not opposed to other sects; and that he respected all good men." I replied, "We are glad to find your Excellency influenced by such liberal sentiments: We hope, on no occasion, to give you the least cause or uneasiness, but if we do, we shall be obliged to you to inform us of it." To which he answered: "If you do, I will." Governor Maxwell then assured us, that he was quite agreeable to our establishing a school, agreeably to our desires, in Sierra Leone, and that he was aware of the advantages connected with such establishments. "But," said he, addressing himself to me, "you have three schoolmasters: If you adopt the Lancasterian plan, as you propose, one of these will be sufficient; the other two may be employed somewhere else, and I should be glad for them to go to Goree and Senegal. I have no doubt of their being well received in those places, and meeting with sufficient employment to maintain them. The people, it is true, in Goree and Senegal, are chiefly Catholics, but this makes no difference; they are very friendly, and will be glad to receive them, as they wish much to have some persons among them, who are capable of instructing their children." I replied, "I expect they will have no objections to go to these places; I believe their going would fall in with our plan, as it is our design, agreeable to our instructions, to be as extensively useful as we possibly can."

Nov. 15. Having this morning obtained the full consent of the Governor to enter on my work, I publicly entered on it this evening, in the name and fear of the Lord. Our little chapel was crowded with attentive hearers. Nov. 16. I attended this evening a meeting of the leaders and stewards, and was much pleased in observing a strong affection to our discipline, and that with all their disadvantages, they, in a good measure, maintain it. The principal defect which I noticed, was their not regularly marking their class papers, but this is very pardonable in them, as several of the leaders are unacquainted with writing, while none of them appear to be fully acquainted with the manner in which a class-paper ought to be kept. The Conference, this year, as you well know, having no correct account of the number

of persons in the Sierra Leone Society, rated them at 50. This I rather concluded, prior to my arrival in this place, exceeded their real number; but to my great satisfaction, I have found more than twice so many, there being on my arrival 110 persons, against whom, as far as I could learn, no objection of any consequence existed. 22d. Moses Wilkinson preached this evening, from Isai. iii. 11 and 12. He gave out his hymns and text from memory. His manner was warm and animating. He seemed to strive at keeping close to his text, and made, in the course of his sermon, several useful observations. While hearing him I was led to admire the goodness and wisdom of God in the instruments which he frequently sees fit to use, to advance the interests of his kingdom. Many of the wise and learned in this world, if they were to see and hear such men as our brother, professedly engaging in endeavouring to lead their fellow creatures from sin to holiness, would at once conclude it to be impossible for them to effect the object which they have in view. Experience, however, flatly contradicts such a conclusion. Numbers have been led by their means to change their lives, and are induced from day to day to pursue that conduct which conduces to their own happiness and to the welfare of those that are around them. After preaching, the stewards and leaders being present, Brother Gordon inquired of me if I was qualified to administer the sacrament? On my assuring him that I was, he appeared to be highly delighted, while he observed, "We have now fresh cause for thankfulness to God." I asked, "Do you think the society in general are desirous of receiving the sacrament in our chapel?" He replied, "They are." The leaders and stewards present, professed also to be of the same opinion. Their introducing this subject themselves, was very much to my satisfaction: for as several of them have been in the habit of receiving at the Established Church, and as there appeared some probability of our administering it in the chapel proving painful to Mr. ——— (the hurting of whose feelings is what I would carefully avoid, as far as my attention to what I believe to be proper, will suffer me so to do) though I wished it to be done, I felt a degree of unwillingness to bring it forward. To avoid as much as I can, the giving cause of offence, I do not in-

tend administering the sacrament at the same time in which it is done at the church; while I shall leave the people to continue or discontinue receiving at the Church, just as they think proper. Nov. 23. I furnished all the class leaders with class papers, and at the same time presented them with the rules of our societies. Nov. 24. This day, Brother George Carrol, one of our leaders, informed me, that one of the captives, (as the persons are termed who have been rescued by our cruisers out of the hands of those merciless Europeans, who yet presume to trade for lucra on this coast) had inquired of him, if we purposed to pay any attention to them, and that if we did, he should be glad for us to give them a meeting, at five o'clock in the afternoon. This was pleasing intelligence to me, as I was before meditating to undertake something among them, and hence, I assured our friend, that I would wait on them. Only I proposed doing it a little sooner than they requested, as it might otherwise have interfered with our evening's preaching. Agreeable to our promise, a little before four I went to the town in which the captive just spoken of resides, accompanied by my colleagues, with Brother Carrol and several others. We took with us an Arabic bible. This several of the captives examined, and one of them attempted to read. But not one of them appeared to be sufficiently informed to read it with propriety, and to translate it to their surrounding countrymen. On informing them that we came from England, on purpose to be of service to them, and that we were ready to teach them to read English, and to instruct them in the way to heaven, they seemed to be pleased. Applying to several of them individually, and inquiring if they would come to be taught by us to read, some readily consented, others urged that it was too hard, and one of them pointed to his beard, saying, "See here."

Nov. 26. This morning Captain Cuffé called at our house, and informed me that King George of Bullom was in the city, and that if I wished to have an interview with him, he would send for him to his house. Assuring Captain C. that it would be very gratifying to me to have an interview with the King of Bullom, he immediately sent to invite him to his house, and on his arrival, informed me of it. On this I went to wait on his majesty, accompanied by Brother Ray-

nar. On being introduced to his notice by Captain C. he received us in a very friendly manner. He was dressed in an old satin coat and waistcoat, lined with silk, and made in the fashion which prevailed in the beginning of the last century. He had on also a pair of trowsers made of coarse blue cloth, a tolerably good shirt, a black silk handkerchief tied about his neck, and a middling pair of shoes, but no stockings. He appeared to me to be about 5 feet 8 inches in height. His countenance is truly pleasing, and notwithstanding his great age, which is 92, he walks with considerable agility. I proposed several questions to him, by means of one of his sons, who was educated in England, but who now resides with an apothecary in this settlement. Among others, I asked him if we should ever be able to go over to his country, to establish a school, and to endeavour to teach his subjects the way to heaven; would he admit of it, and grant us his assistance therein. He replied, "I very much wish for a school to be established in my country: and if a school be established, I will send my own children to it, and recommend to my people to do the same." In addition to this he afterwards said, "I am afraid that the people in the country behind Sierra Leone will be instructed in the knowledge of the English before mine." The King's son informed me that his father's country was about 500 miles in circumference; that its population had considerably increased since the abolition of the Slave Trade, and that at present it amounted to about 5000 persons, and that they were very ready to be taught.* It may seem rather strange, for a man of 92 years of age, to talk of sending his children to school, but it seems the King of Bullom has at present some that are of an age fit for it, and one whose years are as yet too tender, being only two years old.

This evening after preaching, I had the pleasure to take seven persons into the society on trial. All these had before professed to be the servants of God, but had declined from the ways of righteousness. I hope they are sincerely grieved on account of their past backslidings from God, and pray that they may, in future, prove faithful to him.

(To be concluded in the next.)

* I have learned since writing this, that the King of Bullom has four-fifths less extent of country and population.

THE CHRISTIAN.

WEARY of these low scenes of night,
My fainting heart grows sick of time;
Sighs for the dawn of sweet delight,
Sighs for a distant happier clime.
Ah! why that sigh? peace, coward heart,
And learn to bear thy lot of woe;
Behold how easy is thy path,
To what thy fellow-sufferers know.
Are not the sorrows of the mind
Entail'd on every mortal birth?
Convinc'd, hast thou not long resign'd
The flattering hope of bliss on earth?
'Tis just, 'tis right, thus he ordain'd,
Who form'd this animated clod,
That needful cares, instructive pains,
Should bring the wandering heart to God.
In him, my soul, behold thy rest,
Nor hope for bliss below the sky:
Come, resignation, to my breast,
And silence every plaintive sigh.
Come, faith and hope, celestial guests,
Calm resignation waits on you;
Beyond these gloomy scenes of care,
Point out a soul-enlivening view.
Parent of good, 'tis thine to give
These cheerful graces of the mind;
Smile on my soul, and bid me live,
Desiring, hoping, yet resigned.
London, April 15, 1811.

H. F.

CHRISTIAN CONFIDENCE.

GREAT author of good, to thee would I fly,
When sorrows afflict, or troubles draw nigh;
When clouds gather blackness, portending a storm,
Be thou my protection, and shield me from harm.
From what thou hast done in years that are fled,
What blessings thy love upon me hath shed,
O help me to trust thee, nor doubt of thy care,
When dangers surround me, thy love will be there.
Should sorrow, and pain, and poverty join,
Should friends turn away, and with foes
Should combine,
Yet sure of thy favours, my covenant God,
I'd trust in thy goodness, and bow to thy rod.
Should mortal disease bring death to my view,
And should I be call'd the dark vale to go thro',
Its gloom and its shadows shall all disappear,
My Father, my Guardian; my God will be there.
My spirit emerg'd from this dwelling of clay,
With pleasures untold shall wing its glad way,
And take full possession of that glorious throne.
And call all the treasures of heaven my own,

My own through the purchase of Jesus's blood;
My own, through the goodness and mercy of God;
My own, my possession, the balm of my soul
While eternity's ages continue to roll.

J. COLLETT.

Lines written May 19, 1809, after several successive days of lightning and thunder.

WHEN lightnings fly across the sky,
And awful thunders roll,
The peal, the blaze, conspire to raise
From earth my grovelling soul.
Too oft I find my truant mind
Engross'd by worldly things:
And sense and sight obscure the light
That from Religion springs.
Too oft I feel my passions reel,
Wild as the wat'ry main;
When whirlwinds sweep th' extended deep,
And storm its shores in vain.
To men unseen, with anguish keen,
By turns my heart they rend:
Oft, sloth and pride my mind divide
And hope and fear contend.
Tir'd of the strife and cares of life,
Sometimes I sink supine;
And scarce can raise my mind to praise,
Or think of things divine.
Sometimes a gay or grand array,
The syren world assumes;
Then flames the fire of wild desire,
Then nod ambition's plumes.
But, thro' the air, when lightnings glare,
And thunders roar around,
My passions cease, my soul is peace,
And hails the solemn sound.
Then heavenly light, supremely bright,
Bids fight and sense retire;
My soul is free, my God I see,
And feel a finer fire.
With filial fear, devout, sincere,
I bow, and bless the rod:
Hark! the loud noise! to me it cries,
"Prepare to meet thy God."
Lord of my heart, thy grace impart,
Forgive and heal my soul;
Let perfect love all sin remove,
Then—let the thunders roll.
Yea—let them roll from pole to pole,
Let tow'rs and mountains nod,
Resign'd, serene, I'll view the scene,
And joyful meet my God.

ISAAC KEELING HANLEY.

THE METHODIST MAGAZINE,

FOR SEPTEMBER 1812.

BIOGRAPHY.

AN ACCOUNT OF THE REV. PHILIP HENRY,

Minister of the Gospel, near Witchurch, in Shropshire.

[Continued from p. 570.]

CHAP. IV. *His Marriage, Family, Family Religion, and the Education of his Children.*

HE removed from Emeral, to the house in Worthenbury, which the Judge had built for him, in Feb. 1658; and had one of his sisters with him to keep his house. No sooner had he a tent, but God had an altar in it, and that a smoking altar. There he set up repetition on Sabbath evenings, and welcomed his neighbours to it. His christian friends often, and sometimes his brethren in the ministry, kept days of fasting and prayer at his house. He used to tell people, when they had built new houses, they must dedicate them, referring to Deut. xx. 5, and Psal. xxx. 12.

Providence having thus brought him into a house of his own, soon after provided him *a help meet for him*. After long agitation, April 26, 1660, he married Catherine, the only daughter and heir of Mr. Dan. Matthews, of Broad Oak, in the township of Iscoyd, in Flintshire. Mr. Matthews was a gentleman of a good estate; this was his only child; very fair and honourable overtures had been made for her disposal; but it pleased God, so to order events, and to overrule the spirits of those concerned, that she was reserved to be a blessing to this good man, in things pertaining both to life and godliness. His purpose of marriage was published in the church three Lord's-days before; a laudable practice, which he greatly approved, and persuaded others to adopt. The day before his marriage, he kept as a day of secret prayer and fasting. He used to say, those who would have comfort in that change of condition, must see to it, that they bring none of the guilt of the sins of their single state with them into the married state. And the presence of Christ at a wedding, will

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turn

turn the water into wine; and he will come, if he be invited by prayer.

He took all occasions, while he lived, to express his thankfulness to God, for the great comfort he had in this relation. "A day of mercy," so he writes on his marriage day, "never to be forgotten." "God had given him one," as he writes afterwards, "every way his helper, in whom he had much comfort, and for whom he thanked God with all his heart." He writes in his Diary, April 26, 1680, "This day we have been married twenty years, in which time we have received of the Lord more than twenty thousand mercies: to God be glory." Sometimes he writes, we have been so long married, and never reconciled; that is, there never was any occasion for it. His prayer for his friends in the married state, was according to his own practice in that state; that they might be mutually serviceable to each other's faith and holiness, and jointly serviceable to God's honour and glory. In eight year's time, Mrs. Henry brought him six children; the two eldest, sons, named John and Matthew; the other four, daughters, named, Sarah, Catherine, Eleanor, and Anne. His eldest son, John, died of the measles, in the sixth year of his age, and the rest were, in mercy, spared to him.

The Lord having built him up into a family, he was faithful in making his ordination vow, "that he and his house would serve the Lord." He would often say, we are *really* that which we are *relatively*. It is not so much what we are at church, as what we are in our own houses. Religion, in the power of it, will be family-religion. In this his practice was very exemplary; he was one who walked before his house in a perfect way, with a perfect heart, and great wisdom. His constant care and prudent endeavour was, not only to put away iniquity far from his tabernacle, but that where he dwelt, the word of Christ might dwell richly.

He made conscience of closet-worship, and did abound in it. He has this note in his Diary, upon removing his closet from one room in his house to another; "This day, my new closet was consecrated, if I may so say, with this prayer, that all the prayers that ever should be made in it, according to the will of God, morning, evening, and at noon-day, ordinary, or extraordinary, might be accepted of God, and obtain a gracious answer." He usually advised his friends and children, "be sure you look to your secret duty, keep that up, whatever you do; the soul cannot prosper in the neglect of it. Apostasy generally begins at the closet-door; secret prayer is first neglected—then carelessly performed—then frequently omitted—then wholly cast off—and then farewell God, and Christ, and all religion." He also advised, that secret duty be performed secretly, which was the admonition he sometimes gave to those who caused their voice to be heard on high in that duty.

Besides

Besides this, he and his wife constantly prayed together, every morning and evening; and never, if they were together, at home or abroad, was this practice intermitted; and from his own experience of the benefit of it, he would take all opportunities to recommend it to others in that relation, as conducing very much to the comfort of it, and to their furtherance in that, which he would often say, is the great duty of yoke-fellows; and that is, to do all they can to help one another to heaven. He would say, that this duty of husbands and wives praying together, is intimated, 1 Pet. iii. 7, where they are exhorted to "live together as heirs of the grace of life, that their prayers be not hindered;" that nothing may be done to hinder them *from* praying together, nor to hinder them *in* it, nor to spoil the *success* of their prayers. This sanctifies the relation, and obtains a blessing upon it; makes its comforts the more sweet; its crosses the more easy; and is a most excellent means of preserving and increasing mutual affection. Many to whom he has recommended the practice of this duty, have had cause to bless God both for him and his advice. When he was abroad, and slept with any of his friends, he would remind them of his rule, "that they, who *lay* together, must *pray* together."

Besides these, he made conscience, and made a business of family worship, in all the parts of it; and in it he was uniform, steady, and constant, from the time that he was first called to the charge of a family, to his dying-day; and according to his own practice, he took all occasions to press it upon others. He would say sometimes, if the worship of God be not in the house, write, *Lord, have mercy upon us*, upon the door, for there is a plague, a curse in it. It is the judgment of Archbishop Tillotson, in that excellent book which he published a little before his death, upon this subject, "That constant family-worship is so necessary to keep alive a sense of God and religion in the minds of men, that he sees not how any family that neglects it, can, in reason, be esteemed a family of christians, or indeed to have any religion at all." How earnestly would Mr. Henry reason with people about this matter, and tell them, what a blessing it would bring upon them, and their houses, and all that they had. He that makes his house a little church, shall find that God will make it a little sanctuary. It may be of use to give a particular account of his own practice in this matter, because it was very exemplary. As to the time of it, his rule was, "the earlier the better"—in the morning before worldly business crowded in, and in the evening before the children and servants began to be sleepy. He industriously contrived the circumstances of his family-worship, so as to make it the most solemn, and most likely to answer the end. He always made it the *business* of every day, and not as too many make it, a *by-business*. This being his fixed principle, all other

affairs must be sure to give way to this. And he would tell those who objected to family-worship, that they could not get time for it; that if they would but put on christian resolution at first, they would not find the difficulty so great as they imagined; but after a while, their other affairs would naturally and easily fall in with this, especially where there is that *wisdom which is profitable to direct*. Nay, they would find it to be a great preserver of order and decency in a family, and it would be like a *hem* to all other business, to keep it from ravelling. He was ever careful to have all his family present at family-worship; though sometimes, living in the country, he had a great household; yet he would have not only his children, and sojourners, and domestic servants, but his workmen and day-labourers, to join in this service.

The performances of his family-worship were the same morning and evening. He began with a short, but solemn prayer, for the Divine Presence and grace, assistance and acceptance; particularly begging a blessing upon the word to be read. He next sung a psalm; believing, that a scripture ground for singing psalms in families, might be taken from Psal. cxviii. 15, "The voice of rejoicing and of salvation is in the tabernacle of the righteous;" and that it is a way to hold forth godliness to such as pass by our windows.

He next read a portion of Scripture in order; for though one star differeth from another star in glory, in the firmament of Scripture, yet wherever God hath a mouth to speak, we should have an ear to hear; and the diligent searcher may find much excellent matter in those parts of Scripture, which we are sometimes tempted to think might have been spared. How affectionately would he sometimes bless God for every book, and chapter, and verse, and line in the Bible! He would sometimes blame those who only *pray* in their families, and do not *read the Scripture*. In prayer, we speak to God, by the word he speaks to us; and is there any reason why *we* should speak all? In the tabernacle, the priests were every day to burn incense, and to light the lamps; the former, figuring the duty of prayer, the latter, the duty of reading the word. Sometimes he would say, "Those do well, that pray morning and evening in their families; those do better, that pray, and read the Scriptures; but those do best of all, that pray, and read, and sing psalms."

What he read in his family, he expounded; and he exhorted all ministers to do so too, as an excellent means of increasing their acquaintance with the Scripture. His expositions were not so much critical, as plain, practical, and useful, and such as tended to edification. And herein he excelled, performing that daily exercise, with so much judgment, and, at the same time, with such facility and clearness, as if every exposition had been premeditated;

and

and very instructive they were, as well as affecting to the auditors. His observations were often very striking and surprising, and such as one shall not ordinarily meet with. He often mentioned that saying of Tertullian's, "I adore the fulness of the Scriptures;" and sometimes that other, "Those who read the Scripture again and again, will always find in it something new." He put his children, while they were with him, to write these expositions; and when they were gone from him, the strangers that sojourned with him, did the same. What collections his children made this way, were of great use to them, after they were married, and settled in the world. As an evidence how much his heart was upon it, to have the word of God read and understood in families, take this passage out of his will; "I give and bequeath unto my four daughters, Mr. Poole's English Annotations upon the Bible, in two volumes, of the best edition that shall be to be had at the time of my decease, together with Mr. Burton's last and best translation of the singing Psalms, one to each of them; requiring and requesting them to make daily use of the same, for the instruction and comfort of themselves and their families."

The chapter or Psalm being read or expounded, he required from his children, some account of what they could remember of it; and sometimes would discourse with them plainly and familiarly about it, that he might lead them into an acquaintance with it, and impress something of it upon their hearts, if possible. He then prayed, always kneeling, which he looked upon as the most proper gesture for prayer; and he took care that his family should address themselves to the Deity, with the outward expressions of reverence and composedness. He usually drew his matter and expressions in prayer, from the chapter that was read, or the psalm that was sung, which were often very affecting, and helped to stir up and excite praying graces. In family-prayer, he was usually most full in giving thanks for family-mercies, confessing family-sins, and begging family-blessings. He would often be very particular in prayer for his family. If any were absent, they were sure to have a petition put up for them. He used to observe, concerning Job, chap. i. 5, that he offered burnt-offerings for his children, *according to the number of them all*, an offering for each child; and so would he in praying for his children, put up a petition for each child. He always observed the annual return of the birthday of each of his children, to bless God for his mercy to him and his wife in that child; the giving of it, the continuance of it, and the comfort they had in it, with some special request to God for that child. Every servant and sojourner, at their coming into his family, and their going out, had a particular request put up for them, according to their circumstances. He was daily mindful of those who desired him to pray for them. Particular providences concerning

concerning the country, as to health or sickness, good or bad weather, or the like, he commonly took notice of in prayer; nor did he ever forget to *pray for the peace of Jerusalem*. He always concluded family-prayer, both morning and evening, with a solemn benediction, after the doxology. Immediately after prayer was ended, his children, with bended knee, asked a blessing of him and their mother; which blessing was given with great solemnity and affection; and if any of them were absent, they were remembered, “The Lord bless you and your brother, or you and your sister, who is absent.” On Thursday evenings, he catechised his children and servants; and on Saturday evenings, his children and servants gave him some account of the chapters that had been expounded all the week before; this he called, *gathering up the fragments which remained, that nothing might be lost*.

But the Lord’s-day he called and counted the queen of days, the pearl of the week, and observed it accordingly. The fourth commandment intimates a special regard to be had to the Sabbath in families: *Thou, and thy son, and thy daughter, &c.* it is *the Sabbath of the Lord in all your dwellings*. In this, therefore, he was very exact, and abounded in the work of the Lord in his family on that day. Whatever were the the circumstances of his public work, his family religion on that day was always the same. Extraordinary sacrifices must never supersede *the continual burnt-offering and his meat-offering*. His common salutation of his family or friends, on the Lord’s-day in the morning, was that of the primitive christians—*The Lord is risen, he is risen indeed*; making it his chief business on that day, to celebrate the memory of Christ’s Resurrection; and he would sometimes say, “Every Lord’s-day is a true christian’s Easter-day.” He took care to have his family ready early on that day, and was larger in exposition and prayer on Sabbath mornings, than on other days. He would often remember that under the law the daily sacrifice was doubled on Sabbath-days, two lambs in the morning, and two in the evening. He had particular subjects for his Sunday-morning expositions; such as, The harmony of the Evangelists—Scripture prayers—Old Testament prophecies of Christ, &c. He constantly sung a psalm after dinner, and another after supper, on the Lord’s-day. In the evening of that day, his children and servants were catechised and examined in the sense and meaning of the answers in the catechism that they might not say it like a parrot, by rote. Then the day’s sermons were repeated, commonly by one of his children, when they were grown up, and the family gave an account of what they could remember of the word of that day, which he endeavoured to fasten upon them, *as a nail in a sure place*. In his prayers on the Sabbath evening, he was often more than ordinarily enlarged; and usually prayed, in a particular manner for his family, and all who belonged

belonged to it, "that they might have grace to behave, as a minister, and minister's wife, and a minister's children, and a minister's servants ought to behave." He would sometimes be a particular intercessor for the towns and parishes adjacent. How have I heard him, when he has been in the *mount with God*, in a sabbath evening prayer, wrestle with the Lord for Chester, and Shrewsbury, and Nantwich, and Wrexham, and Whitchurch, &c. He closed his Sabbath work with singing the 124th Psalm, and then solemnly blessing his family. This was his family-worship, which he never altered, nor ever omitted any part of it, though he went from home ever so early, or returned home ever so late, or had ever so much business for his servants to do. He would sometimes say that he saw cause to shorten his devotions, but he would never omit any of them; for if an excuse be once admitted for an omission, it will be often returning. He was not willing that any should go from his house in the morning before family-worship; but, would remind his friends, that "prayer and provender never hinder a journey."

Thus was he *prophet* and *priest* in his own house; and he was *king* there too; ruling in the fear of God, and not suffering sin upon any account under his roof. He had, many years ago, a man-servant that was overtaken in drink; for which, the next morning, at family-worship, he solemnly admonished him, prayed for him with a *spirit of meekness*, and soon after parted with him. But there were many of his servants, who, by the blessing of God upon his endeavours, got those good impressions upon their souls, which they retained ever after; so that they blessed God with all their hearts that ever they came under his roof. Few went from his service till they were married, and some, after they had been married, and buried their partners, returned to his service again, saying, *Master, it is good to be here.*

He brought up his children in the fear of God, with a great deal of care and tenderness, and did by his practice, as well as in his discourses, condemn the indiscretion of those parents who are partial in their affections to their children, making a difference between them, which he observed often proves of bad consequence in families, laying the foundation for envy, contempt, and discord. His conduct towards his children was mild and gentle; for he desired rather to be loved than feared by them. He was as careful not to *provoke them to wrath*, as he was to *bring them up in the nurture and admonition of the Lord*. He ruled indeed, and kept up his authority, but it was with wisdom and love. He allowed his children a great degree of freedom with him; and this gave him the opportunity of reasoning with them, which he liked much better than frightening them, into that which is good. He did much toward the instruction of his children in the way of familiar discourse,

discourse, according to that excellent directory for religious education, Deut. vi. 7. "Thou shalt *whet* these things (so the word is) upon thy children, and shalt talk of them when thou sittest in thy house," &c. which made them love home, and delight in his company, and greatly endeared religion to them.

He did not burthen his children's memories by imposing upon them the task of getting chapters and psalms without book; but endeavoured to make the *whole* word of God familiar to them, and to bring them to understand it and love it, knowing that then they would easily remember it. He used to observe from Psal. cxix. 93, "I will never forget thy precepts, for with them thou hast quickened me;" that we are then most likely to remember the word of God when it does us good. He taught his children to write himself, and set them early to write sermons, and other things that might be of use to them. He taught his eldest daughter the Hebrew tongue, when she was about six or seven years old, by an English Hebrew grammar, which he made on purpose for her; and she went so far in it, as to be able to read and construe a Hebrew psalm.

He drew up a short form of the baptismal covenant for the use of his children; it was this—"I take God the Father to be my chiefest good, and highest end. I take God the Son to be my prince and Saviour. I take God the Holy Ghost to be my sanctifier, searcher, guide, and comforter. I take the Word of God to be my rule in all my actions. I take the people of God to be my people in all conditions. I do likewise devote and dedicate unto the Lord, my whole self, all I am, and all I have, and all I can do. And this I do deliberately, sincerely, freely, and for ever." This he taught his children, and each of them solemnly repeated it every Lord's-day in the evening, after they were catechised, he putting his *Amen* to it, adding, *so say, and so do, and you are made for ever*. He also took pains with them, to lead them to understand it, and to persuade them to a free and cheerful consent to it. And when they grew up, he made them all write it over with their own hands, and solemnly set their names to it, which he told them he would keep by him, and it should be produced as a testimony against them, in case they should afterwards depart from God, and turn from following after him.

He was careful to bring his children early to the Lord's-Supper, to take the covenant of God upon themselves, and to make their dedication to God, their own act and deed; and a great deal of pains he took with them, to prepare them for that great ordinance, and so to transmit them into the state of adult Church-membership. He would often blame parents, who would think themselves undone, if they had not their children baptized, and yet took no care when they grew up and made a profession of religion,

to persuade them to come to the Lord's-Supper. "It is true, (he would say) buds and blossoms are not fruit;" but they give hopes of fruit, and parents may, and should, take hold of the good beginnings of grace which they see in their children, to bind them so much the faster to, and lead them so much the faster in, the ways of God. By this solemn engagement, the door which stood half open before, and invited the thief, is shut and bolted against temptation. And to those who pleaded that they were not fit, he would say, that the farther they went into the world, the less fit they would be; and "He that is not fit to-day, will be less fit to-morrow." Not that children should be compelled to it, nor those that are ignorant, untoward, and perverse, admitted to it; but those that are well-inclined to the things of God, and appear to be concerned for their salvation, should be incited, and encouraged to this, that the matter may be brought to an issue. Abundant thanksgivings have been rendered to God by many of his friends for his advice and assistance herein.

In dealing with his children about their spiritual state, he reasoned much with them on the ground of their infant baptism, and frequently inculcated that upon them, that they were born in God's house, and early dedicated and given up to him, and therefore, were obliged to be his servants, Psal. cxvi. 16, "I am thy servant," *because*, "the son of thy handmaid." This he illustrated to them by the comparison of taking a lease of a fair estate for a child in the cradle, and putting his life into it; the child then knows nothing of the matter, nor is he capable of consenting; however, he is then maintained out of it, and has an interest in it; and when he grows up, and becomes able to choose and refuse for himself, if he go to his landlord, and claim the benefit of the lease, and promise to pay the rent, well and good, he has the benefit of it, if not, it is at his peril. "Now, children, (he would say) our great Landlord was willing that your lives should be put into the lease of heaven and happiness, and it was done accordingly, by your baptism, which is *the seal of the righteousness, which is by faith*; and by that it was assured to you, that if you would pay the rent, and do the service, that is, live a life of repentance, and faith, and sincere obedience, you shall never be turned out of the tenement; but if you now dislike the terms, and refuse to pay this rent, you forfeit the lease. However, you cannot but say, that you had a kindness done you, to have your lives put into it." Thus did he frequently reason with his children, and even travail in birth again to see Christ formed in them; and he would often say, "If infant baptism were more improved, it would be less disputed."

He not only taught his children to pray, but when they were young, he encouraged them to pray together, and appointed them

Saturday afternoon, to spend some time together, in reading good books, in singing and prayer; and he would observe to them that the God with whom we have to do, understands broken language; and that if we do as well as we can, in the sincerity of our hearts, we shall not only be accepted, but taught to do better. *To him that hath, shall be given.* He took a pleasure in relating to them the remarkable providences of God, both in his own time, and in the days of old, which, he said, parents were taught to do by that appointment, Ex. xii. 26, 27, *Your children shall ask you in time to come, what mean you by this service? And you shall tell them so and so.*

We shall conclude this chapter with a passage out of his Diary, April 12, 1681. "This day fourteen years, the Lord took my first-born son from me, the beginning of my strength, with a stroke. In the remembrance thereof my heart melted this evening. I begged pardon for the Jonah that raised the storm. I blessed the Lord that hath spared the rest. I begged mercy for every one of them; and absolutely devoted them, myself, my estate, interest, life, to the will and service of that God, from whom I received all."

(To be continued.)

DIVINITY.

THE RULE OF EQUITY, A SERMON,

COMPILED FROM THE WORKS OF SEVERAL EMINENT DIVINES.
BY JOHN STEPHENS.

MATT. vii. 12,—“Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets.”

A CHRISTIAN is a penitent, a believer, a lover of God, conscientious in devotion, and diligent in attending upon every ordinance of religious worship; he begins his religion with a supreme regard to God, the Supreme of beings, sensible that unless he begins here, he inverts the order of things, and that all his religion and virtue must be preposterous and vain. To love the Lord his God with all his heart, and to serve him from that exalted principle, is the first and great commandment with him; and he observes it as such. Religion, virtue, morality, and every thing that bears a specious name among mankind, is a poor, maimed thing, monstrously defective, if a proper regard to God be left out of the system. It is shocking and unnatural for the creatures of God to be punctual in observing the duties they owe to one another, and yet entirely negligent of those radical fundamental duties they owe to him, their common Parent, the highest excellence, and the original of all authority and obligation.

But

But though christianity begins with, and chiefly consists in, our duty to God, yet it extends farther; it also includes a proper conduct and temper towards men. A good christian is not only devout, but moral and virtuous: he is not only a dutiful servant of God in matters purely religious, but he is an useful member of every society to which he belongs, and makes conscience of justice, charity, and all the good offices due to his fellow creatures. He is a good ruler, or a good subject, a good neighbour, a good father or child, a good master or servant; in short, he endeavours to have *a conscience void of offence towards God and towards men*. Hence our Lord, in the several seasons of his preaching, takes occasion to give particular directions for our conduct towards our neighbours. But after all, he knew that the nature of man was corrupt, his passions strong, his memory frail, and that he would be ready to neglect, or to forget his various precepts, when there was most need to practise them; and therefore he thought it proper to give one short comprehensive rule of equity to regulate all our conduct, that should be written as it were in our very souls: And this is contained in the words of my text, “*whatsoever ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets.*”

To dilate a little upon this subject, and refresh a living sense of it upon your memories and consciences, I shall, first, explain its meaning—secondly, consider its grounds—thirdly, mark its excellencies—and, lastly, shew the necessity and advantage of observing it.

I. I SHALL EXPLAIN ITS MEANING. It is proper to observe, that as there is a great diversity in the stations and characters of men, there is a proportionable diversity in the duties which they owe to one another; and self-love may make a man very extravagant in his expectations and desires about the conduct of another towards him. On these accounts it is necessary that we should understand this precept with the following cautions or limitations.

1. *That we should do that to others which we would expect and wish from them, upon a change of condition, or if they were in our circumstances, and we in theirs.* Every man should be treated according to his character and station; and therefore, that conduct which may be proper towards me in my station, may not be proper towards another in a different station: but let me suppose myself in his place, and he in mine, and then that behaviour which I would expect from him, the same I should observe towards him. Thus, for example, a magistrate is bound to protect his subjects, and to behave towards them as he would desire a ruler to behave towards him if he were a subject; but he is not bound to yield that submission to his subjects while a ruler, which he may justly demand of them. The rule in such cases is, let every man act in character;

rafter; let him perform to others those duties which he would desire from others if they were in his circumstances, and he in theirs; and where there is a sameness of circumstances, there, and there only, his duty to others must be the same that he expects from them.

2. *We should make only our reasonable and lawful expectations from others, the rule of our conduct towards them.* A man may expect and wish very extravagant and sinful things from others: he may desire another should give him all his estate, or gratify his wicked passions by some criminal compliance: such desires are by no means to be the rule of our conduct; for we cannot indulge them, nor others comply with them, without acting unreasonably and wickedly. But those things which we may desire and expect from others, consistently with reason, religion, and the laws of society, those things we ought to perform to them; those things which our consciences justify, and not those to which inordinate self-love, on some extravagant passion, may prompt us.

3. If we understand this precept with such limitations as these, we may safely follow it as a general rule of conduct; and then it will not be liable to such objections as may be otherwise made against it. For example, a criminal may plead, "If I were in the place of my judge, and he in mine, I would acquit him, and grant him his life." Or a judge might think, "If I were in the place of that poor criminal, I should be glad my judge would forgive me; and therefore, if I would do as I would be done by, I must forgive him." Such thoughts as these, arising from wrong principles, are not to be the rule or measure of our actions or expectations; for our own consciences cannot approve of them in our sedate and impartial moments. But if we are placed as criminals at the bar of judgment, we may reasonably expect that all the favourable circumstances which attend our accusation, should be well weighed, and all the kind allowances made, which the nature of the charge or crime will admit; for our consciences would think it reasonable to allow so much to any criminal, if we ourselves were placed in the chair of magistracy. Or if we, through the frowns of providence, are poor and starving, we may reasonably expect a rich neighbour should bestow upon us a little of his bread, a little of his clothing, to supply our necessities now and then; and thus much our neighbour may expect from us, when he is reduced to want by the providence of God, and we are furnished for bestowing such bounty. I proceed,

II. TO CONSIDER THE GROUNDS OF THIS RULE. These, I conceive to be the following:

1. *All men are equal in many things, and those things especially which are of the greatest importance.* Have we not all one Father? Hath not one God created us? Mal. ii. 10. Are we not all made of the same materials? Are we not all sinners? Are we not all re-

deemed

deemed by the blood of Christ? Are we not all dependent upon God's providence and grace for our preservation and salvation? Is it not appointed for us all to die? Must we not all appear before the judgment seat of Christ? Have we not all similar notions of pleasure and pain, of right and wrong? Are we not all many ways obnoxious to one another? May we not all be many ways useful to one another? Do we not all love ourselves, and study the advancement of our interest and happiness? Now surely I should deal equally with him, whom I am obliged to acknowledge to be my equal in so many important respects.

2. *In all those things, wherein men are unequal, the inequality is not fixed and constant, but mutable and by turns.* All things, that belong to us, are either the endowments of the mind, the accidents of the body, or the circumstances of our outward estate. Now those who, at the present moment are most unequal, in any of these, may soon become equal; for the inequality may quickly turn, and be as much on the other side. A disease may ruin the most excellent memory, and make a man forget his own name; a little knock on any side of the head may level the highest understanding with the meanest; beauty, health, and strength, may be blasted by a disease, or a thousand other accidents; riches, and honour, and reputation, are the most slippery and brittle things that belong to us; and, when these are gone, friends will fall off like leaves in autumn. Now why should I despise another man, when I may soon be as silly as he? or bear down another by my strength, when I may as soon be as weak as he? or insult over another's poor and low condition, when a day may level me with his meanness, or raise him to be as great and rich as I am?

3. Another ground is, *the mutual and universal equity and advantage of this rule.* Upon those terms I and all men shall be equally dealt with; it will be well with me, and well with all men. The observation of this rule would secure peace to the world; or, should it be generally practised, those few, that should offend against it, would be looked upon as the pests and troublers of human society. As by the violation of this rule, every man becomes a wolf and a beast of prey to another, so by the observation of it, every man would become, as it were, a God to another; men would be full of mutual goodness, and pity, and compassion; they would be mutual benefactors to one another. All men would be as happy, as it is possible for them to be in this world, and no man could be miserable, if it were in the power of his neighbour to help him. This earth would be a little image of heaven; and our present social life amongst men would be a foretaste of our future happiness amongst saints and angels. In those glorious regions, every one rejoices in the welfare of the whole community; and they have a
double

double relish of their own personal blessedness, by the pleasure they take in contributing to the blessedness of all their companions in glory.

4. The last ground I shall mention is, *the absurdity and inconvenience of the contrary*. Wherever this principle is violated, men will think themselves injured; where men are injured, they will be apt to vindicate themselves. Hence come contention and wars, which loose the bands of human society; or, if a man can pardon an injury, who hath received one, yet he that has done it, cannot believe so, but he will fear revenge; and fear of being oppressed makes a man seek to anticipate and prevent another. So that every injury endangers the peace and security of mankind, and lays the foundation of perpetual mischief; for by the same reason that I injure any man, I am obliged to ruin him. He, that breaks this rule, does what he can to break human society; that is, to spoil himself of all common protection, and to leave himself to stand upon his guard against all the world; in which state no man can hope to continue, who is not wiser and stronger than all the world. ARISTOTLE tells us, "He that desires to be alone, must either be a God or a wild beast; that is, he must either be self-sufficient, and stand in need of nothing; or else be wild and savage, and delight in cruelty and mischief." My next business is,

III. TO MARK THE EXCELLENCIES OF THIS RULE. This golden rule hath many excellent properties belonging to it. I shall mention some of these on purpose to impress it upon your consciences with more conviction, pleasure, and power.

1. *It is easy to be understood*. It is so plain, that what is said by Isaiah concerning all the precepts of the gospel, is more eminently true of this; it is a highway of holiness, and "the wayfaring man, though a fool, shall not err therein;" Isa. xxxv. 8. The laws of man are often expressed in such obscure language and terms of art, that they puzzle us to find out the meaning of them. The nice distinctions and subtle reasonings of men, oftentimes add to their darkness, and raise new disputes. But this is a law that every man understands; nor is it to be clouded by the comments of crafty men. By means of this rule, they who never studied the civil law, nor the moral dictates of the light of nature; who never examined the statutes of a nation, nor the rules of natural justice; even they are furnished with a rule of equity in their own minds, by which to manage their whole practice, with regard to their neighbours. Those who are not capable of long trains of reasoning, or of applying several general rules to all their particular cases; yet are able to look into their own hearts, and to ask this easy question, "Would I myself be content to have others deal thus with me? Why then should I deal thus with another?"

2. *It is easy to be remembered.* The weakest memory can retain it; and the meanest of mankind may carry this about with them, and have it ready upon all occasions. It is of admirable use, to solve a thousand cases of conscience which may arise on the sudden, and may perplex our minds with difficulty. It lies ready for present use upon all exigencies. We can scarce be surprised by such an immediate necessity of acting, as not to have time for a short recourse to this rule, or room for a sudden glance, as it were, upon it in our minds, where it rests and sparkles like urim and thummim on the breast of Aaron. If we had no written cases of conscience, no books at hand to direct our practice, if we had no faithful minister near us, no wise and pious friend to consult upon a sudden occasion, this one rule, written in the heart, may serve instead of all other helps. This blessed precept strikes a sacred light into the mind, where the case may seem intricate; it shines upon our way, and makes our path plain, where an honest conscience might be just before bewildered in the dark, and not know how to act. The import of its voice is, "Practise that, O man! toward thy neighbour, which thou art convinced thy neighbour should practise toward thee."

3. *This excellent precept of Christ, carries greater evidence to the conscience, and a stronger degree of conviction in it, than any other rule of moral virtue.* As I said before, that a little reason will serve to apply it, so I say now, there is not much need of reasoning to find it out; for we fetch the proof of it from within ourselves, and from our own inward sensation and feeling. If we would know what is just and equitable to do to our neighbour, we need but ask our own inward sense, and our conscience together, what we would think equitable and just to receive from him? Thus there is but one and the same measure of justice, by which we must mete it out to ourselves and others; and that measure lies within us, even in the heart. We are very sensible of benefits and injuries that we ourselves receive, and this very sense of benefits and injuries, is, as it were, transcribed into our conscience; from the tenderest part of our own souls, and becomes there a rule of equity, how we should treat our neighbours. It is a most righteous precept of the ancient Jewish law, and of universal obligation, Deut. xxv. 13, 14, 15, "Thou shalt not have in thy bag, or in thine house, divers weights, and divers measures; a great and a small:" that is, one wherewith to buy, and another wherewith to sell; "but thou shalt have a perfect and just weight; a perfect and just measure shalt thou have." This precept, as soon as it is mentioned, strikes the conscience with conviction of the justice of it. And what is said here of traffic and dealing, holds as truly of the general commerce between man and man, in all the ordinary and extraordinary affairs of life. That mutual exchange of good offices,
whereby

whereby society is upheld, must be regulated in the same manner, and by the same rule; and the immediate conviction of the equity of it, doth as strongly strike the conscience. There must be a perfect weight, and a just measure, by which all men are mutually obliged to regulate their conduct, in acting and suffering, in commanding and obeying, in giving and receiving; and this can be no other than the equal and righteous rule of the text; the doing in all cases, and to all persons, even as we would be done unto. There is no one so absurd and unreasonable, as not to see, and acknowledge the absolute equity of this command in the theory, however he may decline and swerve from it in his practice. For, it is founded not only in the reason of things, and in the common share, and equal interest that we all have in human nature; but it is also written in the most sensible and the tenderest part of our constitution, and from thence it is derived to the mind and judgment, as a law of behaviour towards our fellow-creatures.

4. Hence it comes to pass, that it is a precept particularly fitted for practice, *because it includes in it a powerful motive to stir us up to do what it enjoins.* Other moral maxims propose naked truths to the understanding, which operate but faintly and slowly on the will and passions, the two active principles of the mind of man; but it is the peculiar character of this rule, that it addresseth itself equally to all these powers, even to the passions, and the will, as well as the understanding. It not only directs, but it influences; it imparts both light and heat; and at the same time that it informs us clearly of what we are to do, it excites us also, in the most tender and moving manner, to the performance of it; for its seat is not more in the brain, than in the heart of man; as it appeals to our very senses themselves, and exerts its secret force in so prevailing a way, that it is even felt as well as understood by us. There is nothing that we know, that gives a man so true and lively a sense of the sufferings of others, or restrains him so powerfully from doing unrighteous and oppressive things, as his having smarted formerly himself under the experience of them. Now the supposing another man's ill usage to be our own, is the giving ourselves a present sense, as it were, and a kind of feigned experience of it, which doth, for the time, serve all the purposes of a true one.

5. It is such a rule as, if well applied, *will almost always secure our neighbour from injury, and secure us from guilt, if we should chance to hurt him.* God will not impute guilt to us, if we should happen to mistake in a point of doubtful inquiry, and to hurt our neighbour by a conscientious obedience to this rule. I say, it will almost always secure us from injuring our neighbour. I cannot say, it is always an absolute, infallible, and certain rule of right and wrong; for our knowledge of the eternal rules of right and wrong is but imperfect; neither our own heads nor hearts are furnished

with all the various and particular principles of equity. A mere inquiry into our own hearts and consciences, can never give us a perfect knowledge of the abstracted rules of justice; nor can it determine us to the certain practice of it, in all the most intricate cases, unless these perfect rules of justice were fully written in the heart of every man. But, under the present circumstances of mankind, in this poor, ignorant, and corrupt state of human nature, it appears to be the best, the most righteous, the most secure, and the most universal rule that ever could be invented or given to men; for, it will certainly secure and prevent every man from injuring his neighbour in all cases, except he himself is willing to receive equal injury; and I am sure, self-love will tell us, that these cases are exceeding few. It is evident therefore, that an honest man will scarcely ever mistake in keeping close to this rule. And if I should then happen to do an injury to my neighbour, instead of strict equity, yet I can appeal to God, and say, I endeavoured to apply this rule to my conscience, in the present circumstances, with the utmost sincerity. I acted no otherwise to my neighbour, than I desired or judged it reasonable for my neighbour to act towards me in the like case. And surely my unavoidable mistake will not be imputed to me as a crime, where I have honestly followed the rule my Saviour has given me, and acted therein according to the best capacity of my judgment.

6. It is a rule as much *fitted to awaken us to sincere repentance upon the transgression of it, as it is to direct us to our present duty.* This rule abides in the bosom of a christian, it dwells so near him, that it is, as it were, mingled with conscience itself; and by this means it becomes not only a safe guide, but a sharp reprover too: it soon puts us in mind where either inclination or practice warps toward injustice or deceit. Have we never felt our conscience stinging us with a bitter reflection derived from this rule, when we have neglected in any instance to fulfil our duty to our neighbour? I am sure if we kept it much in view, we could neither practise injustice with ease of mind, nor dwell long under its guilt, without some inward reproaches. If the precept had not power enough to restrain us from present sin, yet it would spur us on to serious and speedy repentance.

[To be concluded in the next.]

THE TRUTH OF GOD DEFENDED.

A REVIEW of "Thoughts on Intolerance, occasioned by the new interpretation of the Toleration Act as it respects Protestant Dissenters. By JOHN LIDDON." (Price 1s. 6d.)

THE subject of religious *toleration*, and its opposite *intolerance*,
VOL. XXXV. SEPTEMBER, 1812. have

have been so often and so ably handled by the best pens, that little new upon them can reasonably be expected. Reason, religion, and common sense, unite to reprobate all *coercion* in matters *purely* religious. Nor is there any truth more certain than, as every man must give an account of himself to God, that every man has an *unalienable* right to worship him according to the dictates of his own conscience. They, and they only, who under pretence of religious liberty, act in opposition to the civil laws of their country, are unfit subjects of toleration. But of this abuse of religious liberty or toleration, no Protestant dissenters are so much as accused. Their civil obedience, and steady loyalty, are acknowledged by the very men who seem disposed to curtail those religious privileges which they have enjoyed, without molestation, for more than a century.

These sentiments, which are adopted by every man who forms right ideas of the nature of civil government, are maintained in the pamphlet before us. From the Preface we quote as follows :

"The rights of conscience, are not the rights of one denomination of Christians only, but the equal, unalienable rights of all mankind. These rights good men have exercised in every age, and sometimes under very unfavourable circumstances. Such were the circumstances of the Jews in Babylon. Daniel, and the three Hebrews, were determined to maintain them, though it should cost them their lives. They persevered. God, the friend and patron of religious freedom, protected and supported them, and perfected their deliverance. Their enemies he clothed with shame.

"It is of the essence of pure religion under every dispensation, and in every age, to produce a noble independence of mind, and to raise those who possess it in times of trial, above worldly hopes or fears. Conscious that they have a good cause, and a powerful protector, each reasons as of old, "The Lord is on my side; I will not fear what man can do unto me." This noble independence the apostles discovered when they taught christianity in Jerusalem. They made their appeal to the understandings and consciences of their enemies in power, and said, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye. To elevate the disciples above the fear of those who could only kill the body, was the design of Christ; and this end was completely answered. They went on their glorious career unmoved by affliction, danger, or death.

"The spirit of true christianity is always the same, and its noble effects are recorded in the history of our country, in the days of our Tudors and Stuarts. To those who suffered by their cruelty we are indebted, under God, for the Reformation: and they have set a noble example of men who preferred sufferings and death for a good conscience to all the indulgences this world could afford.

They were the instruments to burst the bonds of Romish superstition and intolerance, and to set their posterity free. They acted on the principle of the equal, unalienable right of private judgment. Without this their conduct could not be justified.

"Nobly did the bishops, and many others, behave in the fire; and refuse to accept deliverance at the expense of their integrity, in the days of that cruel bigot, Mary; who seemed to think she did God service, by violating his command, to do no murder, and committed the most atrocious deeds in the name, and for the honour of the God of peace and love. Thus the foundation of the Protestant establishment was laid in the blood of those excellent men, who were determined, at all events, to follow the unbiassed feelings of their own upright and enlightened minds.

"In the same independent spirit and manner our fore-fathers, the Protestant dissenters, acted in the days of the persecuting and profligate Charles. Many languished in prison, numbers fled from their country to America, and other parts of the world, and a great company lost their lives; and for what? For acting as the bishops had set them the example, upon that grand principle, the unalienable right of private judgment. The principles upon which the christians of the Established Church and the dissenters act, is exactly the same. Both have dissented from the Church of Rome. The only difference is, the Protestant dissenters have carried the degree of their dissent to a greater extent; but the arguments which justify one, justify the conduct of both.

"At length, after many struggles, and much suffering, came the glorious Revolution, and the act of toleration under which, for so many years, the dissenters have enjoyed protection and peace; but after the lapse of much more than a century, a new interpretation has been given to that act which was intended for their relief, and it has been explained in a way which would prevent them again from filling up the vacancies in their pulpits on the decease of those by whom they are now occupied.

"The principles of the dissenters, are the principles on which christianity was first introduced into the world, and their own country, then considered as almost separated from it. They are principles which promote personal and social virtue; which incline them to be, and most effectually make them peaceable, industrious citizens, virtuous and loyal subjects, ready to give tribute to whom tribute is due, and to fear God and honour the king; and the greatest security they can possibly give is, that nothing can make them violate their consciences. Hence, on this account, and not from a love of differing, they embrace, with all its disadvantages, the cause of non-conformity.

"If they dissent, it is because they cannot help it. If they are reproached, and their children excluded from what is improperly

called national education, they will, as christians, patiently bear it; and console themselves that they are in good company; that Abraham and Lot, and Joseph and Daniel, and the apostles with Jesus Christ at their head, were dissenters; and but for their dissent, they would not have been known, or held up to future generations to admire, and imitate their bright and glorious examples."

The author, after briefly noticing some of the dreadful evils which would be the necessary consequence of any species of religious persecution in this country, proceeds to prove, by a variety of arguments, that intolerance is opposed to *Scripture, Reason, and sound Policy*. This he found to be no difficult task. For who, that believes his Bible, and possesses the reason of a man, does not know that the whole tenor of divine revelation, in conjunction with reason, is directly opposed to religious intolerance? With respect to the *impolicy* of persecution, the present miserable and degraded state of Europe, is in the place of a thousand demonstrations. For what, it may be asked, produced the French Revolution, with all its attendant and consequent horrors, to which no human foresight can fix a period? Reason and religion teach us to answer, *persecution*. But in reply it may be urged, infidelity, atheism, false philosophy, and profligacy of manners, produced the French Revolution. It will be readily acceded that these were the immediate causes of it, but it is certain that its remote and *primary* cause was the revocation of the edict of Nantz, in conjunction with the horrible barbarities exercised upon the best and most enlightened subjects of the Gallic monarchy; barbarities which history will hand down to the latest posterity, and consequently shew, that Lewis XIV, his court, and clergy, justly deserve a conspicuous place "in the long-living annals of infamy." To some adequate cause we must trace the phenomenon of a nation, which had, for many ages, professed christianity; had its territories divided into parishes, under the care of authorised teachers; and had been governed by a succession of kings designated most christian, throwing off all moral restraint, and overturning both the throne and the altar. This most extraordinary phenomenon is far from inexplicable; it owed its existence to *persecution*. To this, with its natural produce, ignorance, profligacy, and infidelity, may be justly attributed that revolution, which, in its consequences, still continues the scourge of the civilized world in general, but particularly of those countries which, for ages, were the grand support of papal tyranny.

In conformity with these sentiments are those of Mr. Liddon; "Many, saith he, are the evils which arise from the spirit of party and bigotry. It is the Pandora's box of the Christian Church from which many of the evils which have afflicted her, have escaped to disturb her bosom, and have afforded her enemies their most powerful weapons to assail her. Though strictly speaking, christianity

tianity is no more answerable for the bad conduct and spirit of its professors, than the laws of England are for the late very atrocious robberies and murders, which they censure, condemn, and justly punish. So let the guilt and shame fall where they may, christianity, pure christianity never did, nor ever will, hurt the person, peace, liberty, or reputation of any individual. Its weapons are not carnal. The wisdom of the serpent, combined with the innocence of the dove, are the only arms with which christian ministers are furnished. They are to speak the truth in love: in meekness instructing even opposers.

"The denial of religious liberty to any denomination of christians, who are peaceable subjects, and cheerfully and conscientiously bear their proportion of the burdens of the state, is indefensible in every point of view. It cannot be defended by that gospel, which all christians profess to believe and obey. In that the spirit of persecution is censured and condemned. Every man is commanded to search the Scriptures, that he may know the will of his Master, in order that he may do it in the most acceptable manner, and receive the approbation of his Lord, to whom alone he is accountable for his conduct; and who will judge him by that rule of faith and practice he hath given him; and not by the contradictory and sometimes very presumptuous opinions of assuming but fallible men.

"If men are to stand at the judgment seat of Christ, and every one of us is to give an account of himself to God, it follows of course that every man should by our common christianity, be entirely master of his own actions. For would it not be both absurd and unjust to make a man accountable for his actions when they are under foreign control; when he is not suffered to think and act for himself. Nor will the most extensive liberty, which can be given, be unfavourable to the order of society, because true religion will teach the most menial servant to fill up the duties of his station, not as an eye-servant, or man-pleaser, but to act as in the sight of God, with a view to his favour."

After shewing that persecution is opposed to the letter and spirit of the gospel, and that true religion teaches us to consider every man as our neighbour, however he may differ from us in his faith and practice; the author briefly notices, that the history of persecution is that of human depravity, and human misery.

"No man who has read the history of the persecution of the primitive christians by the Jews and Romans can doubt of its (persecution's) effects. How many of those excellent men, of whom the world was not worthy, at the head of which list stands the Saviour of sinners, have died by its bloody hands. Refuse liberty of conscience and liberty of worship, and you justify all the enormities which history records, you condemn the principles on which the Reformation and the establishment of the Church of England

are built. In a word, you censure the introduction of christianity into the world, and all those efforts which are now making by christians of the Established Church, and of other denominations, to carry the light of the gospel to the ends of the earth. For in what country where christianity was first taught, did not the gospel aim to destroy the superstition and idolatry practised by its inhabitants? The same ends are now proposed in sending the gospel to the distant parts of the world. All denominations seem to act on this principle; that conscience is not subject to human jurisdiction. Protestant dissenters hold it inviolably as their duty to render unto Cæsar the things which are Cæsar's, and to God the things which are God's. History records nothing concerning persecution, but that at which humanity shudders. The denial of christian liberty justifies all the crimes which have been committed from the days of the tyrant Nebuchadnezzar to the present day, and stands prepared in the face of Scripture and history to repeat the same horrid deeds."

The blessed religion of the Bible, being, in its nature, calculated to promote knowledge, and make its possessors lovers of God and all mankind, is the grand cement of civil society. It does not change its nature from the circumstance of its becoming the established religion of any country; for, like its divine author, it always continues the same, independent of the modifications of civil or ecclesiastical government. All its possessors, to whatever denominations of christians they may belong, and to whatever modes of civil government they may be subject, are intimately one in Christ Jesus.

We are aware that some wise and good men have erroneously maintained that Church establishments, *as such*, are not only at variance with religious liberty, but detrimental to the interests of vital godliness. That, as they have been managed in general, this has been the case, few intelligent and truly religious men will dispute. But that a Church establishment is compatible with religious liberty, the history of this country for more than the last hundred years, fully proves: for, during that period, the established clergy have continued to enjoy the legal provision made for them by the State, while dissenters of all denominations have possessed complete toleration; the consequences of which have been the diffusion of religious knowledge, and internal peace and prosperity.

Had Constantine the Great, on establishing the Christian religion, tolerated all peaceable subjects in the exercise of the sacred rights of conscience, and had all succeeding Christian kings followed the example, the Church would never have been that hideous monster of ignorance, superstition, error, and impiety, which it was for many years before the Reformation. All well-informed Protestants know, that for many centuries, a most tyrannical authority was exercised over the consciences of men; that

errors the most destructive, as well as absurd, were magnified into articles of faith; and that all who dared to oppose them were punished as heretics. Nor ought it to be concealed, nor indeed can it be concealed from the reading part of the world, that during the reign of *coercion* in the Church, the clergy in general were the disgrace of their profession, and that extreme ignorance and gross immorality were almost universally prevalent among the people. Such were the effects of church establishments, unaccompanied by *toleration*; and surely he knows little of the human mind, and of the nature of church government, who hesitates to admit, that similar causes would again produce the same effects. Without a liberal toleration, the most orthodox and well disciplined established church in the world, would, in a short time, degenerate. Nor is the Parliament of England, composed of Lords and Commons, more necessary to the good government of the nation, than *toleration* to the moral and religious improvement of the population at large. But to return to our author:

"As Scripture and history condemn intolerance, and lift up their voice in favour of religious liberty, so Reason is in perfect unison with them. It remonstrates against every species of persecution, and unanswerably pleads the cause of general liberty. Reason affirms that if there be any species of property that a man can call his own, it is his understanding and conscience, and especially so when exercised on subjects which relate to his eternal peace; and that in a matter of such deep personal concern, every individual should be unbiassed by the fear of temporal punishment, or the hope of temporal reward. Religion is a concern between a man and his Maker; and with that, no third person, or power in the world ought to attempt to interfere by force.

"Reason says, that every impediment should be removed out of the way of a man, who has such an important business to transact as that which relates to his salvation, to which he must attend, and which he cannot neglect without incurring the displeasure of Heaven; and especially as no part of real religion can be performed by another person in his stead. All must be his own. No man can repent, believe, obey, love, hope, fear, be judged, saved, or condemned, for another.

"Reason lifts up its voice and speaks in a tone of high displeasure, not only against the injustice of punishing a man for his virtue, (for a virtue it is to follow the dictates of his conscience,) but looks with scorn on the absurd and impossible attempt of forcing belief. How absurd would it appear to undertake to eat, to drink, to sleep, to perform any of the natural actions of life in the room of another person; and yet it is as possible to do these as to perform any religious action acceptable to God for another man.

"Reason exclaims, Let the man alone. Give the liberty you take.

take. It will be productive of peace and harmony. Those strifes and animosities which have disgraced the christian profession will be known no more. The different modes of worship will be observed by different persons; but christians will agree to differ. The spirit of christianity will operate in all, as a spirit of forbearance, good-will, and christian love; and as variety in nature, and in the heavens, constitutes beauty, and all reflects honour on the Creator; so will variety in the Christian Church."

We shall close this article with a few observations. After all the exertions used by the regular clergy, and ministers of various denominations, in order to turn sinners from the error of their ways, the morals of the great mass of the people are in a deplorable state. The higher, middle, and lower ranks of society, with comparatively few exceptions, vie with each other in gross acts of immorality. From fashionable life in general, the *last relic* of the form of godliness, namely, the good old custom of asking a blessing from God before, and giving him thanks after meals, is discarded. Some millions are to be found in this island, who do not stately attend any place of public worship; and thousands who do, by the neglect of prayer in their families, and the impiety of their lives, demonstrate that they are led captive by the devil at his will. None can, with the colour of reason, attribute the wretched state of morals in this country to the increase of Methodists and Dissenters. Their increase has a directly opposite tendency, their enemies themselves being judges. That some worthless characters may be found amongst them, will be readily admitted; but take them as a body, their morals will bear the strictest scrutiny. They are regular in their attendance on God's public ordinances; diligent in reading the Scriptures; and *ready to every good work*. And is the increase of such characters as these in the nation, a fit subject of alarm? If so, on what account? Are they not peaceable and loyal subjects? That is admitted. Then where is the ground of alarm? "They are dissenters." But so are the members of the Church of England from the Church of Rome. In answer, it is urged, that the members of the Established Church are *justified* in their dissent. Granted; but still it does not follow that it is unlawful to dissent from *them*. Of the lawfulness of their dissent they judged *for themselves*; hence, their dissent arose from the exercise of the right of *private judgment*. But would we place the Church of England upon a level with the Church of Rome? By no means; for we consider her the most orthodox, and best constituted national church in the world; but still, it is contrary to Scripture, Reason, the principles of Protestantism, and the British constitution, to *force* men, by civil penalties, into her pale.

June 20, 1812.

REVIEW of Letters to a Friend, on the Evidences, Doctrines, and Duties of the Christian Religion. By OLINTHUS GREGORY, L. L. D. of the Royal Military Academy, Woolwich. 1812.

IT is a comfortable reflection to every pious, well-informed mind, that millions have lived and died witnesses of the truth and certainty of christianity, who never read a single volume in its defence. They received the Gospel as a Revelation from God; *it came unto them not in word only, but also in power, and in the Holy Ghost, and in much assurance*; and in proving it to be the power of God unto salvation, they possessed such a decisive evidence of its truth in themselves, as could not be invalidated by the most subtle and learned arguments of infidels. On this subject, we shall avail ourselves of the sentiments of Bishop Hall, a prelate of uncommon parts and piety. "There is not, saith he, so much need of learning as of grace to *apprehend* those things which concern our *everlasting peace*; neither is it our *brain* that must be set to work, but our **HEARTS**. However excellent the use of scholarship may be in the sacred employments of divinity; yet in the main act, which imports salvation, *skill* must give place to **AFFECTION**. Happy is the soul that is possessed of Christ, how poor soever in all inferior endowments. Ye are wise, O ye great wits, while you spend yourselves in curious questions, and learned extravagancies. Ye shall find one touch of Christ more worth to your souls than all your deep and laborious disquisitions. In vain shall ye seek for this in your *books*, if you miss it in your **BOSOMS**. If you knew all things, and cannot say *I know whom I have believed*, you have but knowledge enough to know yourselves completely miserable. The deep mysteries of godliness, which to the *great clerks* of the world are as a book clasped and sealed up, lie open before him (the pious and devout man) fair and legible; and while those *book-men* know whom they have heard of, *he knows whom he hath believed*." To these sentiments, which many of our modern divines would not scruple to pronounce enthusiastic, men of true piety, however justly famed for learning, will give their unqualified assent.

But it is urged by infidels, that the supposed happy effect produced in the minds of those who sincerely embrace the gospel, however it may convince themselves of the truth of christianity, is no argument in its favour to those who neither believe in the existence of the effect in question, nor the truth of the doctrines to the reception of which it is attributed. To this we answer, the reality of the effect produced by sincerely embracing the gospel, is in no degree disproved by its being denied; nor have all the wit, raillery, and arguments with which it has hitherto been combated, done any more than prove the ignorance and malice of those who,

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contrary

contrary to the rules of just reasoning, have decided upon a point of the utmost importance, without understanding the question. The *onus probandi*, they insist, is justly thrown on the Christians, and that until the *truth* of christianity be *demonstrated* to their satisfaction, they have a right to believe it *false*, and consequently to give it their most decided opposition. That men ought not to believe without sufficient evidence, will be readily admitted; but sufficient, nay, preponderating evidence in favour of christianity, is not only rejected, but ridiculed by infidels. The united testimony of all true christians, from the day of Pentecost to the present hour, in proof of the reality of christian experience, and consequently of the truth of christianity, they reject with disdain. No evidence, say they, however clear and consistent, can prove an impossibility; and as we know that the experience contended for is impossible, it would be absurd to listen to evidence on the subject. Here, the christian may most logically answer, the *onus probandi* devolves upon the infidels; and since they profess to *know* that christian experience is an impossibility, it is but just to demand, by what process of reasoning they have arrived at certainty upon the subject. But to this reasonable demand he may despair of a rational reply; for infidels, in opposition to reason and common sense, look upon their disbelief of any Scripture doctrine as a demonstration of its absurdity, and their denial of any fact which may be urged in favour of Divine Revelation, as a proof sufficient that it never existed. In vain are the strongest proofs of miracles being wrought by our Lord and his apostles, brought forward in proof of Christianity; for, according to them, miracles are *impossible*, and consequently incapable of being proved by any evidence whatever. Of the conversion of men so lost to right reason and manly thought, and so absurdly opposed to all the evidences of which Divine Revelation is capable, there is little or no probability. On them, arguments the most cogent, and miracles the most stupendous, would be thrown away; nor can they ordinarily be recovered from their fatal delusion, by any thing less than their own *miraculous* conversion, an event which charity itself can think scarcely probable.

Let it not, however, be inferred, because arguments fail to convince infidels of the truth of Revelation, that christianity does not admit of the most reasonable defence; for Reason and Revelation being equally gifts of God, never can clash with each other. While, then, we admit, with that eminently learned and holy prelate, Bishop Jeremy Taylor, that "the Christian Religion is an influx from God upon the minds of good men; and that the great design of the gospel is to unite human nature to the divinity;" we are fully persuaded, that it is not only highly pleasing, but very profitable, to be acquainted with the powerful, consistent,

and decisive arguments, by which christianity is supported. Confident that these sentiments are congenial with those of the generality of our readers, we shall proceed to notice, as far as our limits will admit, Dr. Gregory's work "on the *Evidences, Doctrines, and Duties of the Christian Religion.*"

The Doctor's account, given in the preface, of what gave rise to the work before us, is too interesting to be passed over in silence. "It originated, saith he, in a series of conversations which I had about five years ago with a friend much younger than myself, who had an acquaintance with almost all except religious subjects. He expressed much surprise that a person of my habits and pursuits in other respects, should adopt the religious notions I had long entertained, or, indeed, be solicitous about any religious opinions whatever; and I endeavoured to assign the reasons which led me to embrace them, and to consider such topics of the first importance. After a short time we were so far separated as to have much fewer opportunities of personal intercourse; and I in consequence became induced to carry on the momentous inquiry we had previously commenced, by letter. Pursuant to this intention, all the letters in the first volume were actually written: they were read in manuscript by my friend; and, as I have reason to believe, were not unproductive of benefit. Having proceeded thus far, a growing particularity of inquiry was produced on the one side, and a gradual extension of plan on the other; and thus, after many interruptions, and in the midst of avocations of a very different kind, the work has become what it now is.

"I had not however proceeded half way in the execution of my plan, before it occurred to me, that what I first intended for private use, might be beneficial to others under circumstances analagous to those of my friend; and I recollected that whatever I might publish on the subject of religion would, at least, have the advantage of appearing disinterested, as it proceeded from the pen of a *layman*. It is, I am aware, extremely ridiculous for those who adopt the prescriptions of their physicians, and act upon the advice of their lawyers, *although* they are professional, to object to defences of christianity from the pens of clergymen *because* they are professional; yet, absurd and uncandid as the objection is, it is often advanced: it is therefore proper to meet it; and at times to shew that there are those who cannot, on such occasions, be actuated by worldly applause, or any thirst after emolument, but who feel sufficiently interested about religion, and are sufficiently convinced of its powerful tendency to improve the conduct of individuals and to augment the general stock of happiness, to step for a little while out of their more appropriate province, to plead its cause. Such defenders of revealed religion there have been in all ages; yet they have not been so numerous as to render it improper

or indecorous to increase their number: especially as the old prejudice still continues to operate with unabated energy; and there are many persons from whom the claims of christianity receive a more respectful attention, when they are urged by one who is neither a "Clergyman" nor a "Methodist."

The first letter of this work turns upon the "folly and absurdity of Deism." It appears that the author's friend had profited so much by conversing with him, as, even when amongst infidels, to treat religion with respect. "The derision, saith Dr. G. with which some of your deistical companions affect to treat you, is matter of regret, but not of surprise. If their Deism be the result of supposed conviction, they are objects of pity: if, which is more likely the case, it be a consequence of indifference, and this deplorable indifference furnish them with a ground for boasting, *they*, instead of yourself, would be fit subjects for ridicule, were it proper to indulge such a propensity on so serious an occasion.

"To a person of your extensive observation and contemplative turn of mind, it must appear extremely obvious, that as the vicious lives of many men make it their *interest* that religion in general should be a bug-bear, and the Christian Religion especially an artful delusion, so they will too commonly be found not only ready, but eager to believe them such. Nor can it be expected that they should stop here. For when once a certain method of treating a subject is nicely adapted to people's humours and situations, it would be strange indeed if they did not indulge in it; particularly when they find, as they soon will, that the majority of almost every company will cordially concur with them. If you wish to be proof against sneers and laughter, when founded on so momentous a subject, consider that the mirth and pleasure of the unthinking part of mankind (by far the greater part) are almost as blind and mechanical as the actions of an automaton. Let them be but struck, and they will move as mere inert matter moves, until the effect of the impulse cease. They are stirred, and often *delighted*, though with what, or for what cause, or to what purpose, they know not. Except, perhaps, when the string of religion is roughly touched by the hand of an enemy: for then, many ignorant, and all irreligious hearts, like chords in unison, dance to the motion, and yield the same sound: just as the clank of a madman's chain, while it thrills to the soul of a man in his senses, shall collect around him all the lunatics in the same ward or prison, and cause them to dance with maniac delight, when every spectator shudders with horror." And these are the men who, with all their wickedness and absurdities, pretend to overturn a Divine Revelation, all the parts of which separately, as well as the whole unitedly, loudly proclaim by their intrinsic excellence, it has God for its author.

At the 10th page, the following contrast betwixt Christianity and Deism occurs. "Can a Deist arrive at his convictions by any thing like the following gradation? Christianity contains a professed revelation of the will of God: Deism leaves me in perfect darkness as to his will, therefore I prefer Deism. Christianity exhibits palpable, obvious, and simple criteria of the nature of virtue and vice: Deism envelopes the nature of virtue and vice in the greatest doubt and uncertainty: therefore I prefer Deism. Christianity furnishes the strongest possible motives for virtuous conduct, and the most forcible reasons for abstaining from vicious conduct: Deism appeals only to some vague notions relative to the nature of things, or to moral beauty, or to expediency, which makes a man's own sentiments and feelings, however fluctuating, his ultimate guide: therefore I prefer Deism. Christianity often reforms profligate men: Deism never: therefore I prefer Deism." "Christianity imparts principles which support men under all the trials and vicissitudes of life: Deism can have recourse to no such principles: ergo, &c. Christianity assures me of eternal existence beyond the grave; and that if it is not to me an eternal portion of felicity, it will be my own fault: Deism leaves me perfectly ignorant, let my conduct here be what it may, whether I shall live beyond the grave or not; whether such existence, if there be any, will be limited or infinite, happy or miserable: therefore I prefer Deism. Christianity will support me under the languishments of a sick-bed, and in the prospect of death, with the 'sure and certain hope,' that death is only a short, though dark passage, into 'an inheritance incorruptible, undefiled, and which fadeth not away, reserved' in heaven for God's people: Deism will then leave me, sinking in an ocean of gloomy apprehension, without *one* support, in trembling expectation, that the icy hand of the king of terrors is about to seize me; but whether to convey me to heaven or hell, or to a state of annihilation, I know not; therefore I prefer, no, my friend, it is impossible that any man in his senses can, after tracing this contrast, say, deliberately and sincerely, *therefore I prefer Deism.*"

The infidels' creed which follows in this letter, and which is not a fictitious, but a genuine creed, collected from their avowed sentiments, makes it perfectly apparent, that an infidel's system is a compound of ignorance, contradiction, and blasphemy.

In the second letter, though but a short one, the necessity of a Divine Revelation to men, in order to their obtaining certainty on the subject of religion, is fully proved.

(To be continued.)

THE WORD OF GOD ILLUSTRATED.

MATT. xiii. 33, 34, ILLUSTRATED.

To the Editor of the Methodist Magazine.

Dear Sir,

I HAVE observed that each number of your Magazine for the present year, illustrates some of those passages of Scripture, that (in consequence of the peculiar idiom of the languages in which they were written, or an imperfect translation,) are more obscure than the Scriptures are as a whole. Should the following transcript from Clark "on the Evidences of Natural and Revealed Religion," be thought proper for insertion, your readers will, perhaps, do well to turn to the other scriptures that it illustrates, as they are referred to. The author, in the part from which the extract is made, observes, that (in the New Testament) "*Some applications of texts out of the Old Testament, are mere allusions.*" That is; nothing more is intended to be affirmed, than that the words spoken in the Old Testament are as *truly* and as *justly* applicable to the present occasion, as they were to *that* upon which they were originally spoken." And he refers his readers to Matt. ii. 17.—Jer. xxxi. 15.—2 Cor. viii. 13, 14, 15.—Matt. viii. 17.—Isa. liii. 4.—1 Pet. ii. 24.—Heb. ix. 28.—Matt. viii. 16, 17, for the purpose of illustrating his observation; but the Scriptures that I would refer your readers to are, Matt. xiii. 34, 35, and particularly to the introductory phrase, "*That it might be fulfilled,*" which seems to indicate that the prophet spake *to this end*, or that Jesus Christ *should* thus speak in parables; and that the Saviour *did* thus speak in parables, *because* the prophet predicted that he would; whereas, our author supposes that these words of the Psalmist, are only adopted by Jesus Christ, because they were "*as properly, as truly, and as justly* applicable to the things which our Lord spoke, as to the occasion upon which they were originally spoken by the Psalmist;" (Psal. lxxviii. 2.) and illustrates the phrase above referred to, by observing; "*To such as are accustomed only to modern languages, and understand not the nature of the Hebrew and Syriac speech, it may seem very surprising, that in the two last-mentioned passages, (Matt. viii. 17—xiii. 35) the citations are introduced with these words, That it might be fulfilled which was spoken by the prophet, saying, &c.*" But all who *understand* those languages well know, that the phrase answering to these expressions, *ὡς πληρωθῇ*, *that it might be fulfilled*; means nothing more than, *Hereby was verified*, or, *so that hereby was verified*, or the like. And they who *understand not* the languages, may yet easily apprehend this,

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by considering the nature and force of some *other* expressions of the like kind, as, (Jer. xxvii. 15,) *They prophesy a lie in my name, That I might drive you out.* Matt. xxiii. 34, 35. *Behold I send unto you prophets: That upon you may come all the righteous blood.* With many other passages (see Exod. xi. 9—xvii. 3. Numb. xxxii. 14. Psal. li. 4. Jer. vii. 18. Matt. x. 34, 35.) of the same nature: where the words, "*That such a thing may be,*" do not at all signify the intention, "*To the end that it may be.*" but merely the event. "*So that it will be.*" In the case of the *most direct and express* prophecies of all, the words, "*This was done that it might be fulfilled which was spoken by the prophet,*" never do, never possibly can signify literally, that the thing was done *for that end*, that the prophecy might be fulfilled; because *on the reverse*, the reason why any thing is predicted, always is, because the thing was (*before* that prediction) appointed to be done, much more, therefore, in the case of *indirect* prophecies; the words, *This was done, that it might be fulfilled which was spoken by the prophet*; necessarily, and evidently, mean this only, that the thing was *so* done, as that *thereby*, or *therein*, was verified what the prophet had spoken.

Alderney,
April 10, 1812.

I am, your's, respectfully,

W. BEAL.

THE WORKS OF GOD DISPLAYED.

ON THE WORKS OF CREATION.

To the Editor of the Methodist Magazine.

SIR,

FULLY persuaded that God, for reasons becoming his infinite wisdom and goodness, has implanted in man a desire to excel in various sorts of knowledge, and that the improvement of the mind is closely connected with, if not necessary to, a growth in grace; I observe with pleasure, that you devote one department of your Miscellany to the excellent purpose of displaying the works of creation. If you think with me, that the following extract, taken from Coke's History of the Bible, merits a place in that department, your inserting it as soon as you conveniently can, will oblige, your's, sincerely,

June, 1812. A. L.

"WE must acknowledge that there are heights which we cannot ascend, and there are depths which we cannot fathom; there are difficulties which we cannot solve, and mysteries which we cannot unravel, in almost every portion of the works of God. There is hardly an object that can strike our senses, which we can fully comprehend; or which does not contain within it, some secret which we cannot penetrate. The case is much the same whether

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we turn our thoughts to the superior, or to the inferior works of God. We may propose questions, in an endless variety in both cases, which will admit of no other answer than this: *The wisdom which contrived, and the power which executed the work before us, originated with, and still resides in God.*

We may turn our eyes and lift our thoughts to the starry heavens, and behold innumerable worlds floating in these illimitable fields of ether; and gaze with astonished rapture on these wonderful works of God. And while absorbed in the amazing appearance which we thus behold, we may ask—What power built that vast and magnificent canopy which now surrounds us? Who was it that spread out the heavens like a curtain; and adorned the horrors of midnight with those lamps which shine through the vaults of heaven? What power was it that infused motion into those enormous masses? Who poised them upon their own centres, and commanded them to revolve in such stated periods, in such peculiar directions as we discover, and fixed those limits beyond which they have never presumed to pass? We can only answer to such questions—that the power and wisdom which shine with such radiant lustre in all, *originated with, and still resides in God.*

We may, indeed, attribute to secondary causes those motions and stations which we discover; we may talk of the powers of *attraction*, of the different *densities* of bodies, and of the nature of *specific gravities*; we may introduce a *centripetal* or a *centrifugal* force; and we may descant upon the *perihelion* or *aphelion* of orbits; but what will this avail? The question still remains:—Whence did matter derive those powers which we thus attribute to it? It could not be from itself, because matter is *restive* and *inert*; and to suppose that any portion of motionless matter can or could beget motion, we must suppose motion prior to motion, which is a plain contradiction; and to suppose that the laws of nature were begotten by matter, we must suppose that matter had a *power* to create that *power* by which it is now governed, and that this power produced effects before it had a being! And if, to avoid these absurdities, we contend that those things had been from eternity, we only remove the absurdities from stage to stage.

If we confine our observations to the system in which our world is placed, endless questions will arise, sufficient to prove the infinite wisdom and the unlimited power, as well as the certain existence, of God. It was the combination of his wisdom and power, whose existence we demonstrated in the last paragraph, that fixed the sun at such a peculiar distance from us; that made his station and magnitude to correspond with such exactness, that we are refreshed without any annoyance, and enlightened without being dazzled; that we are warmed without being injured, and that we feel the vicissitudes of seasons without experiencing any inconvenience.

niency. If the sun had been larger, or nearer to us, it would have set the earth on fire. If it had been less, or at a greater distance from us, we should have been congealed under perpetual frosts: in the former case, we should have been consumed to ashes with his intolerable beams; and in the latter, we should have been frozen with excessive cold. Who fixed our constitutions, and suited our natures to the globe which we inhabit; and fitted us for those variations which the seasons produce? No answer can be given to any of these questions, unless we appeal to *that power which originated with God, and which still resides in him*.

Who impressed upon the earth which we inhabit, those strange motions which it constantly undergoes? Who made it revolve on its own ideal axis with such exact regularity; and made it take such a vast circle in the immensity of space? Who determined the times of those revolutions with such finished exactness, that no deviation has taken place from creation to the present hour? We see the fact before our eyes, and we have had an annual demonstration of its certainty for nearly 6000 years. Can this arise from accident? Or can an effect exist without a cause? Or can any cause which is inadequate produce these effects; and must not every cause be inadequate, excepting God?

What cause has protruded this globe with all its appendages in that spiral circle which the ecliptic forms; and prevented it from wandering in a straight line through the immensity of space, and in which there is nothing but ether to obstruct its course? What wisdom and power, with united energy, have impelled it forward with such nice adjustment, that the latitude of every constellation, and of every star, is respectively preserved in every climate, in every latitude, and in every zone? Who assigned to the moon her periodical rotations, and caused her, as an attendant in waiting, to revolve round her primary in every part of her station, as she passes through her orbit in her journey round the sun! We can attribute these effects to no cause but God.

By whose wise disposal and appointment is it, amidst all the vicissitudes of the varying year, that day and night are equally distributed to every part of the terraqueous globe; and distributed with such an impartial hand, that at the conclusion of the year, no climate can boast of a surplus, and no climate can complain of a deficiency of light or shade, or charge partiality on that cause by which the seasons move? Who appointed the moon to cheer us amid the horrors of midnight; and directed her to communicate light unto us, when the sun retires into the western hemisphere, to illuminate that portion of the globe? Who contrived the place of her orbit with such nicety, and adjusted her motions with such exactness, as to cause those *waxings* and *wanings*, which are so

conspicuous in every lunation? Who gave her an influence over the restless deep, and ordered her to extend her power over the tumultuous ocean? Who placed under her dominion the *fluxes* and *refluxes* of the tides, by which the waves are kept in constant motion, preserved from putrefaction, and rendered subservient to human life? And, finally, to what power, but that of God, can we attribute the motions of all the heavenly bodies? They perform their respective revolutions at periodical distances; and return to their respective stations with the most critical exactness; they preserve their latitudes and bearings without any deviations, while their magnitudes and distances are the same. And they all conspire to demonstrate the existence of a power which resides not in matter; and they display a degree of wisdom which nothing less than *infinite* can possess.

In those *effects* which result from matter, we are apt to imagine that we behold nothing which is either unaccountable or strange. We are led to conceive from that uniformity with which they appear, that they flow from the impulse of necessity; or that the reverse of what they are would be impossible, and involve a contradiction. But such conclusions can only result from an erroneous judgment. The uniformity of the effect may render it more familiar; and the indifference with which we have been accustomed to view it, may have blunted that astonishment which would otherwise be excited; but those effects which we deem natural, are, in reality, as miraculous as their causes; and we can no more comprehend the one, than we can comprehend the other. We can no more comprehend how matter should adhere to any centre, than we can comprehend what the nature of that centre is; nor do we know how it is, that the earth and all the planets preserve their motions, any more than we know in what ways and manners motion was first impressed. It is true, that we perceive a certain proximity between this effect and that cause to which we have been accustomed to attribute it; but why any given cause should produce any given effect, we can no more comprehend, than we can tell why an *ignitable* composition should consume with fire sooner than one that is *incombustible*. Why water should pass through a *defile*, or descend on a *declivity*; why it should retire from the *hills*, and incline towards the *sea*, are points which we can no more determine ultimately, than we can determine upon the particular quantity and combination of particles which are necessary to constitute that soft element of which we speak. All to us is mystery: and effects, as well as causes, must be swallowed up in God; it is to his power that we must ultimately refer every thing; and all our researches into the book of nature, must terminate in *Nature's God*.

(To be continued.)

THE

THE PROVIDENCE OF GOD ASSERTED:

To the Editor of the Methodist Magazine.

Dear Sir,

THOUGH inspiration itself assures us, that "in the multitude of dreams there are divers vanities," and that "a dream (often) cometh through the multitude of business," yet God, sometimes, in condescension to the weakness of his creatures, "speaks in a dream, in a vision of the night, when deep sleep falleth upon men," and in so doing, "he openeth the ears of men, and sealeth their instruction." That the following dream is of the latter description I am assured, from its immediate, and subsequent effect; for, prior to it, my mind had been much harassed with unbelief and anxious cares, from which, by its instrumentality, I obtained immediate and permanent relief.

The dream in question, which I shall always consider as a gracious interposition of Providence, is as follows:

In November, 1810, I thought that I was riding upon a *black* poney, in a country lane, and looking up, I saw a black threatening cloud rapidly spreading. Resolving to seek for shelter from the approaching storm, I hastened to the end of the lane, which led into a large field. In the middle of this field stood the largest oak tree I had ever seen, and out of the side of it, which was towards my right hand, there was a limb projected, almost as large as the body of the tree. I rejoiced at the appearance of so good a shelter, thinking that if I could get under it, I should be secure from the approaching tempest. I rode immediately forward, and when I had placed myself directly under the large projecting limb of the tree, awful lightnings flashed, which were succeeded by dreadful claps of thunder. It then began to rain and hail in such a manner as I had never before witnessed; and what greatly increased my terror was, that the rain and hail became fire and brimstone. In an instant the field appeared full of people, who were running to and fro, and one against another, in the greatest distraction imaginable. They all appeared to be in unutterable confusion, and yet none of them came toward the tree, under which I was in safety. But though the fire did not seem to have any effect upon the tree, I still thought, so dreadful was the storm, that in a few minutes it must be consumed, and my body burnt to ashes. I seemed, however, little concerned about my body, having my mind principally engaged in matters relating to my soul. Immediately I thought of the three Hebrew children, who had been cast into a fiery furnace; surely, thought I, the Lord has the same power to save me, that he had to save them. Immediately I alighted, to pray to the Lord to save my precious soul; but still was careful in

keeping under the large limb of the tree. I prayed thus: "Lord, thou seest my body must be consumed, but save, oh! save my precious and never-dying soul." Immediately the horrible tempest, and all the people disappeared; the ground seemed to be clothed with the most beautiful green grass that can be imagined, and to possess a perfumed sweetness. I then said in my heart, Ah! can I ever more doubt the goodness of God? Being about to depart from the place, a small, shrill voice, said twice to me, "Go, and sin no more." I then awoke much affrighted, but with increased confidence in God. From that time to the present, I have been greatly enabled to cast all my care upon my blessed Redeemer, whose face I trust to see with joy, after the days of my pilgrimage shall be ended.*

June, 1812.

D.

AWFUL DEATH OF A PROFANE MAN.

To the Editor of the Methodist Magazine.

Rev. Sir,

THE following occurrence is recorded in the Journal of JOH SCOTT, a native of New England, in North America, and an eminent servant and minister of Christ, among the people called Quakers. After great exercises and extensive labours among his countrymen, he came on a religious visit to his European brethren, in 1792. He traversed several parts of Great Britain, and then passed over to Ireland; where he was taken ill at Ballitore, and died, Nov. 22, 1793, aged 42 years. If you think the account calculated to become beneficial to your readers, I shall be glad to see it inserted in your edifying Miscellany.

PHILAGATHOS.

"Soon after my first landing in Dublin, (July, 1793,) I was livingly opened† in the life and power of the gospel, at a meeting in Sycamore-alley; in which, among other things, I had a good deal to say about the spiritual fire of the Lord which is in Sion, and his furnace which is in Jerusalem, for the refining of all such as become his sons and daughters. A man, in a stable near by, made a great noise to drown my voice, which he continued for some time; and as my voice was raised, he increased his noise. He was heard saying something in contempt about *the burning of the fire*, which I spoke of. On my return to Dublin (in October,) I was informed that this poor wretched man was, in less than a fortnight after, consumed to death by fire in the same stable, where

* The friend who furnished us with the above account, is well known, and highly esteemed by the preachers in the London Circuit.

† A strange, uncouth phrase, by which the good man meant that his heart was much enlarged by divine love.

he had behaved so impiously: for the stable, by some means, taking fire while he was in it, he was burnt before he could be gotten out. This fact was noticed by many people of different religious professions in the city, as a remarkable instance of the just judgment of God. Perhaps it may have a striking and profitable effect upon some daring, hardened person that may read it; or may tend to guard and caution some of the less abandoned, against giving way to the suggestions of infidelity and profaneness. Verily there is a God, that judgeth in the earth."

THE GRACE OF GOD MANIFESTED,
IN A MEMOIR OF MRS. BAISTON, OF LEEDS.

MRS. SARAH BAISTON was born at Harewood, in the county of York, in the year 1748. Her mother was a pious member of the Methodist Society at Harewood, then in its infant state; and she laboured to instill into the minds of her children, right views of the nature and importance of true religion, in which commendable attempt she was, however, unassisted by her husband, who discovered a great aversion to real piety. His opposition, however, did not discourage her; for the Lord heard her cry, and she had the satisfaction of seeing her children choose the better part, and devote themselves to God. Her daughter Hannah, now Mrs. Smith, was first convinced of sin, and, having fought the Lord with all her heart, she found him, and rejoiced in his salvation: and having obtained mercy, she zealously recommended Jesus, and his pleasant ways, to her sisters, persuading them to renounce the spirit of the world, and follow him.

These affectionate attempts were not at first well received by her sister Sarah, but they made, notwithstanding, such impressions on her mind as embittered to her the things in which she had sought after happiness. Hence, when she attended the races at York, and after these cruel sports, that school of immorality, the theatre, she was so shocked and alarmed during the acting of the Minor, at the attempts to render pure and undefiled religion ridiculous, that she was afraid some sudden judgment from heaven would be the consequence. She then took her final leave of theatrical amusements. But as she still hankered after the world, she accepted an invitation to Harewood House, where there is a kind of annual ball given to the tenantry; but this appears to have been the last scene of vanity she attended. When she was dressed for the occasion, her sister Hannah told her, to her no small mortification, that she should pray to the Lord to make it wormwood and gall

gall to her; and so it proved; and from that time she began, in good earnest, to inquire after God, and his great salvation.

It was in the beginning of the year 1782, that she appears to have begun, in good earnest, to seek after God. In March, of that year, she joined the Society, (receiving her first admittance from Mr. A. Mather,) and diligently attended all the means of grace, till the Lord satisfied her with his favour. She had many painful exercises of mind during this time, arising partly from the convictions she had of the depravity of her nature; her actual transgressions; her unlikeness to God; and from her views of the divine justice; and partly from the opposition she met with from those who ought to have encouraged her in all piety and virtue. She felt herself a guilty, helpless creature, and was so humbled, that she became quite willing to be saved freely through grace, by believing in the Lord Jesus, our only, but all-sufficient Redeemer. She was, however, frequently refreshed by the sweet drawings of the Spirit, which encouraged her to hope that she should be accepted in the Beloved; and God graciously answered the earnest desires of her soul. As she began to keep a Diary very early, I shall make a few extracts from it, by which we may see the workings of her mind previous to her obtaining settled peace and confidence in God; the manner of her conversion; and the fruits which appeared after that blessed event had taken place,

“1783. On New-year’s day, Mrs. Crosby met her band at my sister’s. While she spoke her experience, I could have roared out for the disquietude of my soul. My heart was broken in pieces, and my eyes bathed in tears; and when she prayed, I felt as if my guilt was removed: but, Lord, I want thy spirit to bear witness with mine, that I am born of God. This night I renewed my covenant with God: Oh! may it never be broken to all eternity!

“Jan. 13. This morning I found a watchful spirit, but after dinner, was peevish with my father, which caused me to mourn; and soon after, my mother was displeased with me, which cost me some tears.

“Feb. 2. This day I received the Sacrament. I have wept many tears for my sins: Lord, grant that I may begin anew to serve thee from this day, and sin no more. He was near at his table, and gave me a promise, ‘that his grace would be sufficient for me.’

“13. I feel a determination to be on the Lord’s side. Mr. Mather preached at night from the words, ‘Let him that thinketh he standeth take heed lest he fall.’ I think it was one of the best discourses I ever heard. My heart was like melting wax.

“18. Last night I found peevishness arise, and felt much pain of mind for it; but the most painful trial is my barrenness, and deep
sense

sense of unprofitableness. Surely the farther we go in the divine life, the more sensible we are of what we should be, if one moment without God.

‘Day and night my helper be,
Ev’ry moment water me.’

“March 14. It is a year, this day, since I joined the Society. I have reason to lament that I have made no greater advances in the divine life. Lord, I have been a year in thy vineyard, and brought forth no fruit! How is it that thou dost not say, ‘Cut it down, why cumbereth it the ground?’

“May 25. This last week my mind has been drawn heavenwards. I have been exposed to some sneers on account of my dress; Lord, when wilt thou be pleased to put on me the white robe? Methinks I hear thee say, ‘To-day, if ye will hear my voice, harden not your heart.’ Oh! when thou knockest, may I open to let thee in!

“June 23. Just come from the class at Little-Town. My heart was broken in pieces, nor did I ever see myself more helpless. I let fall many a tear; and that scripture came to my mind, ‘Put my tears in thy bottle.’ I have waited for thy salvation.— Oh! speak the all-powerful word, that will raise my dead soul out of its ruins.

“June 25. Yesterday, as I came on the road to Leeds, that scripture was applied, ‘I have redeemed thee;’ but I could not receive it. In the afternoon my heart was broken whilst Mrs. Clapham met her band at my sister’s, yet I could not, however, but believe that the time of my great deliverance drew near. As Mrs. Crosby was going out, she asked me if I would go to the select band at Mr. Dickinson’s. On my way thither, I was weighed down to the earth. At the beginning of the meeting I was inattentive, through temptation, but while Mrs. Clapham was at prayer, and saying, ‘Thou hast told my heart, Lord, that good shall be done this night,’ my soul truly broke the barriers of its tomb. These words, ‘Thy sins, which are many, are all forgiven thee,’ were applied to my heart; and I felt power to believe that my sins were forgiven. ‘What shall I render to the Lord for all his benefits to me? I truly see I am a little child.’”

She continued to write the state of her mind, from time to time, long after this, describing both her joys and conflicts; and expressing her gratitude and love to her Redeemer; but as there is nothing very particular in her account, excepting, perhaps, when she mentions some special visits from above, when she was enabled to embrace the whole will of God, and to love him with all her heart; I shall content myself with noticing some of these, and then proceed to her general character.

“July

"July 12. I have not passed one day, without feeling the divine fire burning on my heart, more or less, since the first day I felt it. Oh! that all professors might feel it, how would it deaden them to this world! I feel a constant giving up of myself to the Lord. I want to be saved into his full image. Lord Jesus, dwell in me constantly, and richly. I bless God, my thirst after divine things is greatly increased. O God, let my soul be a garden inclosed to all but thee. Amen.

"July 26. This has been a blessed Sabbath to my soul. I have felt the fire of divine love burning on the altar of my heart all the day. O Lord, I will praise thee, I will praise thee; and let all the people praise thee. Amen."

Having learned that she frequently wrote to her sister, Mrs. Muschamp, of Harewood, and that her letters were spiritual, I expressed a wish to see them, and Mrs. M. kindly sent me a small bundle of them, accompanied by the following note:

"My dear sister Baiston died about 7 o'clock in the morning, May 25, 1811. By her death I have lost a valuable and loving sister, one that always sympathized with me in all my troubles. I always found her the same. For many years we corresponded, and many of her letters were so spiritual, that they always did me good, and made my heart rejoice. The early part of my dear sister's life was gay and trifling, yet in that state she was of an amiable disposition, and always loved to make peace, whenever any thing unpleasant happened. When her soul was set at liberty, it was her study to grow in grace, and to be doing and receiving good. She used frequently to say, if we endeavour to do good, we shall certainly get good. She was greatly beloved by my christian friends at Harewood; even the wicked were constrained to say, that they believed she was a good woman. She would frequently observe, in writing to me, 'I bless God for his goodness to me. Oh! let us live to God; let us sink deep, and then we shall rise high. Live to-day, as though you were to die to-morrow. If this was our rule, what manner of persons should we be in all our conversation? We should seek to be holy. Let me beg of you to give yourself to God more than ever; that, and that alone, will help you in all you have to pass through; then,

'You and I shall stand before him,
Shall the stars and sun outshine,'
Shout amongst the sons of glory,
All immortal, all divine!

Harewood,
June 20, 1811.

"I remain, your's respectfully,
"M. MUSCHAMP."

On looking over these letters, I found many of them treated of family affairs, which could only be interesting to the parties concerned,

cerned, interspersed with devout breathings, religious remarks and instructions, and resolutions respecting her walk with God, and which, in general, were written in few words. I have, however, made a few extracts.

“*My dear Sister,*

“When I look at the date of your last, I am astonished how time flies. I have thought of writing to you every day since, but my time has been taken up in visiting those that meet with me. You said in your last letter, ‘The Lord blessed you, because he *delighted to bless.*’ I thought, and so he doth. He is never weary of giving. It is we who grow weary in asking. Oh let us ask in faith, nothing doubting. Glory be to God, that we ever had a desire to seek his face. Keep praying for your children; and let not their obstinacy discourage you. Against hope, believe in hope, and the God of peace will help you. It is time to go to chapel; let me just observe to you, live the present moment, and keep believing and praising God that moment, and as your day is, so shall your strength be: the mouth of the Lord hath spoken it.

“I am, your loving sister,

S. B.”

“*My dear Sister,*

I am glad of this opportunity to write to you, by S. B. for I have had you much upon my mind of late. I think in general you have courage and faith, which are two blessed things to help us in the way to the kingdom of glory; but I wish to know how you, and the friends at Harewood feel respecting the nation. Do you feel as if our land should be kept in peace, notwithstanding our enemy’s great boasting? We certainly live in very awful times; and it is necessary that the people of God should be deeply humbled, and pray very much. I feel, for one, that I have added to the great load of sin which this nation is now *reeling* under. Except the Lord undertake for us, we shall be scourged more than many imagine. O Jesus, appear for us, and block up the channel, and if we must be scourged, do it thyself, and do not suffer the French to do it; for their tender mercies are cruel. This is my cry to God. We had a very solemn time on the Fast-day. I praise God every night and morning for peace, O God, preserve the British nation.”

In another letter she says. “I bless God, I think I am getting a little forward. Oh! it will not do to lag behind. May the Lord help you to take up every cross that comes in your way, Remember it is the way to the crown. My soul is longing for that sea that has neither bottom nor shore. O Lord, increase our faith. The Lord bless you all, and convert all your family. We are often asking for clearer light and fresh views; but do we live

up to the light we already have? I do not; but it is his will I should be more holy."

To a particular friend she writes,

"*My dear sister E.*

"Since I last saw you, I have had some blessed visits from the Lord. I feel it is the will of God that we should walk in the narrowest path of the narrow way, the path that is trod by few, which leads to the inward Temple, the *holy of holies*. Oh! my dear friend, have you been growing in grace since I saw you? I hope you have found Patently a blessing to body and soul. Be faithful to the light which shines upon you. Warn your friends of that dangerous sin which now prevails among some professors; I mean the inordinate love of the world, which, if not given up, will as surely sink their souls into hell, as cursing and swearing. But, alas! who believes this? The enemy so gilds the bait, that the dreadful poison is not discovered, till the soul is wholly given to God; then it is that we can say,

'With ev'ry idol now I'll freely part,
I'll tear each rival passion from my heart.'

"I bless my God that ever he made me a partaker of this rest. When our will is wholly given up to God, and we can say upon all occasions, not my will, but thine be done; then it is that we possess as though we possessed not. This thought strikes me, while I write, how soon we shall hear that sentence, 'Give an account of thy stewardship, for thou mayst be no longer steward.' What a blessing it will be, if we are found faithful; then shall we receive a full reward! How is the blessed work of sanctification going on at Patently? It is the will of God we should be saved to the uttermost. I am more than ever convinced that we should grow up unto our living Head in all things. Do, my dear sister, be diligent, that you may be found of him in peace, without spot. Yes, I repeat the word, without spot, or wrinkle, or any such thing. The blood of Jesus cleanseth from all sin. *I feel it does*. I hope you feel the power of it in your soul at this moment.

"I am your's,

"In the bonds of divine love, S. B."

"*My dear Friend,*

"I trust you will mark every day, whether your soul prospers or not. If you find a day wherein you have made no advances in the divine life, you must either have neglected prayer, or been unwatchful. I never, in all my life, saw it of so much moment to love God, as I do at present, and to walk closely with him. There are many in this blaze of Gospel day, who are resting in present attainments, thinking they were once pardoned, and who are not leaving

leaving the first principles, that they may go on to perfection. This was the mistake of the foolish virgins. Who suspected them? yet, alas! their lamps were gone out! My dear sister, let you and me see that our lamps are trimmed, and burning bright; and let us keep asking for a fresh supply of oil, or they will go out also. I think the greatest hinderances to several professors in Leeds are, *the cares of the world*, and *the love of dress*; as to the former, it is called frugality, for no one thinks he is covetous; with respect to the latter, it is the easily besetting sin of young people. Lord, help us to examine, whether we really are free from earth, and give him our whole heart every moment. When this is the case, we are ready to meet the heavenly Bridegroom. I feel, by blessed experience, that the Lord has my whole heart. Press it upon your dear friends at Pately, to try, and see, if God will not save them to the uttermost. He says, Give me thy heart, and if we obey him, he will make it a new heart.

"You see I have written a long letter, but on this delightful subject (the full renewal of the soul) I could write a volume. It is delightful to pierce the veil, to live in the holy place; to walk and talk with God as he would have us do: he says, 'be faithful unto death, and I will give thee the crown of life.'

"I am, your's, sincerely, S. B."

Mrs. Baiston was a person who enjoyed good health in general, but about Sept. 1810, her health began gradually to decline. Some attributed this to a particularly trying circumstance, which happened in the family, and, no doubt, she felt very keenly on the occasion; yet I could not perceive, in all my conversations with her, that that was the case. Indeed, her resignation to the will of God was such, that whatever came upon her, she received it in such a truly christian spirit, that the force of it was greatly broken; nor could her peace of mind be so disturbed as to produce the effect which this opinion supposes. I think, she had not so learned Christ.

During her illness, she was sometimes exercised with strong pain, especially at its commencement, but, towards the last, she appeared so much better, that many of her friends thought she would recover, and that she herself entertained the same views, is discoverable in a letter she sent to her sister.

"My dear Sister,

"It is quite a grief to me that I cannot see you, but may we both say, The will of the Lord be done. I well know that in his will is our resting place. I hope Betty is getting her rest and strength, but above all, that she is seeking her rest in a sin-pardoning God. He will be found of them that seek him; and though we are weak, we may comfort ourselves by considering that a *sign*

or a *groan* can reach his ear. Oh! what a compassionate Saviour we have! He is still waiting to be gracious, and to receive us freely. Do, my dear sister, look to the strong for strength. He will lay no more upon us than he will enable us to bear. Do not look at to-morrow: we may be called away to-night. Lord, help us all to get ready for our great change. I have more cause to praise God than any one. He is raising me up again. How sweet is health after sickness! May my few added days be wholly devoted to his glory! Amen. I am,

"Your's, in the bonds of love, S. B."

In another letter she says,

"My dear Sister,

"I bless God that I am now so well as to get down stairs to all my meals, except breakfast. I can never praise the Lord enough for what he has done for me. May my spared life be devoted to his glory. I have been poorly this week, with rheumatic pains, but nothing dangerous. Perhaps you can send me a line, informing me how Betty is, and, above all, whether she retains her desires. I will write to her soon, but I have such a pain in my back that I cannot bear to write much.

"I am, your loving sister, S. B."

"I hope I shall breathe the sweet air of Harewood once more."

During her illness she wrote to her friend, Mrs. Eltoft, as follows:

"My dear Friend,

"I am very glad to hear of your recovery, and that your husband has been so good during your confinement. I well know that this will greatly add to your health of body and peace of mind. I would now ask, have we both improved the time of our confinement? I bless God, I do find that I have increased my acquaintance with the dear Redeemer. He hath taught me many useful lessons. Affliction is the best school. There we may learn what we can learn no where else. It is our privilege to go to Christ in faith, *now*, and every succeeding moment. I long very much to see you. I hope we shall have many blessings to impart to each other. May the Lord go on to be gracious to our souls and bodies. What hath he wrought, in raising me up again? It is nine weeks, this day, since I came into this room; but I have been often shut in with God alone; and those have been sweet moments to me. Believe me your's affectionately, in the bonds of Jesu's love,

S. B."

I think it was about the time this letter was written, or not long after, she had the following dream. She thought she was going up Woodhouse-lane, in Leeds, and when about the middle of it, she saw a very particular friend, lately deceased, coming towards her,

her, out of another lane on the right-hand side. When they met, her friend took hold of her arm, as though she intended to walk beside her; but on touching her, she felt so cold, that she could not help exclaiming, "Your hand is so cold, I cannot bear it. Do you not know what a severe illness I have had this winter?" To which she made no reply, but speaking of her husband, said, "Poor S. he has had a deal of trouble since I left him." She thought she said in answer, "He has: has it grieved you?" Her friend answered, "No," but pointing to something very luminous in the heavens, said, "Do you see that sun?" She lifted up her eyes and saw it, wondering how she could bear the sight of an object so exceedingly glorious. Upon which, her friend said, "When I am in my own place, I am as bright as that sun."—"Do you know any thing," said Mrs. B. to her, "where my place is to be?" She replied, "You will not be far from me; but look at that sun."—She did so a second time, admiring its beautiful and glorious appearance, and looking for her friend to have a little more conversation with her, found, to her great disappointment, that she had disappeared.

This dream, with one, or more of a like nature, was encouraging, instructive, and refreshing to her mind; and made her long for a greater meetness for the inheritance of the saints in light. In my visits to her in her confinement, the general state of her mind was, thankfulness for past mercies, accompanied with an intense desire for fuller manifestations of the power and grace of God.

As she expressed an earnest desire to visit Harewood, her native place, she was removed thither agreeably to her wishes; and there, where she first drew her breath, in a few days she resigned it, and her happy soul into the hands of the Almighty Giver. She had a relapse before she left home; and the fatigue of the journey weakened her exceedingly. Her sister, Mrs. Muschamp, speaking of this visit, says, "My dear sister's last visit to Harewood, seemed altogether weakness: yet, hoping she would be better, and get a little strength, and especially as she inclined to sleep a good deal, I was unwilling to disturb her by much conversation, I was in hopes all this sleeping would strengthen her; but, alas! I was too soon disappointed. On Wednesday she seemed quite easy, and free from pain, and had a good night, and we praised God together in the morning. She said, 'Sister, pray.' I knelt down by the bed-side, prayed, and returned thanks to God for his goodness to us, in giving us refreshing sleep. She seemed to rejoice, and said, 'Praise the Lord;' but towards the evening she grew weaker, and had a very restless night. On Friday, she was confined to bed nearly all the day. In the evening, two friends coming in, one said, 'In my Father's house are many mansions,' &c. She expressed her full assurance of eternal joy, through the merits of her dying

dyiug Lord, and repeated several portions of Scripture. With rapture, she said, "The everlasting doors will soon the saints receive; and I shall see God. The doors are thrown wide open, and I shall soon enter in." In the night, she was afflicted with spasms in her side. One asked her if she found her confidence in God strong now? she answered, "Oh yes, never stronger, and never better than at the present; all is well."

Mr. Baiston being sent for in haste, he was with her during her last hours. He says, "I arrived at Harewood, on Friday evening, about 11 o'clock, May 24, and found the last enemy knocking down her poor earthly tabernacle, which she bore with christian patience and fortitude; saying, with her feeble voice, "I'll praise my Maker while I've breath," &c. I said, "As you are now so very ill, I hope you find the Lord to support and give you strength according to your day?" "Oh yes," she replied, "I feel I am on the rock, and Oh! what a glorious rock! I want to tell you all about it, it would astonish you." We believe she was much convulsed during the night, but she was generally sensible, and when spoken to, gave rational answers, and frequently exhorted me to be reconciled to her death, and not to grieve. She continued to praise God as long as we could distinguish her feeble words, and, even after articulation had ceased, the same motion of her lips, and the same tone continued, till her voice was lost in death, which was about 7 o'clock in the morning of May 25, 1811, without a struggle or a groan. J. B."

"P. S. A few days before she was taken to Harewood, her complaint presenting some new appearances, Mr. F. was asked his opinion, who hesitating, she cried, "Tell me the truth; I fear no evil tidings."

Mrs. Baiston was the leader of two large classes, and one of her most intimate friends, who was well acquainted with her piety and talents, says, that in this capacity, "she was a great blessing," that "she truly watched over those committed to her care, as one that must give an account. Her manner was quick and pointed; and many have felt the power of her words. She invariably pressed upon the people the duty and necessity of believing, of expecting a present salvation, a complete deliverance from every unholy temper and disposition." There were some, indeed, who thought her rather wanting in sympathy upon some occasions; but it is hoped that this opinion arose more from her manner, than want of affection, as she was truly a mother in our Israel.

The same friend writes, "I visited her frequently during her last affliction, and had much close conversation with her. Her faith was strong; temptation had no place, and she often drank deeply of the cup of consolation. She had many blessed manifestations of God, and rejoiced in hope of the glory that is to be revealed,

vealed, to that degree, that her whole soul seemed to be engrossed therewith. The last Sunday she was in Leeds, I spent most of the afternoon with her alone, and a blessed season it was. Her mind was all calm and serene like a fine summer evening, patiently waiting the intimation of her heavenly Father's will. She was now become so weak as not to be capable of bearing much exertion, but she raised herself up, and attempted to describe the view which she had had of Christ being a rock, and of her being assured that she was built thereon; adding, she was waiting and longing for a full manifestation."

Respecting Mrs. Baiston's general character, the first thing I shall notice, was her *deadness to the world*. The world had long lost all its charms to her; its wealth, esteem, friendship, trifling conversation, and pursuits, were nothing, or rather were despicable in her eyes. She heartily pitied those who make their happiness to consist in pomp and show; in vain amusements, and in seeking the honour that comes from man. She saw, she felt herself a stranger passing to another world, and she was careful that no object on earth should entangle her, or prevent her from pursuing the journey which lay before her. In this sense, she was remarkably free from all things below. While in the world, she was not of the world. She attended to the duties of her station with diligence, while her conversation was in heaven.

2. *Her strong faith in God*. She had very enlarged views of his truth and faithfulness, and fully embraced, and confidently expected the accomplishment of all the great and precious promises. She had marked every part of Scripture where strong faith and deep communion with God are mentioned, aiming, at all times, to enter into that spirit which she saw brought such glory to God; was so acceptable in his sight; and tended so much to the serenity and happiness of the soul. She trusted not in herself, but possessed an unshaken confidence in her Redeemer. The words of the "sweet singer" in our Israel, exactly hit her case:

"Whate'er in me seems wise, or good,
Or strong, I here disclaim;
I wash my garments in the blood
Of the atoning Lamb."

And she kept increasing in this spirit to the last, seeing her enemies falling at her feet, conquering all through him that had loved her, and given himself for her.

3. *Her thankfulness*. She felt, with the venerable Patriarch, "I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant;" and she endeavoured to live in a constant, grateful frame of mind; and through grace she did obey that exhortation, "let us offer the sacrifice of praise

praise to God continually, that is, the fruit of our lips, giving thanks to his name." Every civil, domestic, and spiritual favour; every providential interposition, every fresh discovery of divine truth to herself or friends, in short, every gracious occurrence towards herself or others, afforded her fresh matter for praise and thanksgiving. This sweetened her toils, and gave an additional relish to all her enjoyments.

4. *Her benevolence.* She loved and pitied the poor, especially those that feared God. A number of these were her pensioners, and she not only cared for them while with her own hands she ministered to their necessities, but requested her affectionate partner, (as ready for this good work as herself,) that, when she was removed to another world, he would afford them the same assistance, and discover towards them the like kindnesses. Her means were insufficient to meet all the purposes of her heart; but she endeavoured to supply this deficiency by observing the rules of prudence and frugality in her domestic concerns, that she might open her hand as wide as possible to such aged persons and sufferers as came under her notice. And, it is evident, from several remarks she made on this subject, that, as she did it with a pious intention to please God, she was greatly blest in so doing, and that she proved the truth of these words of the Lord Jesus, "That it is more blessed to give than to receive."

5. *Her spiritual mindedness.* This appeared by her regular and constant attendance on the means of grace; her frequently retiring for communion with God; her treasuring up any particularly striking expressions from preachers, books, or spiritual acquaintances; in her intercourse with friends, whose conversation she highly esteemed, when it tended to edification; in relating her truly scriptural experience in the select band; in her great love to souls, and, especially, in her constant endeavours to direct, and help those forward in the path of holiness, who met in her large and respectable classes. Indeed, it is not a very easy matter to do justice to this part of her character, as she truly lived and walked in the Spirit, and had her heart, treasure, and conversation in heaven.

6. And, lastly. Her *great resignation* to the will of heaven. She, like all who are in the kingdom and patience of Jesus Christ, had her trials and difficulties; and her last illness was long and severe, but it was her care to cast her burden on him, who has said, "I will never leave thee, nor forsake thee." In the beginning of her illness, her mind was greatly exercised with temptations to impatience, nor is it much to be wondered at, that Satan should shoot his fiery darts at one who, after having so long adorned the doctrine of God her Saviour, was about to enter that state of rest she had so long desired; but the longer the affliction continued, the more complete

complete her victory was, the stronger were her desires after all the promised "fulness of God;" and the more perfect and intire was her resignation to his will. She patiently endured as seeing the *Invisible*; she discovered no murmuring or complaining disposition, nothing of discontent; but lay passive in the hands of God, in order that she might *prove* and *suffer* all his will. She continued full of faith and holy longings after all the mind that was in Christ, till she was called to her everlasting *home*.

We have thus lost another mother in our Israel. Oh may the Lord continue still to raise up such holy and useful characters among us, for the edification of his church, for his glory, and the general good.

Dudley, Dec. 14, 1811.

J. S. PIPE.

MEMOIR OF MRS. SARAH SHAW.

DIED, October 13, 1811, Mrs. SARAH SHAW, of Lambeth, in the 44th year of her age. Favoured with the excellent instructions and holy example afforded her by her eminently pious mother, she feared God from her very early youth; and, when about sixteen, became a member of the Methodist Society. She received her first ticket from the late Rev. John Wesley. She was rather drawn to Christ, by love, than driven by terror; nor did this circumstance prevent her, on believing with the heart unto righteousness, from obtaining as full a sense of her reconciliation with God, as those do, who, after the most painful convictions, experience transports of joy.

In her 21st year she was married to Mr. Benjamin Shaw, who was also in society; with the full approbation of her mother and father-in-law, she being a child of a former husband; for her determination was always fixed; not to take any step in life without their concurrence. In 14 months she became a mother; and all the industry, care, and management, taught her in her early years, became manifest. Formed for domestic life, and unacquainted with the forms or ways of the world, (being early deprived by the villany of an unprincipled attorney of flattering worldly prospects) she mixed little with society, and consequently knew little of the world.

A natural diffidence, the effect of a secluded life, made her shrink from public life; and so timid was her spirit, that her behaviour from this cause, and this cause alone, was frequently mistaken for a spirit of indifference, or supercilious pride. Though placed by divine providence in a situation where her friendship was sought by a great number of excellent women, in and out of the society, yet her spirit was never elevated *above*, nor stimulated to

deviate from, that rule of domestic retirement, which she had chosen for her guidance.

Her husband and her children were the centre of her earthly comforts; and so absorbed was her heart in this one point, that she was always surprised if she discovered a wish in them to mix with any other society. Home had attractions to her, which no intreaties, persuasions, or kind invitations could prevail on her to resist, for a few days, or even for a few hours. Visiting even Christian friends was generally irksome to her. She had a few in whom she delighted, and her aged friends, Brother and Sister Freeman, of Deptford, for 12 years were the tried friends of her heart. If ever a little relaxation appeared necessary, it was always proposed to be taken with them. In their company spiritual conversation was kept up; and though the diffidence of her spirit was such, as prevented her saying much on any subject entered upon, yet her heart enjoyed the sweet and useful society of her friends.

It was evident to those who met with her in class, how cautious she was in speaking any thing like strong words; her observations in private were, I am fearful of saying *too much*, or speaking too strongly of my attainments in grace, lest I should deceive myself and others.

It may be concluded by some, that this diffidence unfitted her for trying moments. But this was not the case, for severe and heavy trials manifested her firm reliance on the God of power, and proved to her heart the truth of her favourite words, said to Asher by Moses, and which her spirit took strong hold of, under a sermon, "As thy days, so shall thy strength be." Let two or three instances suffice to show what God can accomplish in the most timid. Fourteen years ago, her husband being on a journey of business, and she expecting every hour to be confined with her sixth child, she awoke at one o'clock in the morning, with a strong smell of fire in her room; she roused her nurse, who was then with her, and soon found the next house in a blaze, and the fire just bursting into her room. The nurse, through fright, fell into a swoon, and the servant maid was asleep over her head. With difficulty she went up one pair of stairs, and awakened her. The man servant was a story higher, and she accomplished the task of awakening him. In her return down stairs, the maid servant was screaming for help, and not able to find her way out of her room. Mrs. S. burst open the door, and released her, then came down stairs to her own room, got her nurse from the fit she had fallen into, sustained throughout with that promise, "As thy days, so shall thy strength be." She then calmly sat down on the lower stair of the watch-house, directing the firemen and neighbours (who had just arrived, and burst open the outer doors) to save the books, papers, and her expected infant's linen—unmindful of her own situation, till Mr. Walsh, Chemist, who lived nearly opposite, said,

"Mrs. Shaw, do you know you are naked?" Seeing no time to be lost, he pulled off his coat, threw it over her shoulders, took her by the arm, led her through the water cast out by the plugs, up to her knees, she still saying as she went, "As thy days, so shall thy strength be." She just reached Mr. Dolan's house when the roof fell in with a heavy crash. Her natural fearfulness now returned, labour came on; and after three days and nights of tremendous pain, she brought forth a dead child. But through all, she was supported by him who says, "As thy days, so shall thy strength be."

Another trial more severe than this, proved the excellency of the power of supporting grace. Her only son, her first-born child, at the age of 19, was obliged to go to Scotland, to finish a journey of business which his father was obliged to leave in consequence of some important business coming on in London. In coming home by the coach, between Glasgow and Edinburgh the fore axle-tree broke down on the road, the coach was overturned, and, in a moment, his parents were deprived of their future earthly hope, support, and stay. Connected with this severe stroke, were a number of circumstances which increased the weight of the affliction. He left his parents in health—was expected in a few days, having done the business intrusted to him, with the steadiness of riper years—an affectionate son anxiously expected to the arms of his affectionate parents; when a letter came to inform them of the dreadful catastrophe, and that he was interred at Bath-Gate, near Edinburgh, never again to be seen by their bodily eyes. Her mind turned to the word of her faithful God, "As thy days, so shall thy strength be."

Through the succeeding years of her husband's sinking state of health, increased by this great and irreparable loss, she rose above her own sorrow to alleviate his.

Twelve severe times of labour had weakened the powers of nature; yet her constitution, independent of this, was firm and good, and she always appeared the picture of health and cheerfulness. Two daughters only, now constitute the whole that remained of 12 children, and in these she experienced the happiness resulting from the indefatigable attention she had paid to their souls and bodies. The necessity of prayer was the first principle she instilled, knowing, from her own experience, that if they were led to ask, they should receive. Strict obedience to their parents' commands was invariably enforced; and the effects of this appear evident to all who know her children, the one ten, the other twelve years of age.

In her last state of pregnancy, she had very little inconvenience, in comparison with her former ones: cheerfulness, health, and comparative ease, accompanied her to the sixth month, and he

hopes, and the hopes of her family, were raised in expectation of a favourable issue. But a fatal accident, which no human foresight could prevent, occurred. Coming out of the chapel, on the first step, a girl about twelve years of age, suddenly turned round to go back into the chapel, and bending her body forward to get up the step, struck her head with force against Mrs. Shaw's left-side, who directly exclaimed, "How that girl has hurt me!" No bruise nor injury appeared; but in a few days she complained of pain. Medicine was applied, but to no purpose. The pain increased, but not the least fever to indicate inflammation: the infant lively, and herself in perfect health, the doctor concluded it must be a muscular strain produced by her extraordinary size. She frequently said, after this, she was sure something was wrong in her side; and although she kept her fears as much as possible from her family, they were made known to many of her friends, and it appeared from a little circumstance, that her confidence in the application of her favourite promise, was now considerably lessened. Her husband having written, about a month before her confinement, a paper in a printed form, containing her favourite words, "As thy days, so shall thy strength be;" she took it up, shook her head, and said, "It will not do *now*."

She frequently said, "If any good can be said of me, when I die, let the evil nature that remained struggling for the mastery, be made mention of also. It may, therefore, be asked, had she failings? had she no easily besetting sin? Yes, she had. Her chief failing was hastiness of temper, this constitutional evil marred her joy, especially in her early years, and was the cause of much uneasiness to herself and others. But she besought God for power to conquer this, and, in a great degree, she did conquer it, after which, when in conversation on the subject, she used to say to her husband, "Am not I making great progress? Am I not, through the grace of God, a very different person to what I was?" And for 12 months before her death, it had not the dominion.

Her anxiety for the order and cleanliness of her house, clothes, &c. was a source of inquietude. A Martha's care was her portion: having perfect arrangements in her own mind, she expected them to be carried into effect, and the disappointments in not having them accomplished, caused many moments of uncomfortableness. Her affection for her husband was carried also a little beyond what was necessary, as her continual anxiety to have him always by her side was such, as sometimes to put out of consideration the duty he owed to God and his generation: this she discovered to be wrong, in her latter years, and gave up in a considerable degree.

She was once in her life, by being by mere accident near a place of amusement, persuaded to go in. The arrangement of light, the walks, and the things called innocent amusements of the place,

place, caught her attention for a short time; she then whispered to her friend, and said, "What if death should find us thus employed?" She hurried home, more convinced than ever of the folly of the attempt to derive any real satisfaction from any thing of an earthly nature; and she often lamented afterwards, that she had spent those few moments in that place, which cost 3s. 6d. and deprived her of the opportunity of doing some good with it.

The last three weeks of her life were very anxiously marked by her husband. She met with him in class for several years; and on Tuesday, the 24th of Sept. (the class-night) spoke with great and unusual freedom and confidence, even more than she ever yet had done; giving evidence of her intimate communion with God in secret, of her acceptance with him, and her well-grounded hope of eternal life, should God call her in her approaching trial. While she spoke, her heart was deeply affected, and her words affected the hearts of all present. The Tuesday following was the prayer-meeting; she was apprehensive she could not stop the hour, but said she would try, as it probably was the last she should enjoy before she was confined. Never were the members of the class more blest than they were that evening; they were so drawn out, that they wept for her, and earnestly prayed for her safety, and raising up again. When the meeting closed, Mrs. Shaw said, with tears that almost prevented utterance, "Surely the Lord has heard the prayers of his people for me this evening, and I think I shall yet be brought safe through." When the people were gone, she again burst into tears, saying, "How much am I indebted to those dear friends!"

Tuesday morning following, she said to her husband, I have an afflicting circumstance to reveal to you; but don't let it pass your lips, as it will afflict the children. "I have reason to fear the child is dead;—on Saturday, I experienced it particularly uneasy; on Sunday it was quite still, and has been so ever since: but don't grieve, for I may be mistaken." That evening she was not able to come down to her class.

She continued in her usual cheerful state, and kept so to the time of her pains commencing, which was on Saturday morning, 10 o'clock. Increasing throes progressively came on, till the evening, when they were at the height, and continued through the night sufficient to have overpowered any one that had a good constitution; yet her strength and pulse appeared good. Not a murmuring word or desponding look indicated the least impatience from first to last. She many times, in a most plaintive, whispering voice, interceded with her heavenly Father, to deliver her, and once it escaped her lips, "or *take me* if it is *thy will*." Her husband directly said, "As thy days, so shall thy strength be;" she shook her head, but answered not a word.

A little before five in the afternoon, she was safely delivered, but, as she had said, the infant appeared to have been dead several days; no symptoms, however, of danger appeared; and her husband and friends were blessing God with thankfulness and joy for her great deliverance. In 30 minutes after, the doctor gave her husband a look of such anxiety, as forcibly proved that he apprehended the worst. Every effort, that skill could exert, was made in her behalf. In half an hour, the doctor called her husband into the next room, and said, "Mr. Shaw, prepare yourself for a severe trial; suppress your feelings as much as you can—*our's is a lost case.*" Agonizing, dreadful sentence! Seeing the effect on the frame of her husband, he again said, "For her sake, in this awful moment, govern your grief!" her husband returned to her side, to wait the afflicting event. She turned a penetrating eye on the doctor, and with the calm resignation of an heir of heaven, said, "Tell me the truth, doctor, shall I die now? because, (added she) I am not afraid to die." His answer was so regulated, that she could draw no conclusion from it. Her friend, Mrs. Hay, who had never left her from the moment of her great trouble, said, "My dear, would you wish to see your children?" (they had been sent a little distance from home that morning.) She answered, "Oh don't despair; God has raised me up from as great danger as *this*, and he will, I think, raise me up again." The life of this affectionate wife and mother was fast ebbing; there was nothing to arrange; her house was in order; the painful farewell to her husband and children was prevented, for, in a few minutes, she lifted her eyes to heaven, saying, "Take care of both," and, with one gentle sigh, her happy spirit took its flight to her heavenly Father and her God.

MISCELLANEOUS.

Extract from BURNET's Theory of the Earth.

[Concluded from page 630.]

THUS the conflagration begins. If one should now go about to represent the world on fire, with all the confusions that necessarily must be in nature, and in mankind upon that occasion, it would seem to most men a romantic scene: yet, we are sure there must be such a scene. "The heavens will pass away with a great noise, and the elements will melt with fervent heat, and all the works of the earth will be burnt up." And these things cannot come to pass without the greatest disorders imaginable, both in the minds of men, and in external nature, and the saddest spectacles that eye can behold. We think it a great matter to see a single person burnt alive; here are millions shrieking in the flames

flames at once. 'Tis frightful to us to look upon a great city in flames, and to see the distractions and misery of the people; here is an universal fire through all the cities of the earth, and an universal massacre of their inhabitants. Whatsoever the prophets foretold of the destructions of Judea, Jerusalem, or Babylon, (Isa. xxiv. Jer. li. and Lamentations, in the highest strains, is more than literally accomplished in this last and general calamity; and those only that are spectators of it, can make its history.

The disorders in nature, and the inanimate world, will be no less strange and unaccountable, than those in mankind. Every element and every region, so far as the bounds of this fire extend, will be in a tumult and a fury, and the whole habitable world running into confusion. A world is sooner destroyed than made, and nature relapses hastily into that chaos-state, out of which she came by slow and leisurely motions: as an army advances into the field by just and regular marches, but when it is broken and routed, it flies with precipitation, and one cannot describe its posture. Fire is a barbarous enemy, it gives no mercy; there is nothing but fury and rage, and ruin and destruction, wheresoever it prevails. A storm or hurricane, though it be but the force of air, makes a strange havock where it comes; but devouring flames, or exhalations set on fire, have still a far greater violence, and carry more terror along with them. Thunder and earthquake are the sons of fire, and we know nothing in all nature more impetuous or more irresistibly destructive than these two. And accordingly, in this last war of the elements, we may be sure they will bear their parts, and do great execution in the several regions of the world. Earthquakes and subterraneous eruptions will tear the body and bowels of the earth, and thunders and convulsive motions of the air rend the skies. The waters of the sea will boil and struggle with streams of sulphur that run into them, which will make them fume and smoke, and roar beyond all storms and tempests; and these noises of the sea will be answered again from the land, by falling rocks and mountains. This is a small part of the disorders of that day.

But it is not possible from any station, to have a full prospect of this last scene of the earth, for it is a mixture of fire and darkness. This new temple is filled with smoke, while it is consecrating, and none can enter into it. But I am apt to think, if we could look down upon this burning world, from above the clouds, and have a full view of it in all its parts, we should think it a lively representation of hell itself. For fire and darkness are the two chief things by which that state, or that place uses to be described; and they are both here mingled together, with all other ingredients that make that tophet that is prepared of old. Here are lakes of fire
and

and brimstone, rivers of melted glowing matter; ten thousand volcanos vomiting flames all at once; thick darkness, and pillars of smoke twisted about with wreaths of flame, like fiery snakes; mountains of earth thrown into the air, and the heavens dropping down in lumps of fire. These things will be literally true concerning that day and that state of the earth.

But if we suppose the storm over, and that the fire hath got a complete victory over all other bodies, and subdued every thing to itself; the conflagration will end in a deluge of fire, or in a sea of fire, covering the whole globe of the earth; for when the exterior region of the earth is melted into a fluor, like molten glass or running metal, it will according to the nature of other fluids, fill all vacuities and depressions, and fall into a regular surface, at an equal distance every where from its centre. This sea of fire, like the first abyss, will cover the face of the whole earth, make a kind of second chaos, and leave a capacity for another world to rise from it. But that is not our present business. Let us only, if you please, to take leave of this subject, reflect upon this occasion, on the vanity and transient glory of all this habitable world; how by the force of one element breaking loose from the rest, all the varieties of nature, all the works of art, all the labours of men, are reduced to nothing; all that we admired and adored before, as great and magnificent, is obliterated or vanished; and another form and face of things, plain, simple, and every where the same, overspreads the whole earth. Where are now the great empires of the world, and their great imperial cities? Their pillars, trophies, and monuments of glory? Shew me where they stood, read the inscription, tell me the Victor's name. What remains, what impressions, what difference or distinction do you see in this mass of fire? Rome itself, eternal Rome, the great City, the Empress of the World, whose domination and superstition, ancient and modern, make a great part of the history of this earth; what is become of her now? She laid her foundations deep, and her palaces were strong and sumptuous: She glorified herself, and lived deliciously; and said in her heart, I sit a queen, and shall see no sorrow. But her hour is come, she is wiped away from the face of the earth, and buried in perpetual oblivion. But it is not cities only, and works of men's hands, but the everlasting hills, the mountains and rocks of the earth are melted as wax before the sun; and their place is no where to be found. Here stood the Alps, a prodigious range of stone, the load of the earth, that covered many countries, and reached their arms from the ocean to the Black Sea: this huge mass of stone is softened and dissolved as a tender cloud into rain. Here stood the African mountains, and Atlas, with his top above the clouds.

There was frozen Caucasus, and Taurus, and Imaus, and the mountains of Asia. And yonder towards the north, stood the Riphæan hills, clothed in ice and snow. All these are vanished, dropt away as the snow upon their heads, and swallowed up in a red sea of fire. Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. Who would not fear thee, O Lord, and glorify thy name, for thy judgments are made manifest.

OF LONG SERMONS.

ARE long sermons useful to the generality of hearers? This is a question of some importance; and therefore it deserves to be weighed with candour, and seriously considered. The design of language is to be understood: to convey ideas from the mind of the speaker to the mind of the hearer. Words, as signs of ideas, are the medium used for this purpose. It is the business of the speaker to use the shortest, easiest, and best method of conveying his ideas into the mind of another. And, in order to this, much depends upon the ability and judgment of the speaker: but undoubtedly much depends likewise upon the capacity of the hearer. If these be stretched beyond their proper tone, (so to speak) or held too long in tension like a bow, they lose their efficacy, or by a kind of elastic spring, fall into the opposite extreme.

If this be considered, it will not be difficult to perceive that very long discourses cannot be profitable to the generality of hearers; especially if they be subdivided into many parts, or filled with abstruse and metaphysical reasoning. Few persons in a congregation (perhaps not one in twenty, or even one in fifty) are in the habit of thinking closely, or of connecting, abstracting, and comparing ideas. I mean here even those that are serious and attentive hearers. And these few hints are intended for the consideration of those ministers that are pious, zealous, and desirous to do the people good.

Mr. Locke observes, that, "Demonstration, by long deduction, or a train of proofs, is not always attended with that evident lustre and full assurance that could be wished, because the memory does not always so readily and exactly retain them; just as an object reflected by several mirrors, after many removes, becomes less and less distinct, and there is a great mixture of dimness, especially to weak eyes."* Perhaps this may be applied, not improperly, to many serious hearers in the present day.

The body, if it has too little food, will be in a sickly, lean, or starving condition: and, if it take in too much food, or too often,

* Essay on Human Understanding, Vol. II.

the stomach will be overloaded, or incapable of digestion: and, therefore, a proper degree of health is not attained. It is to be feared that there are, at this day, in England, many myriads of persons in a starving condition for want of wholesome food for the soul: they either do not hear at all, or will not hear any thing that is good. There are thousands in the opposite extreme; who hear what is good, and hear with seriousness and attention too; and yet are not profited. Why so? For want of digestion: or by hearing a great deal, and retaining little in the memory, so as to reduce it to practice. They are *hearers of the word, but not doers of it*. There are others that run to and fro to various places of worship, perhaps to three, four, or five in one day: this begets a dissipation of thought, and produces no permanent or good effect upon the heart.

But the teachers should study the best method of conveying instruction; and also the nature and circumstances of those whom they are about to instruct. They should give *line upon line, and precept upon precept, here a little and there a little*, according as the people are capable of comprehending or retaining it: otherwise they will labour in vain, however excellent, orthodox, or logical their discourses may be. They should endeavour to suit their phraseology to the bulk of their congregation, so as to be understood: and limit the length of their discourse so as the hearers may best retain it. In order to avoid two extremes,* perhaps we might fix forty minutes as a standard for the length of a sermon, or within a few minutes either under or over that time. And the general heads of the discourse should not, if possible, exceed three: and the subdivisions likewise should be very few. If the minister think he cannot do justice to his subject in forty minutes, he may divide it into two discourses; which will render it more profitable to the hearers, and of more ease to himself. As to those who have strong minds, and retentive memories, they may, in addition to hearing in public such a discourse as above described, read at home longer discourses, and subjects of abstract reasoning, at their leisure.

The candid reader will easily perceive that these hints are chiefly intended for the consideration of serious persons, especially pious ministers; and not to gratify those who make a mock at all religion; or, at least, can only bear to hear a discourse consisting of a few moral sentences, for about twenty minutes at most.

The writer wishes to consider every subject calmly and impar-

* I heard of two Scottish noblemen formerly, who had each his favourite minister, and laid a bet which of these ministers would preach longest. They, therefore, gave a proof of their ability; and, between them, continued to preach for a whole day. But how much were the hearers profited at night? or how much did such preaching tend to the glory of God?

trially; and he leaves it to others to do so too: therefore he offers these few thoughts to be discussed and considered by those that have more understanding, and wiser heads than himself.

Nov. 14, 1810.

PISCATOR.

ON CONCEIT AMONG THE LEARNED.

MR. EDITOR,

SIR: The present Article, on—THE DANGERS WHICH MEN OF LEARNING INCUR BY BEING WISE IN THEIR OWN CONCEIT, is drawn from a portion of the Writings of DR. SAMUEL JOHNSON, which, I believe, has not yet come within the sphere of general notice. I presume, therefore, its appearance in your Miscellany, that so eminently contributes to form and correct the public opinion, will have a direct tendency to illumine the mind of every one anxiously solicitous to acquire rational and elegant information.

I am, Sir, your's respectfully,
W. S.

“THE business of the life of a scholar is to accumulate, and to diffuse, knowledge; to learn, in order that he may teach. The first part of his time is assigned to study, and the acquisition of learning; the latter, to the practice of those arts which he has acquired, and to the instruction of others who have had less time, or opportunities, or abilities, for improvement. In the state, therefore, of a learner, or of a teacher, the man of letters is always to be considered; and if it shall appear, that, on whatever part of his task he is employed, a false opinion of his own excellence will naturally and certainly defeat his endeavours; it may be hoped, that there will be found sufficient reason, why no man *should be wise in his own conceit*.

“Since no man can teach what he has never learned, the value and usefulness of the latter part of life must depend in a great measure upon the proper application of the earlier years; and he that neglects the improvement of his own mind, will never be enabled to instruct others. Light must strike on the body, by which light can be reflected. The disposition, therefore, which best befits a young man, about to engage in a life of study, is patience in inquiry; eagerness of knowledge; and willingness to be instructed; a due submission to greater abilities and longer experience; and a ready obedience to those, from whom he is to expect the removal of his ignorance, and the resolution of his doubts.

“How unlikely any one, wise in his own conceit, is to excite or promote in himself, such inclinations, may be easily determined. It is well known that study is not diligently prosecuted, but at

the expence of many pleasures and amusements, which no young man will be persuaded to forbear, but upon the most cogent motives, and the strongest conviction. He that is to draw truth from the depths of obscurity, must be fully informed of its value, and the necessity of finding it; he that engages in a state, opposite to the pleasures of sense, and the gratification of every higher passion, must have some principle within, strongly implanted, which may enforce industry, and repel temptation. But how shall he, who is already *wise in his own conceit*, submit to such tedious and laborious methods of instruction? Why should he toil for that, which, in his own opinion, he possesses; and drudge for the supply of wants, which he does not feel? He has already such degrees of knowledge, as, magnified by his own imagination, exalt him above the rest of mankind; and to climb higher, would be to labour without advantage.

“He already has a wide extent of science within his view, and his willingness to be pleased with himself does not suffer him to think, or to dwell on the thought of any thing beyond; and who, that sees all, would wish to see farther? That submission to authority, and that reverence for instruction, which so well become every man at his first entrance upon new regions of learning, where all is novelty, confusion, and darkness, and no way is to be found through the intricacies of opposite systems, but by tracing the steps of those that have gone before; that willingness to receive implicitly, what farther advances only can enable him to prove, which initiation always supposes; are very little to be expected from him, who looks down with scorn upon his teacher, and is more ready to censure the obscurity of precepts, than to suspect the force of his own understanding. Knowledge is to be attained by slow and gradual acquisitions, by a careful review of our ideas, and a regular superstructure of one proposition on another; and is, therefore, the reward only of diligence and patience. But patience is the effect of modesty; pride grasps at the whole, and what it cannot hold, it affects to despise; it is rather solicitous to display, than increase, its acquisitions; and rather endeavours, by fame, to supply the want of knowledge, than by knowledge to arrive at fame.

“That these are not imaginary representations, but true copies of real life, most of those, to whom the instruction of young men is intrusted, will be ready to confess; since they have often the dissatisfaction of finding, that in proportion as greater advances have been made in the first period of life, there is less diligence in the second. And that, as it was said of the ancient Gauls, that they were more than men in the onset, and less than women in the shock; it may be said in our literary contentions, that many, who were men at school, are boys at the college.

“Their

" Their ardour remits, their diligence relaxes, and they give themselves to a lazy contemplation of comparative excellence, without considering that the comparison is hourly growing less advantageous, and that the acquisitions which they boast, are mouldering away.

" Such is the danger to a learner, of too early an opinion of his own importance; but if we suppose him to have escaped in his first years this fatal confidence, and to be betrayed into it by a longer series of successful application, its effects will then be equally dangerous, and as it hinders a young man from receiving instruction, it will obstruct an older student in conveying it.

" There is no employment in which men are more easily betrayed to indecency and impatience, than in that of teaching; in which they necessarily converse with those, who are their inferiors, in the relation by which they are connected, and whom it may be sometimes proper to treat with that dignity, which too often swells into arrogance; and to restrain with such authority as not every man has learned to separate from tyranny. In this state of temporary honour, a proud man is too willing to exert his prerogative; and too ready to forget that he is dictating to those, who may one day dictate to him. He is inclined to wonder that what he comprehends himself is not equally clear to others; and often reproaches the intellects of his auditors, when he ought to blame the confusion of his own ideas, and the improprieties of his own language. He reiterates, therefore, his positions, without elucidation, and enforces his assertions by his frown, when he finds arguments less easy to be supplied. Thus forgetting that he had to do with men, whose passions are perhaps equally turbulent with his own, he transfers by degrees to his instruction the prejudices which are first raised by his behaviour; and having forced upon his pupils an hatred of their teacher, he sees it quickly terminate in a contempt of the precept.

" But instruction extends farther than to seminaries of students, or the narrow auditories of sequestered literature. The end of learning, is to teach the public, to superintend the conduct, watch over the morals, and regulate the opinions of parishes, dioceses, and provinces; to check vices in their first eruption, and suppress heresies in the whispers of their rise. And surely this awful, this arduous task, requires qualities, which a man, *wise in his own conceit*, cannot easily attain; that mildness of address, that patience of attention, that calmness of disputation, that selection of times, and places, and circumstances, which the vehemence of pride will not regard. And, in reality, it will generally be found, that the first objection and the last to an unacceptable pastor, is, that he is proud, that he is too wise for familiarity, and will not descend to the level with common understandings.

" Such

"Such is the consequence of too high an esteem of our own powers and knowledge; it makes us in youth negligent, and in age useless; it teaches us too soon to be satisfied with our attainments; or it makes our attainments unpleasing, unpopular, and ineffectual; it neither suffers us to learn, nor to teach; but withholds us from those, by whom we might be instructed, and drives those from us whom we might instruct."

OF CONTENTMENT AND PATIENCE.

To the Editor of the Methodist Magazine.

Dear Sir,

If the following contemplations, on *Contentment* and *Patience*, of that eminently great and good man, Sir MATTHEW HALE, appear to you calculated to promote the cause of God, your inserting them in your extensively circulated Magazine, will oblige your servant in the Gospel,

P. GARRETT.

"CONTENTMENT and PATIENCE differ in this, that the object of the former is any condition, whether it be good, bad, or indifferent; the object of the latter is, any present or incumbent evil. But though they differ in the latitude or extent of their object, yet they both arise from the same principle.

"The measure and original of all passions is *Love*; and the object of love is that which is really or apparently good. If our love be properly placed, it regulates all our passions; for discontent or impatience ariseth from the absence of somewhat that we love or value; and, according to the measure of our love to the thing we want, such is the measure of our discontent or impatience under the want of it.

"He that sets his love upon that which the more he loves, the more he enjoys, is sure to avoid the danger of discontent and impatience, because he cannot want that which he loves; and though he loves something else that may be lost, yet, under that loss, he is not obnoxious to much impatience or discontent, because he is sure to retain that which he most values and loves, which will answer and supply lesser wants with a great advantage. The greatest bent and portion of his love is laid out in what he is sure to enjoy; and it is but a small portion of love that is left for the thing he is deprived of, and consequently his discontent is but little, and cured with the fruition of a more valuable good.

"He that sets his love upon the creature, or any result from it, as honour, wealth, reputation, power, wife, children, friends, cannot possibly avoid discontent or impatience; for they are mutable, uncertain, unsatisfactory goods, subject to casualties; and, according to the measure of his love to them, is the measure of his discontent

content and impatience in the loss of them, or disappointment in them.

“He that sets his love upon God, the more he loves him, the more he enjoys of him. In other things, the greatest danger of disappointment, and consequently of impatience, is, when he loves them best; but the more love we bear to God, the more love he returns to us, and communicates his goodness the more freely to us. Therefore, we are certain that we cannot be disappointed, nor, consequently, have any ground of impatience or discontent, in that which is our *unum magnum*, the thing we chiefly value.

“He that sets his intire love on God, yet hath a liberty to issue a subordinate portion of love to other things, as health, peace, opportunities to do good, wife, children, friends; and in these he may be crossed and disappointed. *But the predominant love of God delivers the soul from discontent and impatience, even under these losses.*

1. “Because the soul is still assured of what it most values, the love of God returned to the soul, which compensates and drowns the other loss, and discontent that may arise upon it.

2. “Because the heart is satisfied that these losses come from the hand of him whom he loves, of whose truth, wisdom, love, and goodness, he has assurance, and, therefore, that they will be delivered out in measure, upon most just grounds, and for the most excellent ends. He sends instruction along with his rod, and the soul reads *love* as well in the rod of God as his staff.

3. “Because the love of God, taking up the principal bent and strength of the soul, leaves but a gentle, moderate affection to the things it loseth, and, consequently, a gentle and easy parting with them, or being without them. The great tumult or disorder that is made in the mind by losses, crosses, or discontents, is not so much from the intrinsic value of the things themselves, but from the estimation that is put upon them; were the love to them no more than they deserve, the discontent and impatience in the loss would be very little.

“Our chiefest love, when it is placed upon God, is placed where it should be; and the mind is then in its right frame and temper, and disperseth its love to other things regularly, and orderly, and proportionably to their worth; and thereby the discontent or trouble that ariseth upon their loss or disappointment, is weighed out according to their true value, agreeable to the just measure of reason and prudence. But when our love is out of its place, it becomes immoderate and disorderly; and, consequently, the discontents that arise from the disappointments in things we immoderately love, become immoderate, exorbitant discontents, impatience, and perturbation of mind.

4. “Our love to God brings us to a free resignation of our will to his; for we therefore love him, because we conclude him most
-wise,

wife, most bountiful, most merciful, most just, most perfect; and therefore must, of necessity, conclude that his will is the best will, and fit to be the measure and rule of our's, and not our's of his; and as much as we conclude that no loss or cross befalls us without his will, we do likewise conclude that it is most fit to be borne: And because he never wills any thing, but upon most wise and just reasons, we conclude, that surely there are such reasons in this dispensation; and we study, and search, and try whether we can spell out those reasons of his."

Some Moral Sentences of the Persians; taken from Sir JOHN CHARDIN'S Travels into Persia, published at Amsterdam, in the year 1711. (Copied by MR. MYLES.)

"THE discourse of the wise is distinguished from that of fools, in that the former are for peace, and the latter for dispute.

"To love wise men, and to converse with them, is half way towards wisdom.

"An *Arabian* being asked how he knew there was a God, answered as he knew by the traces in the sand, whether there had passed man or beast.

"Honour consists in virtue, not in riches; and gravity not in age, but in understanding.

"Two sorts of people labour in vain; they who heap up wealth without enjoying it, and they who get knowledge, and don't shew it. The learned know the ignorant, because they have been ignorant; but the ignorant know not the learned, because they never were learned.

"The worst of all mortals is a scholar, who does no good with his learning.

"Think from whence you are come, where you are, and whither you are to go.

"A ship may as well expect to sail out of port without paying the customs, as a man depart this world, without sharing in its troubles.

"A woman without modesty, is like meat without salt.

"A poor man without patience, is like a lamp without oil.

"A rich man without liberality, is like a tree without fruit.

"A wicked man is dead, even among the living; but a good man is alive, though he sojourn among the dead.

"There are four marks of reprobation; hardness of heart, love of the world, a confidence in one's self and the creatures, and impudence. The contrary are the four marks of election.

"The world is an echo that repeats every sound; for which reason, if we would have men speak well of us, we must not fail to speak well of others.

"To render good for good, is like an ass; to render evil for evil, is like a dog; to render evil for good, is like a devil: But to return good for evil, is to imitate the Creator.

"There are four things that come upon a man faster than he is aware, viz. enemies, sins, years, and debts.

"If you would obtain new favours, you must return thanks for the old ones."

(To be continued.)

OBITUARY.

The following Preachers have departed this life since the Conference in 1811.

1. JOHN BROWN, Sen. He travelled about ten years; and in mental vigour, moral worth, studious diligence, ministerial ability, and spiritual usefulness, he excelled most of his contemporaries. His conduct was distinctly marked by serenity, promptitude, decision, and perseverance. He was deeply pious. In conversation he was intelligent, frank, and manly. In the discharge of his relative duties, he was punctual and steady. In the improvement of his time, and the cultivation of his talents, he was regular and laborious. He meditated chiefly on the Holy Scriptures, gave himself principally to them, and his profiting appeared in all things. As a Preacher, he was orthodox, ingenious, and powerful. His word was attended by unction, from God, and was greatly instrumental in the conviction of sinners, and the edifying of the body of Christ. He cordially approved, and assiduously promoted, every part of the economy of Methodism: believing it to be closely connected with the evangelization of the world, the universal diffusion of the divine glory, and the final happiness of the human race. He was not only a *burning*, but also a *shining* light; and some of the first circuits in the kingdom rejoiced in his light, for the short season in which they were favoured with it. But it pleased the Disposer of all events, in his inscrutable, but adorable Providence, in the morning of life, to remove him from his labours to his reward. A catarrhal fever, with which he was seized during the last Conference, aggravated by a fresh cold on his journey from Wakefield to London, terminated in a violent attack of rheumatism, which put a period to his life, Sept. 17, 1811, in

the 29th year of his age. Under this severe affliction, he was resigned, cheerful, and happy in God; declaring, a little before his departure, that the bed on which he had endured so much pain, had been to him a bed of roses. Not to panegyricize the dead, but to provoke the living to emulation, and display the exceeding greatness of God's saving power, is the design of this sketch of the character of the late John Brown.

2. JOHN GRANT. Whilst young, he was deeply convinced of sin, and truly converted to God, under the ministry of the Methodists. Before he was 21 years of age, he began to preach the everlasting gospel with great acceptance and usefulness. He was called to itinerate in the year 1790, in which sphere he continued to move, doing the work of an Evangelist, till prevented by severe indisposition. His religion was genuine, his experience sound, his doctrine pure, and his morals incorrupt. He possessed good natural parts; strength of intellect, depth of thought, and justness of reasoning, were traits peculiarly eminent in his character. He had a memory so richly stored with the word of God, that he was by many emphatically denominated *The Walking Bible*. He pursued his studies with unremitting attention, and fainted not at the difficulties which he met with, in his way to the attainment of useful knowledge. His ministerial abilities rose above the common level; and numbers of persons in the various places where he was appointed to labour, will long retain the favour of his animated and judicious discourses. But, alas! how mysterious is the Providence of God! At the time when his future usefulness was anticipated with pleasure, it seemed meet to the Great Head of the Church to afflict him. The stroke was heavy, and peculiarly distressing. In this state he remained for several years,

with

with little variation, till at length, his bodily frame, no longer able to sustain the painful load, sunk beneath its pressure, and his spirit entered into that world, where "the inhabitant shall not say, I am sick." Previous to his dissolution, he spoke clearly of the deep things of God, expressed his faith in the atonement, and a confident expectation of future blessedness. Some of his last words were, "O bless the Lord, bless the Lord; I shall be saved at last. This is the happiest day I ever experienced upon earth. I shall soon be where the wicked cease from troubling, and the weary are at rest." He died at Sheffield, in October, 1811.

3. THOMAS TRETHEWEY. He was a man of solid piety and respectable talents. About fourteen years since, he was obliged to desist from travelling, in consequence of great bodily infirmity. He was useful in visiting the sick, and occasionally preaching, as his health would permit, in several places to which the providence of God called him. In the latter part of his life, he was a great sufferer; but triumphed in the midst of all, praising God for his afflictive dispensations, expressing his wish to be filled with all the fulness of God, and saying, "he had no tormenting fear or anxious care." He died in peace, on Wednesday the 25th of February, 1812, aged 54.

4. ROBERT COSTERDINE. This worthy Brother was born in the parish of Flixton, near Manchester, 1726. In the beginning of his days, he had good impressions on his mind, and frequently retired into secret places for prayer; but as he grew up, those good impressions were worn away, and he ran with the multitude in the broad way to destruction. Some time after, he heard Mr. John Nelson preach upon Mic. vi. 8, by which he was clearly convinced in his judgment, that the doctrine was true. Soon after, he heard Mr. Whitefield, and the word came with such power, that for several weeks he was in great distress. Sin was now the object of his hatred; and he saw himself a poor, guilty, helpless sinner. In this painful situation he continued for six weeks; but in November, 1748, he says, "The Lord visited me in a manner which I shall never forget, with a sudden transition from death to life, from sorrow to joy; my sins were pardoned, and my person accepted, through him who died for sinners."

Some time after, he believed he was moved by the Holy Ghost to call sinners to repentance, and acted for some years as a Local Preacher: and in the year 1764, he was appointed to labour in the Epworth Circuit, from which time he travelled among us 29 years, with an unblemished character. He was a man of a meek and quiet spirit, an useful preacher, and a peaceful fellow-labourer. When obliged to desist through infirmities, he still preached occasionally, as long as he was able to go out of his house; but for several of the last years of his life, he was sorely afflicted. His death was sudden, but welcome. He found the great truths which he had preached, to be the support of his happy soul in his last conflict; and entered into the joy of his Lord in the 85th year of his age.

5. ROBERT FINNEY. He was a man of true simplicity, godly sincerity, and unaffected piety. He laboured 13 years as a Travelling Preacher, with acceptance. After passing through deep waters, in which he was wonderfully supported, he entered into the rest that remaineth for the people of God.

6. SAMUEL BOTTS. He was a man of a sweet and amiable disposition, and of solid piety, who understood our doctrines, and preached them with perspicuity. His health had been on the decline for several years; and for the last six months, his disorder so increased, as to render him incapable of attending to the duties of his ministry. He preached, however, on the Lord's Day previous to his death, but complained of great subsequent debility. On Wednesday forenoon Mrs. Botts informed him, that the physician said that his end was near; he received the communication with unshaken confidence, and said, "My soul is centred in God. The Lord will provide." From that time he said little. Some of his last words were, "Heaven! Glory!" He died July 1, 1812.

7. DAVID VIPOND. He was a young man of an excellent spirit, and of considerable piety. He was esteemed by his brethren, acceptable to the people, and favoured with a measure of success in the great work of the Lord. And though his ministerial race was comparatively short, it is believed that not a few will rise up to bless the Lord in that day, for his fervent prayers and faithful labours. In November last he took cold. A consumption

sumption ensued, which terminated his mortal life, July 12th. During his long affliction, he was calm, prayerful, and happily resigned to the good pleasure of God. As death advanced, with slow but certain steps, he appeared still more clearly to realize himself as a ransomed sinner and humble believer in our Lord and Saviour Jesus Christ; on whose infinite merits he solely depended, and joyfully expired in the lively expectation of eternal life. Some of his last words were, "Because thou didst for sinners die, Jesus, in death remember me." And again he exclaimed, looking upward, "Eternal life is there! Eternal glory!"

8. **DERMID MAC DERMID**, a native of North Britain, who was brought to a saving knowledge of divine truth in early life: his ardent zeal for the salvation of souls induced him to offer himself as Missionary for the West Indies. He was a young man of good understanding and sound experience, and was a very acceptable preacher. His desire to win souls to Christ, led him to labour beyond his strength, which produced great debility of body. In this afflicted state, his friends were of opinion that a voyage to America might restore him to health. He therefore set sail for North Carolina, but before the vessel reached

its port, his immortal part entered into the glory of its Lord. According to the account of one who relates the circumstance, "He died in the full triumph of faith."

9. **WILLIAM COOPER**. He was a native of Ireland, and well recommended by the Irish Conference. When he arrived in Liverpool, in consequence of his appointment for the West Indies, he gave the utmost satisfaction to those who knew him, of his deep piety and fervent zeal. His labours in the Indies were very short, but for the time were very useful. Within the year after his arrival, he was seized with a fever, which was permitted, in the inscrutable providence of God, to open to him the gate to everlasting glory. He died in the island of Spanish Town, a small Virgin Island, near Tortola. When Mr. Turner received at Tortola an account of his illness, he instantly took with him a physician: but when they arrived at Spanish Town, they found our dear brother exceedingly ill; and medical aid and the most loving attention of his friends were all in vain. With full and deep resignation to the will of God, and in great confidence and triumph, he committed his spirit into the hands of his gracious Saviour.

RELIGIOUS INTELLIGENCE.

An Account of the Transactions of the Sixty-ninth Annual Conference, begun in Leeds, July 1812.

ACCORDING to the appointment of the last Conference, the Preachers assembled in Leeds on Monday, July 26th, to the number of nearly three hundred. After singing and prayer, the number of one hundred, which constitute the legal Conference, was filled up according to the Deed executed by our venerable Founder, the late Mr. John Wesley. Of these, as many as were then present elected Mr. Joseph Entwisle to be their President, and the Rev. Dr. Coke to be their Secretary. The various subordinate officers were also chosen by the whole body. The different parts of our important business were then, in their order, entered upon and discussed.

It was found on inquiry, that in the course of the past year nine of the Preachers belonging to the English Conference were gone to receive their reward; for an account of whom, we refer our readers to our Obituary. Those who are still living were strictly examined in respect to their moral and religious character, their cordial belief of our essential doctrines, their attention to our discipline, their general behaviour in their respective circuits, and their abilities for the great work in which they are engaged. A similar, but still more close scrutiny was instituted respecting those who, having travelled and preached among us FOUR years, as probationers, and those who offered themselves as candidates for the ministry. Those who had passed the time of their probation, and who were approved after a private examination, passed also through a second examination in the presence of a crowded and promiscuous congregation, were publicly acknowledged as our coadjutors, and received from some of our senior brethren several appropriate exhortations. We trust that God also will acknowledge them as his servants, support

them in their work, and crown their labours with abundant success. Those who were judged to be unfit for the work of the itinerant ministry among us, for want of either abilities or Christian character, were laid aside. The rest were appointed to preach the Gospel of our Lord Jesus Christ in various parts of the kingdom, according to the following plan:

The Rev. Dr. COKE is General Superintendant of the Irish, Welsh, West-India, Nova-Scotia, and Newfoundland Missions.

Dr. ADAM CLARKE is continued in London on account of his usefulness and importance to the Bible Society, whose Committee request that he may remain in London; and on account of his other public engagements.

I. THE LONDON DISTRICT.

- 1 *London East*, HENRY MOORE, William Myles, Robert Smith, John Stephens, Thomas Vasey, sen.: James Creighton, Richard Rodda, George Story, Supernumeraries: Joseph Benson, Editor: James M'Donald, Assistant Editor: Thomas Blaushard, Book-Steward: David Rogers, Welsh Missionary.

N. B. Brother Robert Smith is to act as Secretary to the Missionary Committee.

- 2 *Leigh, Essex*, Joseph Gostick
- 3 *London West*, John Barber, Richard Reece, Robert Newton: William Jenkins, John Newton, Supernumeraries.
- 4 *Farnham Mission*, George Banwell
- 5 *Deptford*, John Aikenhead, William Fish, William B. Fox.
- 6 *Brentford*, William Williams, Joseph Wilson, John Brown, Thomas Rowé.
- 7 *Barnet*, William Theobald.
- 8 *Colchester, and Chelmsford*, William Gilpin, Joseph Britain, Francis B. Potts.
- 9 *Ipswich*, Philip Jameson, Robert Mack, William Laker.
- 10 *Harwich*, Robert Wheeler, James Goulding: Thomas Ludlam, Missionary.

N. B. Brother Goulding and Brother Ludlam are to change regularly.

- 11 *Rochester*, Walter Griffith, William Toase, William Appleton: Armand de Kerpezdron, Missionary among the French Prisoners.

N. B. Brother Toase is to superintend the Mission among the French Prisoners on the Medway.

- 12 *Canterbury*, Hugh Ransom, William M. Harvard.
- 13 *Ashford Mission*, John Rowe.

N. B. The single Preacher on the Canterbury Circuit is to change with the Ashford Missionary, under the direction of the Canterbury Superintendant.

- 14 *Margate*, Thomas Martin, William Green: Benjamin Rhodes, Supernumerary.
- 15 *Dover*, Joseph Cusworth, Marmaduke Revell, William Dixon.

N. B. One of the above is to be a Missionary. In consequence of Brother Revell's late affliction and present weakness, Brother Cusworth is appointed to take the Superintendency of the Dover Circuit.

- 16 *Rye*, Thomas Padman, James Mole, Francis Burgess.
- 17 *Seven Oaks*, Richard Gower, Jonathan Williams, John Coates; John King, Supernumerary.

N. B. The Superintendant resides at Maidstone.

- 18 *Bedford*, Isaac Bradnack, Thomas Jackson, Jun. John Jones.
- 19 *Leighton Buzzard*, James Gartrell, William Lord.
- 20 *Luton*, John Leppington, Isaac Phoenix.
- 21 *St. Neot's*, John Sydserrf, Robert Hayes.
- 22 *Huntingdon*, William Towers, Archibald M'Laughlin.
- 23 *Biggleswade*, George Sykes, James Jones, Jun. David Mailen, Missionary.
- 24 *Brighthelmstone*, George Gellard, Samuel Lear, Charles Hulme.

N. B. The two single Men shall change from Brighthelmstone to the Eastbourne side of the circuit every month or six weeks, as the Superintendant may judge best.

- 25 *Chichester Mission*, Robert Watkin.

John Barber, Chairman of the District.

II. THE NORWICH DISTRICT.

- 26 *Norwich and Northwalsham*, Michael Emmett, Corbett Cooke, James Bromley,
Richard Shepherd.
27 *Yarmouth*, Barnard Slater, Thomas Davies.
28 *Lowestoff*, John Taylor, William Barr, Charles Adshead.
29 *Bungay*, Benjamin Leggatt.
30 *Diss*, James Anderson, Abraham Watmouth.
31 *New Buckenham, Norfolk*, Thomas Slugg, Thomas Hall.
32 *Thetford*, Josiah Walker, Joseph Pretty, John Griffin: Philip Rawlins,
Supernumery.
33 *Fly*, Benjamin Milman, Leonard Possnet, Isaac Aldom.
34 *Lynn and Swaffham*, Maximilian Wilson, Frederick Calder, John Anderson,
William Bacon.

N. B. The young Men are to take Swaffham by turns.

- 35 *Wisbeach*, Francis West, Joseph Hutton, William Levell.
36 *Walsingham*, James Penman, William Hinson, Thomas Rose.
Michael Emmett, Chairman of the District.

III. THE OXFORD DISTRICT.

- 27 *Northampton*, James Lowry, Thomas Hayes.
38 *Towcester*, John Simmons, Ebenezer Stewart.
39 *Daventry*, Caleb Simmons, John Hobson.
40 *Banbury*, William Griffith, William Taylor, Thomas Moxon.
N. B. The two single men are to change alternately between Warwick
and Banbury, under the direction of the Superintendent.

- 41 *Brackley*, William Pearson, Jun. Joseph Brougham.
42 *Oxford and High Wycomb*, Edward Roberts, Thomas Ashton, Thomas Key.

N. B. The Superintendent is to live at High Wycomb.

- 43 *Whitchurch*, William Breedon, John Harris.
44 *Kettering*, James Burley, Joseph Fowler, Joseph Dunning.
45 *Wellingborough*, Henry Anderson, William Harding.
46 *Witney*, James Sydserrf, William Mowatt.

Henry Anderson, Chairman of the District.

IV. THE PORTSMOUTH DISTRICT.

- 47 *Portsmouth*, Jonathan Edmondson, William Palmer, John Rossell, Francis
Derry, William Beal.

N. B. 1. The single Preachers are to reside alternately at Fareham.
2. Brother Beale is to use his utmost endeavours to introduce a
Mission among the French Prisoners in Portsmouth and its vic-
inity, under the direction of Brother Edmondson.

- 48 *Salisbury*, John Dean, Richard Roberts.
49 *Shaftsbury*, Benjamin Wood, William Baker, Samuel Leigh.
50 *Pool*, Robert James, Samuel Ward, John Davies, Jun.
51 *The Isle of Wight*, Henry Cheverton, John Bustard, Thomas Newton.
52 *Southampton*, Joseph Taylor, Jun. William Key, Joseph Walker.
53 *Newbury*, William Horner, Jonathan Roberts.
54 *Reading*, One to be sent by the President.
55 *Hungerford*, James Odgers, John Smith, Jun. James Ambler.

Jonathan Edmondson, Chairman of the District.

V. THE GUERNSEY DISTRICT.

- 56 *Guernsey and Alderney*, William Pearson Sen. John Wheelhouse, Nicholas
Mauger: William Mahy, Supernumery.
57 *Jersey*, John de Queteville, Joseph Lysk, Henry Mahy: Amice Olivier,
Supernumery.

N. B. The English Preachers are to change under the direction of Brother
Pearson, and the French Preachers under the direction of Brother
De Queteville.

John de Queteville, Chairman of the District.

VI. THE PLYMOUTH-DOCK DISTRICT.

- 38 *Plymouth Dock*, William Henshaw, John Davies, Sen. Thomas Warren.

Hamoaze, Mill Prison and Dartmoor Prison, Peter le Sueur, French Missionary.

N. B. Brother Warren is to superintend the Mission among the French Prisoners in the above-mentioned Prisons.

59 *Ashburton,* William Fowler, Oliver Henwood.

60 *Brixham,* John Martin, James Thomas.

N. B. 1. The single Preachers of the two preceding Circuits are to change quarterly. 2. The single Preacher at Brixham shall supply Totness and Dartmouth every third Sunday.

61 *Exeter,* George Russel, Richard Moody, William Hayman.

N. B. The two single Preachers are to change on the Tiverton side under the direction of the Superintendent.

62 *Launceston,* Thomas Rogers, Solomon Whitworth.

63 *Stratton Mission,* James Spink.

N. B. Brother Spink and Brother Whitworth are to change under the direction of the Superintendent of the Launceston Circuit.

64 *Liskard,* John Woodrow, William Sleigh, Thomas Squance.

65 *Tavistock,* Edmund Shaw, John Worden.

66 *Oakhampton Mission,* John W. Cloake.

N. B. Brothers Cloake and Worden are to change at the discretion of the Superintendent of the Tavistock Circuit.

67 *Camelford,* James Evans, Matthew Day.

68 *Barnstaple,* John Simpson, Jun. Charles Hawthorne, Henry Olver.

69 *Kingsbridge,* William Trampleasure, George Cotton.

John Woodrow, Chairman of the District.

VII. THE CORNWALL DISTRICT.

70 *Redruth,* Anthony Seckerson, William Homer, James Jones, Sen.

71 *Truro,* John Riles, William Aver, John Slater.

72 *St. Austle,* Joseph Burgess, James Hyde, George Rowe.

N. B. The two single men are to supply St. Mawes alternately under the direction of Brother Burgess.

73 *Bodmin,* Francis Collier, John Bryant, Joseph Hunt.

74 *Penzance,* Charles Haime, Nicholas Sibley, William Sleep: John Watson, Supernumerary.

75 *Scilly Islands,* Ralph Scurrah.

N. B. Brother Scurrah and Brother Sleep shall change regularly.

76 *Helstone,* William Martin, Joseph Marsh, William Stokes.

John Riles, Chairman of the District.

VIII. THE BRISTOL DISTRICT.

77 *Bristol,* Joseph Eutwisle, Thomas Kelk, Richard Treffry, Isaac Clayton: John Pritchard, Jeremiah Brettell, George Mowatt, Joseph Collier, Supernumeraries.

Kingswood, Thomas Stanley, Daniel Jackson, Jun.: William Stephens, Supernumerary.

78 *Taunton,* John Knowles, John Keeling, John Appleyard.

N. B. One of the single Preachers is to act under Brother Knowles, for Bridgwater.

79 *Dunster,* Edward Chapman, Thomas Dodd.

80 *South Petherton,* Alexander Weir, James Akerman, Benjamin Frankland, Henry Crawshaw.

N. B. 1. The Superintendent lives at Axminster.

2. The single Preachers are to supply the Honiton side of the Circuit in succession.

81 *Banwell,* James Alexander, William Flint: James Jay, Supernumerary.

82 *Bath,* Thomas Taylor, Robert Johnson: James Watson, Thomas Roberts, Supernumeraries.

83 *Frome,* Thomas Pinder, Thomas Walker: George Shadford, Supernumerary.

84 *Warminster,* John Bedford, Henry Tuck.

85 *Stroud and Cirencester,* John Smith, Charles Greenley, George Moorhouse.

86 *Dursley,* John Poole, Jarvis Shaw, Luke Heywood.

- 87 *Downend*, John Ogilvie, James Etchells.
 N.B. Brother Etchells is to use every endeavour that is consistent with the duties of his Circuit, to introduce a Mission among the French Prisoners in Stapleton Prison.
- 88 *Gloucester*, Francis Truscott, Edward Banks.
 89 *Winchcombe*, James Bate, James Lancaster.
 90 *Weymouth*, George Dermott, John Chettle.
 91 *Bradford Wilts*, Joseph Bowes, James Scholefield.
 92 *Melksham*, William Hicks, Charles Colwell.
 93 *Stanton*, Thomas Twiddy, who is to change with brother Colwell.
 94 *Shepton Mallett*, George Button, Joshua Fielden, Joseph Robinson: John Easton, William Ashman, Supernumeraries.

Joseph Entwisle, Chairman of the District.

IX. THE SOUTH WALES DISTRICT.

- 95 *Haverford West*, Jonas Jagger, Richard Martin.
 96 *Pembroke*, Edward Milward, James Allen.
 97 *Carmarthen*, Joseph Cole.
 98 *Swansea*, Mark Daniel, George Sykes, Jun.
 99 *Merthyr Tydvile*, John Jordan, who is to change with the Monmouth Preacher.
- 100 *Brecon*, Thomas Slinger, John Sumner.
 101 *Monmouth*, William Woodall, John Bell.
 102 *Cardiff*, Joseph Armstrong, Robert Garner.
 103 *Newport*, William Harrison, Jun. George Birley.

Joseph Cole, Chairman of the District.

X. THE WELSH MISSIONARY DISTRICT.

- 104 *Cardiff, Welsh*, William Davies, Sen. David Jones, Sen. Robert Jones, Sen.
 105 *Swansea, Welsh*, Edward Jones, Sen. William Hughes.
 106 *Brecon, Welsh*, Hugh Hughes, Lot Hughes.
 107 *Merthyr Tidville, Welsh*, John Davies, Lewis Jones.
 108 *Llandilo*, John Williams, Sen. John Rogers.
 109 *Carmarthen, Welsh*, John Bryan, Morgan Griffith.
 110 *Cardigan*, Maurice Jones, Owen Jones, Humphrey Jones.
 111 *St. David's*, Thomas Thomas, who is to change monthly with the single Preachers of the Cardigan Circuit.
- 112 *Aberystwith*, Hugh Carter, Edward Jones, 2d.
 113 *Machynleth*, John Williams 2d, David Evans, Stephen Parry.
 114 *Dolgelley*, John Jones, Sen. David Williams.
 115 *Caernarvon*, Edward Jones 3d, Evan Parry.
 116 *Pwllheli*, Evan Edwards, William Davies, Jun.
 117 *Holyhead*, Griffith Hughes, Edward Jones, 4th.
 118 *Beaumaris*, Robert Humphries, Griffith Owen.
 119 *Llanwrst*, David Jones, Jun. Owen Thomas.
 120 *Ruthin and Denbigh*, Evan Hughes, Owen Rees.
 121 *Holywell*, William Evans, William Jones.
 122 *Llangollen*, Edward Anwill, Robert Owen.
 123 *Llanfylllyn*, William Batten, John Jones, Jun.
 124 *Llanidlos*, Samuel Davies, John Williams, 3d.

N.B. Owen Davies is Superintendent of all the Welsh Missions, under the direction of the General Superintendent and the Missionary Committee.

Owen Davies, Chairman of the District.

XI. THE BIRMINGHAM DISTRICT.

- 125 *Birmingham*, Joseph Taylor, Sen. Cleland Kirkpatrick, David M'Nichol.
 126 *West Bromwich*, James Heaton, who is to change with the Preachers of the Birmingham Circuit, according to the discretion of the Birmingham Superintendent.
- 127 *Coleshill Mission*, Samuel Sugden.
 128 *Redditch and Bromsgrove*, Michael Cousin, Joseph Griffith, Thomas Mollard.
 129 *Wednesbury*, Jacob Stanley, Joseph Womersley, John A. Lomas, Joseph Saunders.

- 130 Worcester, James Byron, who is to change one a month with one of the Stourport Preachers.
 131 Evesham, John Hodgson, Thomas Thompson.
 132 Stourport, John Lancaster, Theophilus Lessv, Jun.
 133 Dudley, John Pape, John Hodgson, John Rigg.
 134 Wolverhampton, George Deverell, Josiah Goodwin.
 135 Hinckley, John Denton, William Brocklehurst.
 136 Coventry, Simon Day, James Blackett.

Joseph Taylor, Chairman of the District.

XII. THE SHREWSBURY DISTRICT.

- 137 Shrewsbury, Joseph Brookhouse, William France, Robert Bentham.
 138 Ludlow, Stephen Butler, John Ingham.
 139 Hereford and Ledbury, John Wood, James Dixon, William Macklow.

N. B. One or other of the above-mentioned Preachers is to serve Ledbury every Sunday, according to a Plan drawn up by the Superintendent.

- 140 Kington, Benjamin Barrett, John Radford.
 141 Newtown, David Deakin, Joseph Whitehead.
 142 Wrexham, William Timperly, Luke Barlow.
 143 Oswestry Mission, James Fussell.

Joseph Brookhouse, Chairman of the District.

XIII. THE CHESTER DISTRICT.

- 144 Chester, John Braithwaite, William Hill.
 145 Neston Mission, Thomas Morten.

N. B. Brother Morton and the Chester Preachers are to change, under the direction of the Superintendent of the Chester Circuit.

- 146 Macclesfield, Robert Miller, James Townley, John Hughes : George Snowden, Supernumerary.
 147 Congleton, Robert Hopkins, William Ault : George Lowe, Supernumerary.
 148 Nantwich, Daniel Campbell, John Squarebridge.
 149 Northwich, Samuel Warren, William Blundell.
 150 Warrington, Timothy Crowther, Francis C. Reed.
 151 Burslem, Joseph Sutcliffe, William Worth.
 152 Newcastle-under-Lyme, Thomas Preston, John Hanwell, James Brookes.
 153 Stafford, Humphrey Parsons, John Mason, Jun.
 154 Leek, John Simpson, Sen. Charles Burton : John Wiltshaw, Supernumerary.

Joseph Sutcliffe, Chairman of the District.

XIV. THE MANCHESTER DISTRICT.

- 155 Manchester and Salford, James Bogie, Isaac Turton, Edward Hare, Edward W. Miller, Thomas Doughty : Robert Jones, Jun. Welsh Missionary.

Altringham, Thomas Edwards.

N. B. Brother Doughty is to reside at Davyhulme.

- 156 Stockport, and our Chapel at Redhall, Thomas Wood, John Fairbourne, Joshua Fearnside : Daniel Jackson, Supernumerary.
 157 New Mills, Derbyshire, John Beaumont, Jonathan Turner.
 158 Ashton-under-Lyme, William Jones.
 159 Oldham, and our Chapel at Moseley, Philip Garrett, John Thompson.
 160 Rochdale, George Gibbon, Thomas Hutton.
 161 Bacup, Thomas Cooper, James Mortimer.
 162 Bury, Jonathan Crowther, John Story.
 163 Bolton, John Brownell, Marshall Claxton.
 164 Blackburn, James Bridgnell, William Hainsworth.
 165 Liverpool, Samuel Bradburn, William West, John Gaulter, George Marsden : Robert Roberts, Welsh Missionary : Edward Green, Supernumerary.
 166 Prescott, Edmund Grindrod, Joseph Chapman : John Crosby, Supernumerary.
 167 Lancaster, Thomas Yates, William Shackleton.
 168 Garstang, John Wright : George Clarke, Missionary ; one wanted.

- 169 *Preston*, William McKittrick, William H. L. Eden.
 170 *Wigan*, Lawrence Kershaw, Thomas Stead.
 171 *Leigh*, John Aslin.

N. B. Brother Aslin and Brother Stead are to change at the discretion of the Superintendent of the Wigan Circuit.

- 172 *Ormskirk*, Richard Smeatham, Joseph Burgess, Jun.
Samuel Bradburn, Chairman of the District.

XV. THE HALIFAX DISTRICT.

- 173 *Halifax*, Jabez Bunting, William Leach, Mark Dawes: Zachariah Yewdall, Supernumerary.
 174 *Sowerby Bridge*, Thomas Jackson, Sen. Joseph Agar.

N. B. The single men of the two preceding Circuits are to change quarterly.

- 175 *Colne*, William Midgely, Thomas Newby.
 176 *Burnley*, James Needham, Lawrence Hargreave.
 177 *Skipton*, William Todd, John White.
Clithero, William Smith; who is to change with the Skipton Preachers.
 178 *Grassington*, James Ridall, Joseph Deakin.
 179 *Addingham*, Matthew Lumb, Thomas Bursey.
 180 *Todmorden*, Jonathan Parkin, Philip Harcastle.
 181 *Keighley*, Miles Martindale, Robert Jackson.
 182 *Bingley*, Thomas Rogerson, William Rennison.
 183 *Bradford*, Thomas Bartholomew, John Kershaw, Mark Day: Alexander Suter, Supernumerary.

Woodhouse Grove, Thomas Fletcher.

- 184 *Huddersfield Circuit*, our old Chapel in Huddersfield, and our Chapel at Shelly, John Stamp, John Waterhouse.

- 185 *Holmfirth*, Richard Waddy, William Blanshard.
Jabez Bunting, Chairman of the District.

XVI. THE LEEDS DISTRICT.

- 186 *Leeds*, James Wood, George Morley, Charles Gloyne.
 187 *Bramley*, Robert Pilter, Robert Wood.
 188 *Wakefield*, James Buckley, Richard Watson.
 189 *Birstal*, William Bramwell, John Nelson, William Stones.
 190 *Dewsbury*, Thomas Ingham, James Everett, Thomas Hewitt.
 191 *Otley*, John Philips, William Radcliffe.
 192 *Pateley Bridge*, William Beswick, Thomas Ballinghall.
 193 *Pontefract*, Isaac Muff, Anthony Triffet: Isaac Brown, Supernumerary.
 194 *Selby*, Francis Wrigley, John Mason, Sen.
 195 *Wetherby*, George Holder, Isaac Lilley: Joseph Harper, Supernumerary.
James Wood, Chairman of the District.

XVII. THE SHEFFIELD DISTRICT.

- 196 *Sheffield*, George Highfield, Jonathan Barker, Aaron Floyd, Robert Martin: Charles Tunnycliffe, Supernumerary.
 197 *Chesterfield*, Robert Crowther, Joseph Worrell.
 198 *Bakewell*, James B. Holroyd, Hugh Beech.
 199 *Bradwell*, William Bird, Joseph Lewis.
 200 *Rotherham*, John Hickling, Henry S. Hopwood.
 201 *Doncaster*, and Thorne Chapel, and Hatfield Woodhouse Chapel, Jonathan Brown, Sen. John Pearson: Jacob Newton, Supernumerary.
 202 *Barnsley*, John Townsend, Edward Gibbon, Thomas Gee, David Clark.
 203 *Derby*, Samuel Woolmer, James D. Burton.
 204 *Belpar*, Thomas Tattershall, Joseph Mattisons.
 205 *Cromford*, Thomas Skelton, Thomas Eastwood.

N. B. The single Preachers of the Belpar and Cromford Circuits are to change quarterly.

George Highfield, Chairman of the District.

XVIII. THE NOTTINGHAM DISTRICT.

- 206 *Nottingham Circuit*, and our Chapel at Hockley, in Nottingham, Samuel Taylor, John Walmsley, Thomas Livingston.
 207 *Ilkestone*, John Ward, Sen. Willam Dalby.

- 208 *Mansfield*, William Moulton, Elijah Morgan, Robert Emmett.
 209 *Newark*, George Sargent, William Harrison, Sen.
 210 *Grantham*, Richard Pattison, George Wilson.
 211 *Leicester*, William Holmes, John Cullen.
 212 *Melton Mowbray*, Richard Wintle, George Bellamy, William Arnett.
 213 *Ashby-de-la-Zouch*, William Shelmerdine, Samuel Webb.
 214 *Burton*, John Barrett, Barnabas Shaw.
 215 *Uttoxeter*, Humphrey Stephenson, John Ward, Jun.
 216 *Loughborough*, Cuthbert Whiteside, Lewis Andrews: William Saunders, Supernumerary.
 217 *Stamford*, William Jenkin, Thomas Pollard, Peter Prescott.
Samuel Taylor, Chairman of the District.

XIX. THE LINCOLNSHIRE DISTRICT.

- 218 *Lincoln*, John Furness, Thomas Feanley, John Draper.
 219 *Grimsby*, James Waller, Abraham Crabtree, Jonathan Porter.
 220 *Louth*, Thomas Graham, James Bunstead, William Wilson.
 221 *Horncastle*, Zacharias Taft, Joseph Boddycoat, Robert Pickering.
 222 *Spilsby*, Moses Dunn, Joseph Mann: Robert Carr Brackenbury, Supernumerary.
 223 *Boston*, Thomas Wilton, James Smeatham.
 N. B. The single men of the Spilsby and Boston Circuits shall change quarterly.
 224 *Epworth*, Edward Towler, Thomas Edman, Benjamin Gregory.
 225 *Retford*, Martin Vaughan, William Clegg, John Roadhouse.
 226 *Winterton*, William Howarth, Matthew Millinson, Robert Harrison, Jun.
 227 *Gainsborough*, John Doncaster, Isaac Keeling.
John Doncaster, Chairman of the District.

XX. THE YORK DISTRICT.

- 228 *York*, John Reynolds, Sen. Henry Taft, William Carlton.
 229 *Hull*, Charles Atmore, Joseph Drake, Jonathan Brown, Jun.
 230 *Patrington*, Joseph Hollingsworth, John Scott.
 231 *Howden*, Stephen Wilson, William Waterhouse.
 232 *Pocklington*, John Booth, William Scholefield.
 233 *Bridlington*, John Farrar, William Tranter, Samuel Wilde.
 234 *Driffield*, Joseph Meek, Samuel Jackson.
 235 *Scarborough*, William Welbourne, Samuel Hope.
 236 *Pickering*, John Foster, and one to be sent by the President.
 237 *Malton*, Daniel Isaac, James Johnson.
 238 *Easingwold*, Samuel Gates, Joseph Frank.
Charles Atmore, Chairman of the District.

XXI. THE WHITBY DISTRICT.

- 239 *Whitby*, Thomas Simmonite, John Slack.
Gisborough, William Ash: Richard Hardacre, Supernumerary.
 240 *Ripon*, Thomas Laycock, William Nother.
 241 *Thirsk*, Samuel Bardsley, John Armitage.
 242 *Darlington*, Thomas Vasey, Jun. Samuel Sewell, Henry Ranson: Thomas Dixon, Supernumerary.
 243 *Barnardcastle and Weardale*, William Warrener, John Sedgwick, John Shipman.
 244 *Middleham*, Thomas Gill, Charles Radcliffe.
 245 *Wensley Dale*, Arthur Hutchinson, James Fowler.

N. B. Letters, &c, should be addressed to Middleham.

- 246 *Richmond*, William Hunter, Thomas Massey: John Whittam, Supernumerary.

Samuel Bardsley, Chairman of the District.

XXII. THE NEWCASTLE DISTRICT.

- 247 *Newcastle*, Richard Elliott, Abraham E. Farrar: John Hudson, Supernumerary.
 248 *Shields*, John Burdsall, William Naylor, John Walton.
 249 *Sunderland*, Theophilus Lessey, Sen. George Smith, Thomas Hill: Duncan Kay, Supernumerary.

- 250 *Durham*, William Atherton, William Radford.
 251 *Gateshead*, Joseph Robbins, John Nicholson.
 252 *Alstone*, Robert Harrison, Sen. Edward Batty.
 253 *Hexham*, Thomas Garbutt, Benjamin Hiley.
 254 *Alnwick and Berwick*, James Sykes, John Bumstead, George Mainwaring,
 James Miller.

Theophilus Lessey, Sen. Chairman of the District.

XXIII. THE CARLISLE DISTRICT.

- 255 *Carlisle*, John Reynolds, Jun. John Mercer.
 256 *Brampton Mission*, Richard Allen.
 257 *Whitehaven*, George Thompson, John Lee: Robert Dall, Supernumerary.
 258 *Brough*, Thomas Harrison, John Elliott.
 259 *Penrith*, Samuel Kellett.
 260 *Kendall*, Thomas Rought, Thomas Rushforth.
 261 *Ulverston Mission*, John Heap.
 262 *Dumfries*, Lawrence Kane.

Thomas Rought, Chairman of the District.

XXIV. THE ISLE OF MAN DISTRICT.

- 263 *Douglas*, John Rawson, Nathaniel Elliott.
 264 *Ramsey*, John Gill, James Sugden.
 N. B. We recommend the single men to change.

John Rawson, Chairman of the District.

XXV. THE EDINBURGH DISTRICT.

- 265 *Edinburgh*, Samuel Kittle, Robert Melson, Robert Nicholson, Donald Fraser.
 266 *Glasgow, Paisley, and Hamilton*, Valentine Ward, John James, Samuel Blackburn, John Gaskell.
 267 *Ayr and Kilmarnock*, George Willoughby, William Jackson.
 268 *Greenock*, Joshua Bryan, Thomas Bridgman.
 269 *Perth*, John Kemp.

Valentine Ward, Chairman of the District.

XXVI. THE ABERDEEN DISTRICT.

- 270 *Aberdeen*, Duncan M'Allum, Alexander Bell.
 271 *Dundee*, Joseph Kitchen.
 272 *Arbroath*, James Hopewell.

N. B. Brother Kitchen and Brother Hopewell shall change every six weeks.

- 273 *Brechin*, George Douglas, Partes Haswell.
 274 *Bamff*, Edward Wilson.
 275 *Inverness*, Benjamin Hudson.

Duncan M'Allum, Chairman of the District.

- 276 *Gibraltar*, James Gill.
 277 *Sierra Leone, Africa*, George Warren.

THE BRITISH DOMINIONS IN AMERICA.

THE WEST INDIES.

ANTIGUA DISTRICT.

- 1 *Antigua*, Samuel P. Woolley, William Wilson, John Bennett.
 2 *St. Christopher's, St. Eustatius, and St. Thomas's*, George Johnstone, Thomas Talboys, William Driver, Abraham Whitehouse, Thomas Hurst.

N. B. St. Eustatius and St. Thomas are to be regularly supplied, under the direction of the Superintendent of our work at St. Christopher's,

- 3 *Nevis*, Thomas Morgan, John Busby.
 4 *St. Bartholomew's*, Myles C. Dixon.
 5 *Tortola, Spanish-Town, &c.* William Coultas, Calvarley Riley.
 6 *Dominica*, John Willis.
 7 *St. Vincents*, William Gilgrass, George Poole, John Raby.
 8 *Barbadoes*, is left to be filled by the Chairman of the District, as soon as it conveniently can be done consistently with the wants of the other Islands.

of censure, shall not extend farther than to *suspension*. They shall form and transmit a plan of Stations for the inspection, and approbation or rejection, in whole or in part, of the British Conference. And they are further expected to forward all possible information on every point of importance connected with the Missions, to the Committee and the Conference.

We congratulate all those persons who rejoice in the prosperity of Zion, and wait for the coming of the kingdom of God, on the increase of the number of members in our Societies in Great Britain, which now is 155,124, an increase, the last year, of upwards of 9,500. We refer our readers to the Minutes of Conference for an account of the number in Ireland, the West Indies, America, and other places.

We have also the pleasure of announcing to our readers, in consequence of the favourable reports laid before the Conference by the Preachers, that the work of God, in the conversion of sinners, and the edification of believers, is still increasing among us in most of our Societies and congregations. We pray, that it may be enlarged more and more, and that the word of the Lord may still run and be glorified.

On Saturday, August 8, the Conference were highly gratified by a detailed account, given by Messrs. Butterworth and Allan, of the proceedings of the Committee of Privileges, in order to obtain an Act of the Legislature, to secure to our congregations, and to all other congregations of Protestants in the British Empire, the free exercise of divine worship, without hindrance, interruption, or molestation, from any person or persons whatsoever, and of the complete success of their endeavours.

The whole of this most excellent Act, we intend, in a future Number of our work, to lay before our readers. At present we must content ourselves with giving them a general outline of its provisions.

1. It repeals the Act of the 13th and 14th of Charles II. c. i. intituled, "*An Act for preventing the mischiefs and dangers that may arise, by certain persons called Quakers, and others, refusing to take lawful oaths*;" and the Act of 17th of Charles II. intituled, "*An Act for restraining Non-conformists from inhabiting in Corporations*;" and also the Act of the 22d of the same King, intituled, "*An Act to prevent and suppress seditious Conventicles*."

2. It enacts, that every place where more than twenty persons (exclusive of the immediate family and servants of the occupier) shall assemble for religious worship, shall be certified and registered, if not already certified and registered under any former Act or Acts of Parliament. Non compliance with the provisions of this Act, subjects the occupant, on being convicted, to a penalty not exceeding twenty pounds, nor less than twenty shillings.

3. It exempts ministers, and persons attending public worship, in places duly certified, from all the penalties mentioned in the Statute of 1st year of the reign of William and Mary.

4. It enacts, that preachers not having taken the oaths prescribed by the Statute of the 19th of his present Majesty, intituled, "*An Act for the further Relief of Protestant Dissenting Ministers and Schoolmasters*," shall take the oaths when required by a Magistrate, "on pain of forfeiting, for every time they shall so teach or preach, any sum not exceeding ten pounds, nor less than ten shillings, at the discretion of the Justice convicting for such offence."

5. It enacts, that "*no persons shall be required, by any Justice of the Peace, to go to any greater distance than five miles from his own home, or from the place where he shall be residing at the time of such requisition*," for the purpose of taking such oaths.

6. It makes it imperative on Magistrates to administer the oaths, and tender the declaration to any of his Majesty's Protestant subjects, requiring him so to do; and the oaths being taken, and the declaration made, the Magistrates are required to "*attest the same to be sworn before him, and transmit or deliver the same to the Clerk of the Peace*," before or at the next General or Quarter Sessions.

7. It enacts, that it is imperative on the Justices to give certificates to persons taking the oaths, &c. of such fact; and provides that such certificate shall be conclusive evidence of the fact.

8. It exempts from offices specified in the Statute of William and Mary, and from serving in the militia or local militia, all ministers who shall have taken the

oaths, and shall not follow any profession, &c. except that of a schoolmaster.

9. It imposes a penalty of fifty pounds, on every person convicted of having produced a false certificate.

10. It enacts, that no congregation of persons for religious worship, "shall be had in any place with the door locked, or barred, or otherwise fastened, so as to prevent any persons entering therein," during the time of worship. Noncompliance with this enactment, subjects the Teacher or Preacher, to a penalty "not exceeding twenty pounds, nor less than forty shillings."

11. It enacts, that any person who "shall wilfully and maliciously, or contemptuously disquiet or disturb any congregation of persons assembled for religious worship, permitted or authorised by this Act, &c. or in any way disturb, molest, or misuse any preacher, teacher, or any person there assembled," such offender, upon proof before any Justice of the Peace, by two or more credible witnesses, "shall find two sureties to be bound in the penal sum of fifty pounds to answer for such offence, and in default of such sureties, shall be committed to prison, there to remain till the next General or Quarter Sessions; and, upon conviction of the said offence, shall suffer the pain and penalty of forty pounds."

12. It enacts, that nothing contained in this Bill shall in any measure "affect the jurisdiction of the Archbishops or Bishops, or other persons exercising lawful authority in the Church of the United Kingdom, over the said Church, &c. but such jurisdiction shall remain and continue, as if this Act had not passed."

13. It provides, that nothing in this Act shall extend to the people called Quakers, or in any manner alter or affect any Act relating to them or their meetings, except the Acts passed in the reign of King Charles the Second, which this Act repeals.

14. It enacts, that offenders may be convicted before two Justices of the Peace, except where other and special provision is made in the Bill; and that forfeitures are to be levied by distress; and where they cannot be obtained by distress, "it shall and may be lawful for any Justices respectively, before whom the offenders shall be convicted," to commit them to prison for a time not exceeding three months.

15. It enacts, that it may and shall be lawful for persons convicted by this Act, to appeal to the General or Quarter Sessions, giving notice, in writing, to the Justices before whom their conviction took place, within eight days after such conviction, of their intention to appeal.

16. It enacts, that penalties shall not be recoverable, "unless sued for, or the offence, in respect of which the same is imposed, is prosecuted before the Justices of the Peace or Quarter Sessions, within six months."

17. It enacts, that every action or suit, for any thing done in pursuance of this Act, must be commenced within three months after the fact is committed, and shall not afterwards; and shall be laid in the county wherein the alleged cause of action took place.

18. Lastly, the Bill is declared to be a public Act, and that it "shall be judicially taken notice of as such by all Judges, Justices, and others, without specially pleading the same."

The Conference, impressed with a sense of the goodness of God, in disposing the Legislature to pass the important Bill, of which the above is an abstract, and contemplating the happy effects which it is expected to produce in the promotion of true religion, thought it incumbent upon them to address the Societies under their care on the occasion, which they have done in the following language.

BELOVED BRETHREN,

WE need not profess to you with what interest and anxiety we watch over the concerns of your souls, and whatever relates to your spiritual and moral condition. We know that, in proportion as the grace of God abounds in you, will be the degree of your present happiness, and your meetness to be partakers of the inheritance of the saints in light. We can with truth say, that we live if you stand fast in the Lord; and our prayer is, that the Lord may make you to increase and abound in love one toward another, and toward all men, even as we do toward you, to the end He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. In furtherance of this blessed end, we pretend not to have dominion of your Faith, but are helpers of your Joy.

This being, as you well know, the great design of all our labours, and the object for which we are united with you in Christian Fellowship, we cannot but

embrace the present opportunity of drawing your attention to events, some of which are calculated to excite the most lively emotions of joy, and others to induce the most serious watchfulness and caution.

The various means of grace made use of amongst us, have ever been justly dear to all our People, and, by the gracious providence of God, have been enjoyed, without material interruption, from the first rise of our Societies, with that edification and comfort which they are so well adapted to promote. These religious privileges appear, of late, to have been in considerable danger, but, in consequence of a timely application to the Legislature, sanctioned and supported by his Majesty's Government, we have the satisfaction to inform you, that an Act of Parliament has passed, which fully secures them to us, and will enable us to worship God, and promote his Glory without fear, in that manner which we all so highly value. We need not here detail the particulars of this salutary Act, but shall refer you to the Circular Letter of the 31st of July last, relative to this subject, sent by the General Committee of Privileges to the Superintendants of Circuits,* by which you will learn the danger to which our Societies and Economy were exposed, and the benefits which we are likely to derive from this excellent Law.

In contemplating this measure, we cannot but adore the goodness of God, who hath remembered us in our time of need, for his Mercy endureth for ever. But while we give the sole glory to that God, who is wonderful in counsel, and who maketh even the wrath of Man to praise Him, we cannot but feel a debt of Gratitude due to those through whom such benefits have been dispensed; and we therefore most heartily concur in the Sentiments which have been expressed by the General Committee of Privileges, relative to his Majesty's Ministers, and to those other exalted persons of both Houses of Parliament, whose liberality and enlightened Policy have been so greatly manifested upon this important occasion. To them, we doubt not, you will feel the same Gratitude, and we trust you will join with us in ardent Prayers for the welfare of those distinguished Characters and their Families, and for that Government, by whose conciliating concurrence, and active exertions, this great measure has been produced. But this event calls for more than Gratitude. If it does not impose fresh moral obligations, at any rate it strengthens our motives for obedience, and it should increase our alacrity in the path of Duty. The well known loyalty of our Societies, their dutiful attachment to their King and Country, and the simplicity and purity of their object in promoting their own salvation and that of others, are certainly to be reckoned amongst the secondary causes which have produced such a favourable result. Let us then walk by the same rule; let us mind the same thing. And while we participate in the extension of our religious Privileges with delight, let our advantages be improved in the cultivation of those loyal, humble, and pious dispositions, which inspire confidence in our principles, and at once make us happy in ourselves, and useful amongst men.

Nor should we forget that this Measure, while it enables our local Preachers, and all classes of our Teachers, to exercise their abilities without restraint or fear, subjects them to great obligations to cultivate their Talents in order to greater usefulness in their several spheres of action. In all who wish to do good, piety is essential, but the gifts of God for edification are not to be neglected. Let him that teacheth, or exhorteth, attend to the necessary qualifications of a Teacher, or Exhorter. Brethren with such ample means of Instruction, as are within your reach, let us say to you freely: "Be not Children of Understanding? howbeit, in Malice be ye Children, but in Understanding be ye Men." We trust you will see that, for the due improvement of the Blessings thus secured, we are called upon by increased obligations at once to abound in Love to God and Man, and to cultivate the powers of the Mind that the Truths of the Gospel may be published, under the influence of the Holy Spirit, with all the force of *right words*.

We must now turn from the contemplation of the benefits with which we are favoured, to the consideration of a State of Society which has existed, and we fear still exists, in some of the Northern Counties. We look at the principles which have given birth to this state of things, with the utmost horror; principles which

* We are sorry we have not room to insert the Circular Letter here referred to, in this or the October Number, but we intend to lay it before our readers in the November Magazine.

are alike destructive to the happiness of the Poor, and of the Rich. And although we are well assured, that our Societies are uncontaminated with that spirit of insubordination, violence, and cruelty, which has caused so much distress and misery, yet we cannot but dread the operation of its insidious and infectious nature, and the speciousness with which it aims to seduce the credulous and simple. We, therefore, as faithful Ministers, cannot refrain from sounding a solemn alarm, lest any of our dear people should be drawn away by the dissimulation of evil-disposed men. We proclaim loudly and earnestly, "Fear the Lord and the King: and meddle not with them that are given to change." Avoid them. Come not near them. Say of them, "O my Soul, come not thou into their Secret: unto their assembly, mine honour be not thou united." Destruction and Misery are in their Ways: and the Way of Peace have they not known. O Brethren, what would be our grief and distress if, after all our labours *publicly and from House to House*, and after having, in the face of the World, vouched for your loyal, peaceable, and honest deportment, we should be deceived in any one of you. We can scarcely think this; but forgive our godly jealousy, and justify our expectations, and ye shall be the Crown of our rejoicing when these Times of delusion shall have passed away. We know well and feel for the situation of the poor, their want of employment, and the dearthness of Provisions: but murmuring and discontent will not alleviate their sufferings: they will rather aggravate them. Be ye therefore patient. Let the richer Brethren assist those who are poor, and let all hope and trust in Him, who hath said, "I will never leave thee nor forsake thee; and in due time you shall reap, if you faint not."

Thus, dear Brethren, have we endeavoured to draw your serious attention to subjects with which the prosperity of our Societies is so intimately connected;—subjects, which certainly furnish us with different motives for action, and call our graces into exercise in different directions, but which are both equally calculated to excite all the energies of the Christian character. We have received benefits: let us be grateful. Those benefits have been conferred with good will, and confidence in our integrity; let us receive them with satisfaction and affection. Our privileges are extended and secured, let us use them to the glory of God, and for promoting the happiness of our fellow Creatures. A larger field of usefulness is open before us, let us cultivate it with diligence, with philanthropy, and an affectionate deportment towards all. Our exertions hitherto have had for their objects the good of all men, and our Societies have embraced all who have been "willing to flee from the wrath to come," and instead of attempting merely to proselyte Men to particular opinions, we have endeavoured to convert Sinners from the error of their ways. Let us then, with the same disinterestedness warn every man, and teach every man in all wisdom: that we may present every man perfect in Christ Jesus. And as our boundaries are enlarged, and the numbers of our Societies are greatly increased, let us be more than ever attentive to the right performance of the duties which we owe to each other in the various relations of life; and in order that we may be fully instructed in the nature and extent of those obligations, let us be diligent in the perusal of the Word of Life, which is able to make us wise unto Salvation, and fervent in prayer to Him who hath promised to make all Grace abound towards us, that we may be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

We conclude in the words of the Circular Letter, to which we have already referred. "While on this memorable occasion, we express unfeigned gratitude to those who have rendered us assistance, let us not forget to give the *sole glory* to that God 'by whom Kings reign, and Princes decree justice;' let us continue to cultivate the most affectionate regard for our King and our Country: let us pray for more grace, that we may use our *extended* religious privileges to the greatest advantage, not only *by provoking one another to love and to good works*, but by labouring incessantly to diffuse those sacred truths of our most holy Religion, which we have long proved to be the *power of God unto Salvation, to every one that believeth*; and thus promote *GLORY to GOD in the HIGHEST*, and on *Earth PEACE, and GOOD WILL among MEN*, the great *ENDS* for which our Societies have been established."

(Signed on behalf and by order of the Conference,)

JOSEPH ENTWISLE, *President.*
THOMAS COKE, *Secretary.*

THE METHODIST MAGAZINE,

FOR OCTOBER 1812.

BIOGRAPHY.

AN ACCOUNT OF THE REV. PHILIP HENRY,

Minister of the Gospel, near Whitchurch, in Shropshire.

[Continued from p. 650.]

CHAP. V.—*His ejection from Worthenbury, his non-conformity, and his residence at Broad-Oak, until the year 1672.*

HAVING thus laid together the specimens of his family religion, we must now return to the history of events that relate to him, and are obliged to look back to the first year of his marriage, which was the year that Charles II. came in; a year of great changes and struggles in the land.

The grand question now on foot was, whether to conform or not? He used all means possible to satisfy himself concerning it, by reading and discourse, but in vain; his dissatisfaction remained: "however, (says he) I dare not judge those that do conform; for who am I, that I should judge my brother?" About this time, being at Chester, with the Dean, and Chancellor, and others, the great argument they used with him, to persuade him to conform was, that otherwise he would lose his preferment; "and, (said they) you are a young man; and are you wiser than the king and bishops?" But this is his reflection upon it afterwards. "God grant that I may never be left to consult with flesh and blood in such matters."

In Sept. 1660, Mr. Fogg, Mr. Steel, and Mr. Henry, were prosecuted, at Flint assizes, for not reading the Common Prayer, though as yet it was not enjoined; but there were some busy people, who would outrun the law. They entered their appearance and it fell; for soon after, the king's declaration, touching ecclesiastical affairs, came out, which promised liberty, and gave hopes of settlement; but at the Spring assizes afterwards, Mr. Steel and Mr. Henry were presented again. On this he writes, "Be merciful to me, O God, for man would swallow me up. The Lord show me what he would have me to do, for I am afraid of nothing but sin."

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It appears, by hints in his Diary, that he had melancholy apprehensions at this time about public affairs, seeing and hearing of so many ministers disturbed, silenced, and ensnared; the ways of Sion mourning, and the quiet of the land treated as the troublers of it; his soul wept in secret for it. And yet he joined in the annual commemoration of the King's Restoration, and preached on, *Render to Caesar the things that are Caesar's*; considering that it was right in itself; and also the sad posture of the civil government in the time of the usurpers, and the king's return without bloodshed, he thought demanded thanksgiving to God. This he would, all his days, speak of as a national mercy, but as that which he rejoiced in, with a great deal of trembling, for *the Ark of God*; and he would sometimes say, "During those years, between forty and sixty, though on civil accounts, there were great disorders, and the foundations were out of course, yet in the matters of God's worship, things went well; there were freedom and reformation, and a face of godliness was upon the nation, though there were those that made but a mask of it. Ordinances were administered in power, and in purity; and though there was much amiss, yet religion, at least, in the profession of it, did prevail. This we know very well, let men say what they will of those times."

At Michaelmas 1662, he quite left Worthenbury, and came with his family to Broad-Oak, just nine years from his first coming into the country. Being cast, by divine Providence, into this new place and state of life, his concern and prayer were, that he might have grace and wisdom to manage it to the glory of God, which, says he, is my chief end. Within three weeks after his coming hither, his second son was born, upon which he observes, "We have no reason to call him *Benoni*: I wish we had none to call him *Ishabod*." And on the day of his family thanksgiving for that mercy, he writes, "We have reason to rejoice with trembling, for it goes ill with the church and people of God, and we have reason to fear worse, because of our sins, and our enemies' wrath."

For several years after he came to live at Broad-Oak, he went constantly, on Lord's-Days, to the public worship, with his family, at Whitewell chapel, if there were any supply there; as sometimes there was from Malpas; and if none, then to Tylstock; and when that spring failed, usually to Whitchurch: he did not preach for a great while, unless, occasionally, when he visited his friends, or to his own family on Lord's-Days, when the weather hindered them from going abroad. He comforted himself, that sometimes in going to public worship, he had an opportunity of instructing and exhorting them that were in company with him, by the way, according as he saw they had need; and in this, *his lips fed many,*

and his tongue was as choice silver: he acted according to that rule, which he often laid down to himself and others; "That when we cannot do what we would, we must do what we can, and the Lord will accept us in it." He made the best of the sermons he heard in public, "It is a mercy, (says he) that we have bread, though it be not, as it has been, of the finest wheat." Those are froward children, who throw away the meat they have, if it be wholesome, because they have not what they would have. When he met with preaching that was weak, his note is, "That is a poor sermon indeed, out of which no good may be learned." He had often occasion to remember that verse of Mr. Herbert's—"The worst speaks something good; if all want sense, God takes a text, and preacheth patience."

In these circumstances of silence and restraint, he took comfort himself, and administered comfort to others, from Isa. xvi. 4, "Let my outcasts dwell with thee, Moab." God's people may be an outcast people, cast out of men's love, out of their synagogues, and out of their country; but God will own his people when men cast them out; they are *outcasts*, but they are *his*, and, somewhere or other, he will find a dwelling for them. There were many worthy able ministers thereabouts turned out, both from work and subsistence, that had not such comfortable support for the life that now is, as Mr. Henry had, for whom he was most affectionately concerned, and to whom he shewed kindness. There were computed, within a few miles round him; so many ministers turned out to the wide world, stript of all their maintenance, and exposed to continual hardships, as, with their wives and children, made up above a hundred, that lived upon Providence; though often reduced to wants and straits, they yet were not forsaken, but were enabled to rejoice in the Lord, and to joy in the God of their salvation. One observation Mr. Henry made not long before he died, when he had been young, and now was old, "That though many of the ejected Ministers were brought very low, had many children, were greatly harassed by persecution, and their friends generally very poor, and unable to support them; yet, in all his acquaintance, he never knew, nor could remember to have heard, of any Non-conformist Minister in prison for debt."

In the beginning of 1665, when the *Act for a royal aid to his Majesty*, of two millions and a half, came out, the commissioners for Flintshire were pleased to nominate Mr. Henry sub-collector of the said tax for the township of Ifcoyd, and Mr. Steel for the township of Hanmer. They intended thereby, to put an affront and disparagement upon their ministry, and to show that they looked upon them but as laymen. His note upon it is, "It is not a sin which they put us upon, but it is a cross, and a cross in our

way, which therefore must be taken up, and borne with patience. When I had better work to do, I was wanting in my duty about it, and now this is put upon me; the Lord is righteous." He procured the gathering of it by others, only he took account of it, and saw it duly done, and really deserved that inscription mentioned in *Suetonius, To the memory of an honest publican.*

In Sept. the same year, he was, a second time, by warrant from the Deputy Lieutenant, fetched prisoner to Hanmer; as were also Mr. Steel and others. He was examined about private meetings; and some such he owned he had been present at in Shropshire, but the occasion was extraordinary; the plague was at that time raging in London; and he, and several friends, having near relations there, thought it time to seek the Lord for them; and *this* was imputed to him as a *crime*. After some days confinement, as they could prove nothing upon them, he was discharged, upon recognizance of twenty pounds, and two sureties to be forthcoming upon notice, and to live peaceably. "But (said he) our restraint was not strict, for we had liberty of prayer and conference together, to our mutual edification. Thus *out of the eater came forth meat, and out of the strong sweetness*; and we found honey in the carcass of the lion."

At Lady-Day, 1666, the *Five Mile Act* commenced, by which all Non-conformist Ministers were forbidden, upon pain of six months imprisonment, to come, or be within five miles of any corporation, or of any place where they had been ministers, unless they would take an oath, of which Mr. Baxter says, that it was credibly reported, that the Earl of Southampton, then Lord High Treasurer of England, said, *no honest man could take it*. Mr. Henry's house, at Broad-Oak, was but four reputed miles from the utmost limits of Worthenbury parish; but he got it measured, and accounting 1760 yards to a mile, according to the statute 35 Eliz. chap. 6. it was found to be just five miles and threescore yards, which one would think might have been his security. But there were those near him, who were ready to stretch such laws to their utmost rigour, under pretence of construing them in favour of the king, and therefore would have it to be understood of *reputed miles*. This obliged him, for some time, to leave his family, and to sojourn among his friends, to whom he endeavoured, wherever he came, to impart some spiritual gift. He was much affected to think, that the burning of London happened so soon after the Non-conformists were banished out of it. He thought it was in mercy to them, that they were removed before that desolating judgment came; but that it spoke aloud to our governors, *Let my people go; that they may serve me; and if ye will not, behold, thus and thus I will do unto you.* This was the Lord's voice crying in the city.

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And here it may be well to observe, how industrious Mr. Henry was at this time, when he and his friends suffered such hard things from the government, to preserve and promote a good affection to the government notwithstanding. For an instance of it, it will not be amiss to give some account of a sermon which he preached in some very private meetings, such as were called seditious conventicles, in 1669, when it was a day of treading down, and perplexity; it was on Psal. xxxv. 20, *Against them that are quiet in the land.* Whence he taught his friends this doctrine; "That it is the character of the people of God, that they are a quiet people in the land." This quietness he described to be an orderly, peaceable subjection to governors and government, in the Lord. We must maintain a reverent esteem of them, and of their authority, in opposition to despising dominion, 2 Pet. ii. 10. We must be meek under severe commands, and burthensome impositions, not murmuring and complaining, as the Israelites against Moses and Aaron; but we must take them up as our crosses in our way, and bear them as we do *foul weather*. We must not *speak evil of dignities*, Jude viii. nor revile the gods, Exod. xxii. 28. We must not traduce their government, as Absalom did David's, 2 Sam. xv. 3. Great care is to be taken how we speak of the faults of any, especially of rulers, Eccles. x. 20. The people of God do make the word of God their rule, and by that they are taught. 1. That magistracy is God's ordinance, and magistrates God's ministers; that by him kings reign, and that the powers that be, are ordained of him. 2. That they, as well as others, are to have their dues, such as, honour, and fear, and tribute. 3. That their lawful commands are to be obeyed, and that readily and cheerfully. 4. That the penalties inflicted for not obeying unlawful commands, are patiently to be endured. 5. We are taught to pray for kings, and all who are in authority, and God forbid we should do otherwise, though they persecute us. 6. Quietness is our badge, Col. iii. 12. 7. It will be our strength, Isa. xxx. 7, 15. 8. It will be our rejoicing in the day of evil, Jer. xviii. 18. 9. It is pleasing to God, 1 Tim. ii. 2, 3. 10. It may work upon others, 1 Pet. ii. 12, 13. The means he prescribed for keeping people quiet were, to get our heads and hearts filled with the knowledge of these following things; 1. That the kingdom of Christ is not of this world, John xviii. 36. Many have thought otherwise, and it made them unquiet. 2. That the wrath of man worketh not the righteousness of God, James i. 20. he needs not our sin, to bring to pass his own counsel. 3. That we are bound to mortify unquietness in its causes, James i. 2. 4. We must always remember the oath of God, Eccles. viii. 2. 5. We must beware of the company and converse of those who are unquiet, Prov. xxii. 24, 25. All that knew Mr.

Henry,

Henry, knew very well that his practice, all his days, exactly accorded with the principles laid down in this sermon.

In the beginning of 1667, he removed, with his family, to Whitchurch. His remove to that place was partly to quiet his adversaries, who were disposed to quarrel with him upon the five mile act, and partly for the benefit of the school there for his children. There, in April following, he buried his eldest son, not quite six years old; a child of extraordinary promise in learning, and of an excellent disposition. His character of this child is, "There was nothing puerile about him, but his age." This was a great affliction to his tender parents, and Mr. Henry writes upon it this reflection, "Whatever you love, pray that you may not love it too much." A Lord's-day intervening between the death and burial of the child, "I attended, (saith he) on public ordinances, though sad in spirit, as Job, who, after all the evil tidings brought him, fell down and worshipped." And he would often say, upon such occasions, "Weeping must not hinder sowing."

In May 1668, he returned again with his family from Whitchurch to Broad-Oak, which, through the good hand of his God upon him, continued his settled home, without any remove from it, till he was removed to his long home. Here he was very useful in the common concerns of the township and country, in which he was a very prudent counsellor: *Men gave ear, and waited, and kept silence at his counsel; after his words they spake not again;* and many of his neighbours loved and honoured him, as an intelligent, prudent, and humble neighbour. He was very affable and easy of access, and admirably patient in hearing every one's complaint, which he would answer with so much prudence and mildness, and give such apt advice, that many a time to consult him, was to *ask counsel at Abel*, and so to end the matter. He observed, in almost all quarrels that happened, that there was "a fault on both sides;" and that, generally, *they* were most in the fault, that were most forward and clamorous in their complaints. One making her moan to him of a bad husband, who, in this, and the other instance, was unkind: "And, Sir," said she, after a long complaint, which he had heard with much patience, "what would you have me to do now?" "Why, truly, (said he) I would have you to go home, and be a better wife to him; and then you will find that he will be a better husband to you." Labouring to persuade one to forgive an injury that was done him, he urged this, "Are you not a christian?" And he followed that argument so close, that he at last prevailed. He was very industrious, and often successful in persuading people to recede from their right, for peace-sake; and he would, for that purpose, tell them Luther's story of the two goats, that met upon a narrow bridge over a deep water; they would

would not go back; they durst not fight; and after a short parley, one of them lay down, and let the other go over him, and thus no harm was done. He was very forward to lend money freely, to any of his poor neighbours that had occasion, and would sometimes say, that in many cases there was more charity in lending, than in giving; because it obliged the borrower both to honesty and to industry. Such was his prudence, and such his peaceableness, and patience, that all the time he was at Broad-Oak, he never sued any, nor was ever sued; but was instrumental to prevent many a vexatious law-suit among his neighbours. He used to say, "There are four rules to be observed in going to law;—1. We must not go to law for trifles. 2. We must not be rash and hasty in it, but try all other possible means to compose differences. 3. We must see that it be without malice or desire of revenge. 4. It must be with a disposition to peace, whenever it may be had, and an ear open to all overtures of that kind. Four rules he gave to be observed in our converse with men; have communion with few; be familiar with one; deal justly with all; speak evil of none.

He was noted as an extraordinary neat husbandman, and used to say, "He could not endure to see his ground *like the field of the slothful, and the vineyard of the man that is void of understanding.*" His care of this kind was an act of charity to poor labourers whom he employed; and it was a good example to his neighbours, and a comfort to himself and his family. His converse likewise with these things was improved for spiritual purposes, by occasional meditations, hints of which often occur in his Diary, as those that conversed with him had many in discourse; it were easy, but almost endless to give instances of this. He used to say, that *therefore* many of the scripture parables and similitudes are taken from the common actions of this life, that our hearts may the more easily pass through them, to divine and heavenly things. I have heard him often blame those, whose irregular zeal in the profession of religion makes them neglect their worldly business, and let the house drop through, the affairs of which, the good man will order with discretion; and he would sometimes tell of a religious woman, whose fault it had been, but who was convinced of it by means of an intelligent godly neighbour, who, coming into the house, and finding the good woman, far in the day, in her closet, and the house sadly neglected, children not tended, servants not minded, &c. "*What,*" says he, "*is there no fear of God in this house?*" The good woman overheard him; she was startled, affected, and cured. He would often say, that every thing is beautiful in its season; and that it is the wisdom of the prudent, so to order the duties of their general callings as christians, and those

those of their particular callings in the world, that they may not clash, or interfere: I have heard it observed from Eccles. vii. 16, "That there may be over-doing in well-doing."

His house at Broad-Oak was by the road side; which, though it had its inconveniences, yet pleased him well, because it gave his friends an opportunity of calling on him the oftener, and gave him an opportunity of being kind to strangers, and such as were any way distressed upon the road, to whom he was, upon all occasions, cheerfully ready, fully answering the apostle's character of a bishop, that he must be of *good behaviour*, (decent, affable, and obliging,) and *given to hospitality*, like Abraham, sitting at his tent door, in quest of opportunities to do good. If he met with any poor near his house, and gave them alms in money, yet he would bid them go to his door besides, for relief there. He was very tender and compassionate towards poor strangers and travellers, though his charity and candour were often imposed upon by cheats and pretenders, whom he was not apt to be suspicious of; he would say, in the most favourable sense, *Thou knowest not the heart of a stranger*. His greatest care about the things of the world was, how to do good with what he had, and to *devise liberal things*; desiring to make no accession to his estate, but only that blessing which attends beneficence. He did firmly believe that what is *given to the poor, is lent to the Lord*, who will pay it again, either in kind or in kindness; and that religion and piety are the best friends to outward prosperity, and he found it so; for it pleased God abundantly to bless his habitation, and to *make a hedge about him, and about his house, and about all that he had round about*. All that he had, and did, observably prospered, so that people took notice of it, and called his family, *a family which the Lord hath blessed*. His comforts of this kind, were oil to the wheels of obedience; and in the use of these things he served the Lord with *joyfulness and gladness of heart*, yet still mindful of, and grieved for *the afflictions of Joseph*.

After this settlement at Broad-Oak, whenever there was preaching at Whitwell chapel, he constantly attended there with his family, was generally the first, and reverently joined in the public service, and generally wrote the sermons. He often invited the minister that preached, to dine with him. After dinner he sung a psalm, repeated the morning sermon, and prayed; and then attended, in like manner, in the afternoon. In the evening he preached to his own family; and, perhaps, two or three of his neighbours would drop in to hear him. On those Lord's-Days, on which there was no preaching at the chapel, he spent the whole day at home, and many an excellent sermon he preached, when there were present only four beside his own family, according to
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the limitation of the Conventicle Act. In these narrow, private circumstances, he preached over the former part of the Assembly's Catechism, from divers texts; he also preached over Psal. cxvi. beside many particular occasional subjects.

In the time of distress by the Conventicle Act,* in 1670, he kept private, and stirred but little abroad, as loath to offend those that were in power, and judging it prudent to gather in his sails, when the storm is violent. He then observed, as that which he was troubled at, That there was a great deal of precious time lost among professors, when they came together, in discoursing of their dangers, and their escapes, which he found tended more to set up self, than to give glory to God: that they lost time also in telling how they got together, and who preached, but scarcely inquiring what spiritual benefit was reaped from it; and that we are apt to make the circumstances of our religious services, the matter of our discourse, more than the substance of them.

We shall close this chapter with two remarks out of his Diary, in 1671, which will show what manner of spirit he was of, and what were his sentiments of things at that time. One is this, "All acknowledge that there is, at this day, a number of sober, peaceable men, among the Dissenters; but who either says or does any thing to oblige them? Who desires, or endeavours to open the door to let in such? Nay, do they not rather provoke them to run into the same extravagancies with others, by making no difference, but laying a load upon them, as if they were as bad as the worst."

Another of his remarks is this, "If all that has been said and written, to prove that *Prelacy is Antichristian*, and that it is unlawful to join in the Common-Prayer, had been calculated to persuade bishops to study and do the duty of church rulers, in preaching and feeding the flock, according to the word of God, and to persuade the people to be inwardly serious, and spiritual in the use of their forms, it had been much better with the Church of God in England, than it now is." Accordingly, his settled resolution was, "In those things wherein all the people of God are agreed, I will spend my zeal; and wherein they differ, I will endeavour to walk according to the light that God has given me, and charitably believe, that others do so to."

(To be continued.)

* At this moment, a Bill is passing through the Parliament, by which this abominable Act, together with the Five-mile Act, is repealed; and, I hope this Bill will have passed into a law, long before these lines can be published. If so, I hope my readers will not say, "What is the cause, that the former days were better than these?" For they will not inquire wisely concerning this." Rather let them say, "The lines are fallen to us in pleasant places; and we have a goodly heritage."

J. STEPHENS.

DIVINITY.

THE RULE OF EQUITY, A SERMON,

COMPILED FROM THE WORKS OF SEVERAL EMINENT DIVINES.

BY JOHN STEPHENS.

MATT. vii. 12,—“Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets.”

[Concluded from p. 657.]

7. *IT is a most extensive rule, with regard to all the stations, and ranks, and characters of mankind, for it is perfectly suited to them all.* And I think it may be said, that it is equally useful to the rich and the poor, to the buyer and the seller, to the prince and to the peasant, to the master and to the servant. They all come under this single rule of justice. This should govern them in all their conduct. Be your condition, O christians, what it will in the world, do but put yourselves into the circumstances of one another, in your own thoughts, for a moment, and ask what is reasonable to be done to yourselves? And your consciences will return a speedy and easy answer what you should do to others.

Let the tenant say, “If I were a landlord, what should I think reasonable that my tenant should pay me?” And the landlord should ask himself, “Were I a tenant, what should I claim of my landlord?” I would have the master inquire, “What should I expect, if I were a servant, at the hand of my master?” And let the servant say, “What, if I were a master, should I expect from the hands of one that served me?” Parents should ask themselves, “If I had been a negligent child, and guilty of some trifling offence, could I think it just my father should be in such a passion with me?” And the son should inquire, “If I were a father, would I not think it reasonable my child should obey me in such particular instances or commands?” Thus the landlord and tenant, thus the master and servant, thus the father and son, may come to an adjustment of their mutual obligations.

The merchant should say to himself, “If I were an artificer, should I think it reasonable that the labour of my hands, and the sweat of my brows, should be screwed down to so cheap a price?” The seller of goods should say, “If I were the buyer, would I think it just to have such corrupt or faulty wares put into my hands? Am I willing to have my necessity, my ignorance, or unworthiness thus imposed upon?” And the buyer should ask himself, “If I were the seller, should I bear to have my goods thus run down and depreciated below their just value?”

The learned professions may also learn their duty from this rule. The lawyer should say to himself, “What, if I were the client,
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should I think it equitable to have my cause so long delayed, by so many shiftings and escapes, from a determination?" The physicians and surgeons should put themselves in the places of their sick or wounded patients, and say, "Do we prescribe never a potion, or use never a plaister more than we would think proper for ourselves, if we were languishing under the same sickness or wounds? Do we take the same safe and speedy methods of relief for others that we would have applied to ourselves?" And the preachers of the gospel should place themselves in the room of their hearers, and say, "Do we labour in our closets, in our secret hours of retirement, and in our public ministrations, for the conversion and salvation of those who hear us, as we would have ministers do for us, if we were perishing in our sins, and in danger of eternal death? Do we take such pains to awaken the slumberers upon the borders of hell, as we ourselves would have others take, in order to awaken us out of such fatal slumbers? Do we study and contrive with what divine cordials we shall refresh and comfort the mourners in Zion, even as we should desire to be refreshed and comforted?" Such sort of self-inquiries as these, will lead us to the practice of our present duty, and solve many a difficult case of conscience better than turning over the largest volumes.

8. *This sacred rule is a most comprehensive one, with regard to all the actions and duties that concern our neighbours.* It is not confined merely to the practice of justice, but it extends much wider and farther. It is of mighty influence in the direction and practice of meekness, of patience, of charity, of truth and faithfulness, and every kind of social virtue, and a most happy guard against every social vice. It would be endless to enter into all the special cases of vice and virtue, which relate to the social life, and to show how much they are affected by this rule, and what divine advantages we may attain for the practice of morality, by keeping this one sentence ever upon our thoughts; and yet, I cannot pass over so important a theme, without giving a short specimen of some of these advantages.

This golden precept would teach us how to regulate our temper and general behaviour in the world. Am I not willing to be treated in an affable and civil manner by those who converse with me? Let me treat others then with all becoming civility, and make it appear that christianity is a religion of true honour, and that a christian is indeed a well-bred man. Do I think it unreasonable that my neighbour, though he be my superior, should assume haughty airs and disdain me? Let me watch therefore, against all such scornful speeches and disdainful airs, when I converse with one who is my inferior. Do I think it a grievous thing, that any man should break out into sudden passion against me, if I happen to speak a word contrary to his sentiment, or to set himself in a

rage for a trifle? Let me set a guard over all my passions, and learn to bear opposition without impatience. Let me quench the first risings of sudden anger, lest they kindle into an ungoverned flame, and hurry me on to the practice of what I condemn in others.

This excellent rule would teach tenderness and beneficence to those that are unhappy. We should never make a jest of the lame or the blind, the crooked or the deformed; we should never ridicule the natural infirmities of the meanest of our fellow-creatures, nor their providential disadvantages, if we did but put ourselves in the room of the blind and lame, the deformed and the poor, and ask whether we should think it just and reasonable to be made the mockery and the jest of those that behold us. We should certainly be inclined to visit the sick, and feed the hungry, to give drink to him that is a-thirst, and to secure the feeble and helpless from the oppression of the mighty, if we inquired of our own hearts, what treatment we should expect if we were hungry and thirsty, if we were sick and helpless.

This blessed rule of our Saviour would incline us to reprove with gentleness, to punish with mercy, and never to censure others without a just reason, and a plain call of providence; for we ourselves desire, and would reasonably expect to be treated thus by others. If we carried this sentence always in our memories, should we blaze abroad scandalous reports before we know the truth of them? and publish doubtful suspicions of our neighbour's guilt? Should we blacken his character to the uttermost, even where there is a real crime, and make no reasonable allowances for him? Should we perpetually tease children, servants, or friends with old faults, and make their follies and miscarriages the matter of our delightful conversation? Should we pronounce anathemas and curses upon him who leaves out of his creed a few hard words which men have invented, or that differs from us in the business of meats, and days, and ceremonies?

In short, if this blessed rule of our Saviour did but more universally obtain, we should never persecute one another for our disagreement in opinion, for we should then learn this lesson, that another has as much right to differ from me in his sentiment, as I have to differ from him. If this rule did but prevail amongst all that own the christian name; then truth, honesty, and justice, meekness, and love, would reign and triumph through all the churches of Christ, and those vile affections of pride, envy, wrath, cruelty, backbiting, and persecution, would be banished for ever from amongst us. I shall now endeavour to shew,

IV. THE NECESSITY AND ADVANTAGE OF OBSERVING THIS RULE.

1. *Without observing this rule you will come short of the morality of the*

the heathens. The heathen emperor, Severus, shall rise up in the judgment against such professors of christianity as neglect this rule, and condemn them; for he, by the light of nature, was taught highly to reverence this precept, when he had learned it from the gospel. You might read it upon the walls of the palace; it was engraven there to govern his court in the times of peace; and it is said, he carried it to war with him in the banners of his army, that it might regulate his conduct, upon all military occurrences. What a pity it is that Severus was a heathen! or rather, what a shame and sorrow it is, there should be so few of this character in the courts, in the armies, in the markets, in the shops, and in the families of christians! When will that blessed day come, that shall bring this departed glory back again to the church of Christ? When shall the spirit of faith and charity be poured down from on high? and righteousness come down from heaven to dwell among the children of men?

2. *The observance of this rule is absolutely necessary to constitute you real christians.* A christian not only prays, attends upon religious ordinances, discourses about religion, and the like, but he is a strict moralist; he is just and charitable, and makes conscience of every duty to mankind; and morality is not only ornamental, but essential to his character; and it is vain for you to pretend to the christian character without morality. An unjust, uncharitable christian, is as great a contradiction as a prayerless, or a swearing christian. You can no more be a good man without loving your neighbour, than without loving your God. *He that saith he is in the light, and hateth his brother,* and neglects the duties he owes him, is really in darkness, even until now, let him pretend what he will, 1 John ii. 9. Therefore, if you count it of any importance to be christians indeed, you must do to others what you would have them do to you. No inward experience, no religious duties, no zeal in devotion, can make you true christians, or entitle you to the charity of others as such, without a proper temper and behaviour towards mankind. I would have you, my dear brethren, to be complete and finished christians; if there be any thing in the world that I have at heart, it is this. I would have christianity appear in you in its full glory; unmaimed and well proportioned: and therefore, I would have you to be not only zealous in devotion in secret, in your families, and in public, but also just, honourable, and faithful in all your dealings with mankind; I would have you kind, affectionate, meek, and inoffensive in your conduct towards them; in short, that you should treat them as you would have them treat you. You find a great deal of fault with the conduct of others towards you, but consider, have they not equal reason to blame your conduct towards them? My dear brethren, be yourselves what you would have others be: would you have them to be better
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than yourselves? Would you meanly resign to them that true honour? Do you desire that they should be better men, and better christians than you? What an awkward, perverse, preposterous humility is this?

3. *A proper conduct towards mankind, in the professors of religion, is necessary to recommend religion to the world.* The blind world has but little knowledge, and still less concern about the duties that we owe immediately to God, and therefore the neglect of them is not so much observed; but as to the duties we owe to mankind, they themselves are concerned in them, and therefore they take the more notice of the omission of them, and are more sensible of their importance. And when they see a man that makes a mighty profession, that talks a great deal about religion, and is frequent in attendance upon sermons, &c. when they see such a man make no conscience of the duties of justice and charity; when they observe he is as deceitful, as over-reaching, as sordid and covetous as others, and perhaps more so, what will they think of his religion? Will they not think it a cloak for his knavery, and a stratagem to accomplish his own wicked designs? And thus are they hardened in impiety, and confirmed in their neglect of all religion. It is incredible what injury the christian religion has received from this quarter; the bad lives of professors is the common objection in the mouth of Heathens, Jews, Turks, and Infidels. This imputation, indeed, when made to christians in the bulk, is not only ungenerous, but utterly false; but it must, alas! be owned, that the fact, upon which it is founded, is true with regard to many. And what a melancholy thought is this! The consistent and uniform professors of religion, suffer by this conduct of their false brethren; for the same artful hypocrisy will be surmised of them all; and religion itself will suffer; for it gives a disadvantageous idea of religion, as though it were all show and ostentation, and made its most zealous votaries no better in reality than those who neglect and despise it. I am sorry, my brethren, that the name of a christian should raise in a stranger any ideas but those of justice, benevolence, and every thing honourable and excellent. I am sure our religion, as we find it in the Bible, is such; but, alas! how different, how opposite, is the christian world! Those who trade among infidels, or that are employed as missionaries among the heathen, can inform you what a fatal obstruction the bad lives of its professors are to the propagation of our holy religion. Why should they embrace a religion which leaves the morals of its followers as bad as their own? A Turk could turn upon a Christian, who insinuated that he lied, with this reprimand, "What, do you think I am a christian, that I should lie?" And an Indian could tell a christian missionary, "If your religion be so much better than ours, as you say it is, how comes it that you white people are

are no better than we? Nay, you have taught us many vices, which we knew nothing of till we became acquainted with you." And shall our holy religion suffer? shall nations be prejudiced against it? shall multitudes of souls, abroad and at home, be lost by our misconduct? O! can you bear the thought of incurring so much guilt? Well, if you would avoid it, observe the sacred precept in my text. On the other hand, would you not contribute all in your power to render your religion amiable in the world, to convert mankind to it, and thus save souls from death? If you would, then, observe this divine rule. Let the world see that you are really the better for your religion, and that your singular profession is not a vain, idle, ostentatious pretence.

4. I shall only add, that *unless you conscientiously observe the duties of social life, you cannot enter the kingdom of heaven*. Not only sins done immediately against God, and the omission of duties to him, but also sins against our fellow-creatures, and the omission of the duties we owe to them, will exclude men from the kingdom of God. Of this we have abundant evidence in Scripture. I need only refer you to two comprehensive passages, 1 Cor. vi. 9, 10.—Gal. v. 10, 20, 21, in which you see that all unrighteousness, hatred, variance, strife, envy, extortion, and the like, which are offences against men, will as certainly shut the gates of heaven against you, as idolatry or heresies, which are sins against God. The most plausible pretences, the greatest diligence and zeal in devotion, will never bring you to heaven, unless you also abound in good works towards men. And shall this argument have no weight with you? Is your eternal salvation an insignificant thing with you? Are you proof against the terrors of everlasting destruction? If you would enjoy the one, and escape the other, do to others what you would have them do to you.

I SHALL NOW CONCLUDE WITH TWO REFLECTIONS.

1. *If this be the rule of our conduct, alas! how little true morality is there in the world!* Men seem to act as if they were entirely detached from one another, and had no connection, or were not at all concerned to promote each other's interest. Self-interest is their pursuit, and self-love their ruling passion; if this be but promoted, and this be but gratified, they have little or no concern besides. "Let their neighbours look to themselves, they have no business with them." If I should only mention one particular case under this general rule, namely, commerce and bargaining, what a scene of iniquity would it open! Men seem to make this their rule, to get as much for what they sell, and give as little for what they buy as they can: they hardly ever think what the real value of a thing is, and whether the other party has a tolerable bargain of it; "Let him look (say they) to that; it is none of our care." Alas! my brethren, where are the laws of justice and charity, when men behave

behave in this manner; and yet, alas! how common is such a conduct in this commercial world!

2. *We ought to examine our own conduct in this respect, and it will go a great way to determine whether our religion be true and sincere, or not.* If we make conscience of social duty, it is a promising sign that God has written his law in our heart. But if we can willingly indulge ourselves in any sinful and mean conduct towards men, we may be sure our religion is vain, whatever our pretensions be. Let us feel, then, the pulse of our souls, whether it beats warm and full, both with the love of God, and the love of our neighbour. *Finally, brethren, whatsoever things are true, whatsoever things are honest, or venerable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, let us think on these things.*

THE TRUTH OF GOD DEFENDED.

A Review of a Sermon preached at the Parish Church of St. Andrew, on May 19, 1812, before the Society for Missions to AFRICA AND THE EAST, instituted by Members of the Established Church, being their twelfth Anniversary. By the Rev. WILLIAM GOODE, M. A.

IN this age of adventure and revolution, in which the ancient kingdoms of the continent of Europe have been desolated by the scourge of war, and by famine, its usual attendant; an age remarkable for *distresses of nations, and men's hearts failing them for fear*, the signs of the time point to the general, if not universal, diffusion of pure Christianity. To effect this most desirable end, institutions, well suited to that purpose, have risen in rapid succession throughout the United Kingdom, and obtained the support of numerous Christians of almost every denomination. These, happy in the full possession of religious as well as civil liberty, and, of course, differing in opinion on some non-essential doctrines, and modes of church government, have taken a noble stand on common ground; and, uniting their energies, have no less an object in view, than the present and eternal welfare of all the nations upon the globe. Through the Divine blessing upon their exertions, they have already effected much; but much more remains to be done. They have, however, counted the cost; and trusting in HIM to whom belong the gold and the silver, as well as the cattle upon a thousand hills, they are not discouraged by the arduousness of their undertaking.

Sensible as we are, that distinction does not imply rivalry, we transcribe with pleasure the 34th and 35th rules of *The Society for Missions to Africa and the East*; rules which evince the liberal and
evangelical

evangelical views of the Founders of that excellent institution:— Rule 34th. "A friendly intercourse shall be maintained with the protestant societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ." Rule 35th. "It is recommended to every member of the society, to pray to Almighty God for a blessing upon its designs, under the full conviction, that, unless he "prevent us in all our doings with his most special favour, and further us with his continual help," we cannot reasonably hope to meet with persons of a proper spirit and qualifications to be missionaries, or expect their endeavours to be crowned with success."

The text of the discourse before us is Psalm lxxii. 17, AND MEN SHALL BE BLESSED IN HIM: ALL NATIONS SHALL GALL HIM BLESSED. The reverend, pious, and excellent author, after briefly noticing the great magnitude of the object which his audience had in view, the unspeakable honour of being ambassadors of heaven, for the purpose of opening to "the dying sons of men, the scriptural prospects of *life and immortality*;" and after expressing his confidence, that in answer to the prayers of those whom he addressed, Divine assistance would be engaged to render him an effective instrument, to accomplish the most important purposes of Jehovah's grace, thus proceeds:—

"When the great Redeemer of mankind had completed his undertaking on earth, when his own personal ministry was ended, and he was about to ascend to his Father, he delegated to his disciples the work of continuing the ministry of reconciliation to man; and commanded them, as his final charge, to preach *this Gospel to every creature*. Animated with love to their Divine Master, and fired with zeal for the salvation of mankind, they immediately girt themselves for the undertaking. No dangers affrighted them; no difficulties deterred them. In a few years the Jew and the Greek, the polished nations of the Roman empire, and even the barbarous inhabitants of the British Isles, had heard from them, or by their means, the Gospel of their salvation.

"The execution of this command appears, indeed, to have been the chief object, which invariably animated the holy ardour of the primitive Christians. But too soon, alas! softened by prosperity, and therefore relaxing in their zeal, the rulers and the members of the Church, either forgot, or became indifferent to, the last and most benevolent mandate of their Lord; and indisposed to that self-denial, and boldness of enterprise, which were necessary for its fulfilment. Satisfied, therefore, with promoting the interest of their own peculiar churches, the Gentile nations no longer excited their attention, nor witnessed their benevolent exertions to enlighten their darkness, or to save their souls. Hence the rapid progress of the Gospel was impeded: Christianity, instead of receiving fresh

acquisitions to its cause, lost the ground which it had gained; and the universal influence of Christian truth, so suited in its nature to promote the general benefit of man, was prejudiced and delayed."

Under the second division of his subject, the author thus reasons:—

"It has been objected, that Christianity is not suited to the customs, the manners, the habits, or the local circumstances of many nations: and that their own idolatrous superstitions are more adapted for their general benefit. But, without inquiring into those customs, manners, habits, or local circumstances, we will venture to assert, that it is not necessary even to be acquainted with them, to determine the question; much less to refute the objections arising from them. We stand upon a broader ground, which no argument of this nature can affect. We assume it as a FACT, that CHRISTIANITY IS THE RELIGION OF GOD. We assume it as a TRUTH, that CHRISTIANITY IS DESIGNED BY GOD, FOR THE GENERAL HAPPINESS OF ALL THE NATIONS OF THE EARTH. If, then, Infinite Wisdom cannot mistake in adapting its means to its end, the Gospel must be suited to man in every age, in every clime, in every possible situation. It must be adapted to the happiness and perfection of his whole nature, both body and soul. It must be fitted to meet his varied wants, as a creature, and as a sinner. It must correspond with his varied capacities of knowledge, action, or enjoyment as an intelligent immortal. There can be no situation, no state of man, no local circumstances of any nation on earth, but must ultimately be improved by the knowledge and reception of the Gospel.

"If, moreover, the Gospel be the channel, in the sovereign determination of God, of communicating these blessings, then, to convey the knowledge of the Gospel to heathen lands, is to convey to them a benefit of inestimable value. Ignorance and depravity may be unable to appreciate the worth of the gift; but gratitude and thankfulness will follow the enjoyment of it.

"Christian philanthropy, then, imperiously urges our most strenuous exertions to promote this great object. It excites us, by the most powerful obligations of duty, and the tenderest feelings of enlightened compassion, to reverence the authority of our Master, and to obey with delight the most admirable of his precepts, *to do to others, as we would have others do to us.* To decline the arduous but honourable task, through senseless indifference, selfish indulgence, or worldly policy—to persuade ourselves that we need not be concerned about the welfare of the different races of mankind, while they themselves are satisfied with their situation; though we know them to be degraded by ignorance and vice, and still more awfully degraded, as destitute of the *knowledge of the true God, and our only Saviour Jesus Christ*, is too much like the murderous apathy

of him, who insulted the Divine Majesty with the question, *Am I my brother's keeper?* and may, perhaps, meet from him a similar reward.

“But if these principles be true, we affirm still further, that to oppose the promulgation of Christianity, by arguments drawn from these local circumstances, or from the reasons of human prudence, is nothing less than to assume, that the narrow policy of mortals is more suited to promote the welfare of the human race, than the plan of the omniscient mind—that the infinite wisdom of God mistakes in its means of bestowing blessedness on his creatures—in a word, that God himself knows not how best to govern the world which he has made, since possible circumstances may arise, and have arisen, which may render his plan improper for execution, in various situations; and unsuitable to the general happiness of man.

“Till we can adopt conclusions so absurd—till we can join in these impious reflections on the moral government of God, we cannot entertain a doubt, but that the promoting of the knowledge of the Gospel, is the most exalted work of piety, the noblest enterprise of humanity, and the highest act of beneficence, at which the benevolent mind can aim: we hesitate not to affirm, that the accomplishing of the object would be the general felicity of the world.”

After mentioning, in general terms, the temporal advantages consequent on embracing the Gospel, the author says:—

“Here the appeal to fact is most conclusive. The fascinating descriptions of the simplicity, purity, and happiness of many heathen nations, which the enemies of Christianity have so often delineated with exulting gratification, have always been proved, by the knowledge of the facts, to be the offspring of ignorance, of prejudice, or of falsehood; and wherever the Gospel has been unknown, men, overwhelmed in the darkness of idolatry, have been debased in their morals, brutal in their pleasures, and cruel in their practices. And the more accurate investigation of the manners and customs of those nations, which have been considered as the most humane, gentle, and inoffensive, has always discovered, still more decidedly, that *the dark places of the earth are full of cruel habitations.*

“Such once was Britain! If such it be not now, whence this change?—from the influence of Christianity. It was the religion of the conquered, which civilized the barbarous nations that deluged Europe, in the overthrow of the Roman empire; and soon united the conquerors and the conquered together, in the bonds of social harmony, and in a constantly improving state of civil order, and Christian legislation. It is the light of revelation alone, which, in some form or other, directly or indirectly, hath ever enlightened, civilized,

civilized, or blessed mankind. And, in proportion as Christianity has diffused itself through any nation in a purer form, the standard of morals has been raised to a higher elevation: the civil, political, and moral state of society has approximated to its perfection, and the general happiness been promoted and secured."

Looking forward, with pious delight, to the happy era, when the Gospel shall be universally known, and generally received; when *the moral wilderness shall become a fruitful field, and the desert rejoice and blossom as the rose*; our author adds:—

"Shall we anticipate, for a few moments, some of these social and moral changes?"

"Then no longer, says the pious Christian, shall the innumerable tribes, the millions of wandering savages, rove the inhospitable wilderness, ignorant of every thing but sensual indulgence, and hardened to brutal ferocity; but, enlightened by the rays of truth and wisdom, softened to domestic tenderness and social virtues, they shall spread their peaceful habitations in the cultivated desert; the partakers also, with us, of the influence and hopes of the Gospel.

"No more shall the deified Ganges embrace, in its watery grave, the thousands and tens of thousands of devoted infants: nor the hand, not of the murderous assassin, but of the tender NURSE, or the tenderer MOTHER, devote the female offspring to death, the victim to the baleful influence of human vanity and pride. The peaceful waters of the baptismal font shall rather devote them to their Lord and ours; and consecrate a rising race, to people and to bless the nations.

"No more shall the disconsolate and weeping widow be compelled, by a delusive superstition, or the fear of shame, to ascend the funeral pile of her departed husband; to surrender up her life with his, amidst the horrid shouts that drown her feeble and dying cries: but, blessed with the hopes of the Gospel, with patient resignation she shall submit to the decree of heaven, and wait a happier union with him whom she mourns, in the land where death shall be no more."

The following scriptural truths, with many others contained in his sermon, will procure for our author the appellation, *enthusiast*. But, for reproach of this kind, he is, no doubt, prepared; well knowing that the enemies of vital godliness are always disposed to load, with reproachful epithets, all who preach the essential doctrines and precepts of Christianity.

"The Gospel offers, what no other system ever did, or can offer:—a PERFECT EXAMPLE OF ALL ITS PRECEPTS: the living copy of moral perfection, of consummate virtue, in the Man Christ Jesus.

"The Gospel, however, affords still more. For, as the religion
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of God, it is the testimony of the Spirit. His promised influences attend its administration, and render it the *power of God* unto the salvation of sinners, wherever its light is diffused, and its doctrines promulgated. Such was the power which attended its original declaration, nor ought our expectation to be less, IN ALL THINGS WHICH PERTAIN TO THE KNOWLEDGE OF SALVATION; since we have the same promises to rest on, and the same faithfulness is engaged to perform those promises, whenever, in obedience to our Lord and Master, we send or go forth *to preach the Gospel to every creature*. The promise of the Spirit, in his attending grace and influence, forms the distinguishing superiority of Christian Truth; and will ever distinguish it from all the theories of man, *as the power of God*.

“Let us then, for a moment, suppose the Christian doctrine and precepts to have their full influence on the heart: and let us inquire what will be the result. Behold, the penitent is consoled with the confidence of pardon, and rejoices in the love of God! The Christian character is formed after the bright example of the Author. Faith, hope, love, with zeal and holy devotion, virtues purely Christian, inspire the heart. Meekness, humility, and purity of mind, virtues unknown but to Christianity, secure the peaceful and harmonious exercise of the relative and domestic duties. While justice, temperance, fortitude, and prudence, confirmed by the motives and obligations of the Gospel, adorn the social character, and ensure universal order and tranquillity.

“Such is CHRISTIANITY! Would not then the general diffusion of a system so transforming, attended with such a regenerating power, be a general blessing to mankind. Its effects, indeed, at present are but partial and imperfect, interrupted by the corrupt propensities of fallen nature; but in proportion as its influence prevails, amidst all the opposing principles of human depravity, these happy results are even now beheld. Let its influence be universally experienced, and there will need no more to realize the enchanting descriptions of the Prophets. The lion and the lamb, the leopard and the kid, will lie down together: the sword will be beaten into the plough-share, and the spear into the pruning-hook: the furious passions, now rushing forward to destruction and slaughter, will no longer terrify and alarm the earth: refreshing peace, with triumphant exultation, will spread its wings over the conflicting nations, and men will learn war no more. The happiness of earth will then be the foretaste and the pledge of the happiness of heaven; and will run on, increasing and accumulating as it flows; till it shall be absorbed in the *exceeding great and eternal weight of glory*.

“On these grounds, the Christian triumphs in the pre-eminent advantages of his dispensation; but, with holy philanthropy, would

would unfold to others the sources of his joy. 'Christianity,' says he, 'is my wisdom, let it be my aim to make others wise unto salvation. Christianity is my honour: gladly would I see the whole race of fallen sinners participating with me the dignity of its state. Christianity is my happiness: let that happiness be extended to all around. Christianity is the only solace of my mind, under all the trials of life, and in the near view of death: Oh, Thou Heavenly Comforter, let the various sorrows of mankind be alleviated or removed by the consolations of thy heavenly doctrine.'—Thus surveying, with commiserating pity, the awful state of the heathen world, debased in superstition and cruelties, and sunk into pollution and wretchedness, the Christian longs to communicate the knowledge of the Redeemer, and of his salvation, to the ends of the earth. He feels his sacred joy advanced to its highest pitch, in the assurance, that, in the fulness of time, *Men shall be blessed in Him, all nations shall call him blessed.*"

The following passage cannot fail to recommend itself to every true advocate for the right of private judgment, in matters of religion:

"Here then let it be distinctly stated, that Christianity disclaims coercion. It knows no force, but the force of argument and truth. It disdains all unnatural alliance with the fiery zeal of superstition; satisfied that its only legitimate weapon, is its own refulgent light. It confidently contends, however, for a community of rights with the dogmas of human invention. It claims the liberty and the opportunity of making known, to those who sit in darkness, its doctrines, its morals, its blessings. It demands, with the authority of its Divine Author, the privilege of explaining the grounds on which it rests, the arguments by which it is supported, and the advantages by which it recommends itself to the attention of mankind. It is well assured, that, when its nature and its claims are fairly stated, and candidly compared with the immoralities and cruelties of the most humane superstition, it must carry conviction to the understanding, and, by the influence of that grace, which is its promised attendant, renovate and meliorate the heart: like those irradiating beams of light, the irresistible force of which no human power can impede; but whose benign force we welcome with gratitude, as scattering the delusive visions of the night, and bringing to observation the realities of nature, the objects of the day."

The peculiar means, our author observes, for propagating the knowledge of Christ, are the "DISPERSION OF THE WORD OF GOD, and the PREACHING OF HIS TRUTH. *Go ye into all the world, and preach the Gospel to every creature,* is a standing precept to the Christian Church. A Christian Missionary is, therefore, a necessary agent, in promulgating the doctrine of Christ. Such were the Evangelists of primitive times; an order eagerly embraced by those, whose

whose love was the warmest, whose zeal was the most ardent, whose grace was the most conspicuous, and whose talents and abilities for usefulness were the most eminent and commanding. These stood with Apostles, the first in the glorious armies of the Lord: the first in dangers, in sufferings, and in labours; and the first, in estimation, in the Church of Christ.

“The age of learned Christianity was not then arrived. But, alas! however excellent the attainment of human learning, however necessary for MANY in the present state of the Church, how little have all the attainments of literature effected, for the extension of genuine Christianity, in comparison of what was effected by that heavenly purity and patient zeal, that holy love and gentle meekness, that fortitude of hope, and wisdom of divine illumination, which then so much better supplied its place! Had this piety and zeal continued, directing its powers to the enlightening of the heathen nations, *their sound would literally have gone into all lands, and their words unto the ends of the world.* Remember then, my Christian Brethren, that, if the same effects are to be produced, the same tempers must be revived: instruments of the like description must again be sent forth to evangelize the nations: the same divine truth must be carried with the like heavenly simplicity and zeal to the ears of men, commended to their attention by similar purity, meekness, fortitude, and wisdom, in dependence upon the same influence of God the HOLY GHOST, to favour and prosper the attempt.”

These are the sentiments of a man of God, who knows how to estimate learning, general knowledge, and piety, and to assign to each its proper department. Learning, he knows, is *good and useful* for a minister of the Gospel; but he also knows, and is not ashamed to avow it, that purity, meekness, fortitude, and divine wisdom, are essential. Without the latter qualifications, the learning of Bacon, joined to the eloquence of Cicero, would leave a man utterly unfit for the Gospel ministry. *It is the Spirit that quickeneth.*

We shall close this article with a quotation, which does equal honour to the head and heart of the author. His manly, open, and honest avowal of his sentiments on the subject of distinct churches, proves, that a strong attachment to the episcopal form may be possessed without bigotry.

“I venerate the Episcopal Church of the United Empire. I glory to belong to its communion. I conceive it to be more conformable, in its fundamental constitution, to apostolic order, and the primitive discipline of the Church, than any other. I wish most cordially to promote its peculiar success; convinced that a universal adherence to its doctrines, a holy use of its primitive and devotional liturgy, and a mild exercise of its discipline, would tend most to the glory of the Redeemer, and the welfare of men.

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Without any controversy, in former times, the Episcopal Church of England shone forth as a praise in the whole earth; and may thus, if she please, maintain her superiority, continue her holy dignity, and rise to more extended usefulness. But is it necessary to unchristianize other churches, to exalt our own? Where God is seen to work, we should not dare to oppose. If others are casting out devils in the name of Christ, we would not venture to forbid them, because they follow not with us. If it please Him, who doeth what seemeth good to him in heaven and in earth, to give a part of his work, in evangelizing the world, into the hands of other denominations of Christians, we would not be found among those who dispute his sovereignty, or who murmur at his appointment. Rather let us excite one another, to holy ardour, to pious emulation, and to increased exertions. If former attempts have failed, through jealousy and disunion, let us try what attempts, conducted in the union of the Spirit, will effect. If old methods have been found inadequate, let us seek after new methods, which may appear to promise success, provided only that they be prudent, legitimate, and wise. Let every one, in his own department, as thus most effectually securing the most extended influence, pursue that work of benevolence toward his fellow-sinners, in which the most diligent pursuit, and the utmost exertion of ability, will still leave him much to be desired, and much to be done, by all. Thus co-operating in the work of the Lord, we may well commit the interest of our particular churches to the protection of Him, who will never fail his people. Are we persuaded in our own minds, that our particular churches are formed on principles most suited to his appointment? Then we may be confident, that, in such proportion, they will meet with his peculiar favour and protection; and therefore cannot fail, in an equal proportion, of security and success. Shall the devout lover of the interests of religion wish for more?"

REVIEW OF LETTERS TO A FRIEND, &c.

[Continued from p. 669.]

THE third letter, which professedly details the opinions of heathens and ancient philosophers, relative to God, to moral duty, and a future state, contains the following interesting passage. "Before I terminate the present discussion, I cannot avoid remarking, that several of the heathen philosophers, instead of being puffed up with vain ideas of the powers of their own understanding, when directed to religious and moral inquiries, (as our modern Deists), frequently acknowledged their own impotency and blindness. Thus Tully, aware of the little that human creatures can do of themselves, says expressly, '*Vir magnus sine aliquo afflatu divino*

divino nunquam fuit.' No man was ever truly great without some *Divine influence*. And Plato concludes, that we cannot know of ourselves what petition will be pleasing to God, or what worship to pay to him; but that it is necessary a lawgiver should be sent from heaven to instruct us; and such a one he did expect: and, 'O', says he, 'how greatly do I desire to see that man, and who he is!' Nay, he goes farther, and says, (De Legibus, lib. iv.) that this lawgiver must be *more than man*: for, since every nature is governed by another nature, which is superior to it, as birds and beasts by man, he infers that this lawgiver, who was to teach man what man could not know by his own nature, must be of a nature superior to man, that is, of a Divine nature. But, farther still, he gives in another place as lively a picture of the person, qualifications, life, and death, of this divine man, as if he had been acquainted with the fifty-third chapter of Isaiah; for, he says, (De Republica l. 2.) 'that this just person must be poor, and void of all recommendations but that of virtue alone; that a wicked world would not bear his instructions and reproof; and, therefore, within three or four years after he began to preach, he should be persecuted, imprisoned, scourged, and, at last, put to death.'

Dr. G. after ably maintaining the genuineness and authenticity of the Scriptures, and shewing the evidences deducible from the prophecies and their fulfilment, from miracles, &c. proceeds to draw a decisive argument in favour of Christianity, from its rapid diffusion, and triumph over persecution.

"It is," saith Dr. G. "I believe, an undeniable fact, that before the end of the second century, Christianity had been more widely disseminated over the face of the earth, than any one other religion, true or false. Heathenism, in all its varieties of dismal shades, had been thickening for thousands of years, until darkness covered the lands, and gross darkness the people. But, as the natural sun chases away darkness from the whole regions, with analogous rapidity, did the Sun of Righteousness dispel the moral gloom, and destroy the reign of darkness. Thus IRENÆUS affirms that, in his time, not only those near Palestine, but the Egyptians, the Lybians, the Celts, the Germans, &c. had one belief: nay, says he, 'the preaching of the truth shines every where, and enlightens all men who are willing to come to the knowledge of the truth.' 'The kingdom of Christ,' saith Tertullian, 'is every where extended, every where received. He reigns every where, is adored in all places, is divided equally amongst all known countries.'

"Now, what religion was there that could compare with this for the extent of its possession? The only plausible answer is—Heathenism. But Heathenism, it should be recollected, though it

be one name, is not one religion. Heathens do not all worship one thing; nor are they governed by the same law, or bow to one common master in religious matters. The only religions which even now can bear any comparison, in point of number of votaries with the Christian, are the Jewish and the Mahometan; and both of them are decidedly inferior in this respect. The Jews indeed, though very much scattered over the face of the earth, are but one nation, and follow one religion, namely, that which in the Divine dispensations prepared the way for Christianity. But their religion, it is well known, has received no remarkable increase since the death of Christ; and even their own law is made more known through the efforts of Christians than their own. As to Mahometanism, it is settled and established in many countries, but not *alone*; for Christianity is esteemed in some of those countries; nay, in some, indeed, by a greater proportion of the inhabitants: whereas, on the contrary, there are many parts of Christendom where there is not a single Mahometan to be found, except as a sojourner or a visiter.

“How then was this rapid promulgation, and permanent preponderancy, of the Christian religion occasioned? Was it primarily, by courting the aid of the great, the learned, the powerful; by enlisting states and governments in the cause of Christ? Certainly not. Most men, we observe, are prepared to follow the example, and comply with the wishes, of kings and rulers; especially if they are enforced with retributive or compulsive laws. To these the religions of the Jews, of the Pagans, and of the Mahometans, owed much of their increase. But Christianity, during the time that it spread most rapidly, was not incorporated with the state, as was Judaism, and many systems of Paganism; nor was it propagated by the sword of its advocates, as was Mahometanism. They who first taught the Christian religion were not only men without any secular authority, but of low fortune, such as fishermen and tent-makers: and yet, by the instrumentality of these men, that doctrine was in the course of thirty years disseminated, not only through all parts of the Roman empire, but as far as the Parthians and Indians. And not only at its commencement, but for nearly three hundred years, by the industry and zeal of private, obscure persons, without any threats, without any invitations, nay, opposed as much as possible by those who were in authority: this religion was so widely promulgated, that long before Constantine professed Christianity, it was received in the greatest part of the Roman empire. ‘We are but of yesterday,’ says TERTULLIAN, ‘and have filled all places belonging to you; your cities, islands, castles, towns, councils; your very *camp*s, tribes, companies, the palace, senate, and forum: we have left you only your *temples*.’

“Nor was this effected by adventitious means. They among the

the Greeks, who delivered their imperfect precepts of morality, at the same time rendered themselves acceptable by other arts; as the Platonists, by the study of geometry; the Peripatetics, by the history of plants and animals; the Stoics, by logical subtlety; the Pythagoreans, by the knowledge of numbers, and their application to the principles of harmony. Many of them, as Plato, Xenophon, Theophrastus, &c. were endowed with the most admirable eloquence. Not so the apostles and first teachers of Christianity. 'When I came to you,' says Paul to the Corinthians, 'I came not with excellency of speech or of wisdom, declaring unto you the testimony of God: for I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling: and my speech and my preaching was not with enticing words of man's wisdom; but in demonstration of the Spirit, and of power.' Indeed, as if in order 'to mortify human vanity, to convince the world that religion was a plain simple thing, and that a little common sense, accompanied with an honest, good heart, was sufficient to propagate it, without any aid derived from the cabinets of princes, or the schools of human science, the founder of the Christian religion took twelve poor illiterate men into his company, admitted them to an intimacy with himself, and after he had kept them awhile in tuition, promised them the aid of his Spirit, and sent them to preach the good tidings of salvation to their countrymen.'

"A while after he sent seventy more, giving them a simple but efficacious preparation; and sent them forth to preach the Gospel. 'As you go,' says he, '*preach*, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brags in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves. And fear not them which kill the body, but are not able to kill the soul.' (Matt. x. 7—10, 28.) Thus equipped, they went forth to their momentous, but dangerous undertaking. They delivered the history, they declared the precepts, promises, and threatenings, in bare words, unaccompanied with any secular power. Yet they were every where successful as to the object of their mission, and in the course of two centuries accomplished what I have already described; so that we must of necessity allow, either that they were attended by miracles, or that the secret influence of God favoured their efforts, or both; and in either case it follows, that the cause they espoused was the cause of God.

"This will appear still more obviously, if we consider the impediments with which they had to contend, and the difficulties which arose even from the nature of the religion they professed. Considered as a system intended to effect proselytism by any usual

means, it was fundamentally erroneous. No quality could be imagined more directly calculated, considering the state of the world about the Christian era, to frustrate the attempts of the primitive Christians, than the inflexibility, or, as it has been called, the intolerance of their zeal. It is true, the religion they professed was so far of a general nature, that none were necessarily excluded from the benefit of it: all were invited to partake of its blessings. Yet, notwithstanding this liberality, Christianity was, in the strictest sense, in its relation to other religions then prevailing, an *unsocial religion*. Unlike the various schemes and modifications of polytheism, it would neither accommodate itself to the reigning superstitions, nor would it admit of any association with them. ‘Keep yourselves from *idols*,’ was an injunction incessantly ringing in their ears, and meeting the eyes of the first disciples. ‘What can be the reason,’ said Æmilian, prefect of Egypt, to Dionysius, bishop of Alexandria, ‘why you may not still adore that God of your’s, supposing him to be a God, in conjunction with our gods?’ ‘We worship no other god,’ replied Dionysius. In the ears of a polytheist, such language was unpardonable: yet it was the language uniformly suggested by the Christian religion. This religion was formed to stand alone; and wherever it prevailed, it was over the *ruins* of other systems. With such pretensions, the heralds of the Gospel could not well hope for a favourable reception. Their apparent arrogance could only serve to provoke the indignation of those whom they endeavoured to convert; and the ardent zeal with which they prosecuted this cause would, ‘according to the NATURAL course of things,’ have a direct tendency to defeat their object.

Dr. G. proceeds to shew, “that every thing that most influences and tyrannizes over the mind of man,—religion, custom, law, policy, pride, interest, vice, and even philosophy,—were united against the Gospel.” By such opposition, had not the religion of Jesus been divine, and had it not been supported by Omnipotence, it must not only have been stopped in its progress, but exposed to universal contempt. But such opposition was soon found ineffectual; for the word of the Lord prevailed, and the disciples of the crucified Jesus abundantly increased. The horrible and hellish engine of persecution, under the sanction of the highest earthly authorities, was resorted to, for the purpose of extirpating Christianity; but it was resorted to in vain.

After mentioning the dates of the *ten* persecutions which the primitive Christians were called to endure, Dr. G. says, “And what, you will ask, was the nature of these persecutions? In reply, I shall briefly describe the last. In the edict issued by *Diocletian*, A.D. 303, he commanded all the churches to be demolished, and the Christians to be *deprived of their sacred writings*, and
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of all their civil privileges and immunities: it occasioned the death of many, who refused to surrender their religious books to the magistrates. A second edict ordered the *imprisonment* of all bishops and ministers of the Gospel. A third commanded that the most exquisite *tortures* should be employed, to constrain these captives to lead the way in open apostasy. In a fourth, promulgated A.D. 304, all magistrates were enjoined to exercise these tortures upon *all Christians*, without distinction of rank or sex, for the purpose of forcing them to renounce their religion. These edicts, which extended over the whole Roman empire, with the exception of Gaul, were executed with such active, brutal, and successful zeal, that pillars were erected in Spain in honour of Diocletian, for having '*every where* abolished the superstition of Christ;' and a medal of this emperor, still extant, was struck with the inscription, '*Nomine Christianorum deleto.*' Besides these, there were persecutions in Africa, in Persia, in Arabia, Cappadocia, Mesopotamia, Nicomedia, Phrygia, and in almost every place where the Christian name was known. Christianity had every where armed against it, the policy of empires, the jealousy of magistrates both supreme and subordinate, the interests of the priesthood, the virulent, systematic, and well-disciplined rancour of the philosophers, and the furious passions of an inflamed and superstitious populace; and thus, those who suffered for '*the cause of Christ,*' men, women, youths of both sexes, were so numerous as to be estimated only in the mass; many of them falling under the weight of such excruciating torments, as cannot be read or thought of without agony and horror. Yet, though such as these were the difficulties with which Christianity had to struggle for many ages, still she prevailed. '*The blood of the martyrs became the SEED of the Church.*' That which might have been thought most uncongenial to the '*growth of the new religion,*' was found most propitious to it. It prevailed, notwithstanding this astonishing, this unprecedented, this universal opposition, so as to change the whole face of things, to overturn the temples and altars of the gods, silence the oracles, mortify the impious pride of emperors, confound the presumptuous wisdom of philosophers, and infuse into the hearts of thousands and tens of thousands a new spirit, and transform them into new men."

That every effect must necessarily have an adequate cause, is a maxim, the truth of which no wise man ever disputed. This premised, let us inquire to what cause or causes can we, consistent with reason, attribute the effects produced by Christianity; effects which its avowed enemies have been forced to acknowledge. Did they owe their existence to the influence of wealth, or honour, or force, or fraud, or worldly wisdom, or eloquence? No: for none
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of these singly, nor all of them collectively, ever did, or possibly could, produce the effects in question.

“Whence, (saith Dr. G.) did the new religion acquire this mysterious and inextinguishable power” (namely, that of transforming myriads into new men?) Was it from heaven, or of men? No natural cause can account for it, indeed it is contrary to the course of all natural causes. Weak, illiterate men, of the lowest class; men, who have nothing *in this world* to offer to their converts, but sufferings, tortures, and the cross, who are every where oppugned, persecuted, and ill-treated, ‘even unto death;’ these are they who triumph *over flesh and blood*, and convert the universe. The cause is to be found alone in the omnipotence of truth, and especially the truth of God. ‘In the name of Jesus of Nazareth, the lame walk, the lepers are cleansed, the deaf hear, the blind see, the dead are raised, the poor (reckoned of no estimation in the eyes of the world) the *poor* have the gospel preached unto them.’ In this name, the legislator of the universe speaks, nations hear, and rejoice, and live: and thus we arrive at the only competent and adequate solution of the difficulty, why *genuine* christianity, whose peculiar characteristic was *non-resistance*, should be every where, and in all ages, opposed; and yet should every where, and in all ages, increase. Thus, in the clearest and purest manifestation of himself to the world, God evinced his perfect independence of human wisdom and human power: he passed by the splendour of thrones and the glory of philosophy, and shewed that he could command all nature, and influence all hearts, by means the most humble, and most likely to be contemned. ‘He chose the foolish things of the world to confound the wise; and the weak things of the world to confound the mighty; and base things of the world, and things which are despised, did God choose, yea, and things which are not, to bring to nought things that are: that *no flesh should glory in his presence.*’”

In proof of the strict morality and brotherly love of the primitive Christians, Dr. G. quotes a passage from the celebrated letter written by PLINY the younger, to Trajan, and another from LUCIAN, one of the ablest writers of his age, and one of the chief magistrates of a great province of the Roman Empire. “The sum total of their fault, (that of the christians) saith PLINY, or their error, consisted in assembling upon a certain stated day, before it was light, to sing alternately among themselves *hymns to Christ, as to God*; binding themselves, by oath, not to be guilty of any wickedness, not to steal, nor to rob; not to commit adultery; not to break their faith when plighted; nor to deny the deposits in their hands when asked. These ceremonies performed, they usually departed, and came together again to take a repast, the meat of

which was innocent, and eaten promiscuously." The only crime this governor could discover in the christians, was, "merely an obstinate kind of superstition, carried to great excess." He therefore asks, "must they be punished for the *name*, though otherwise innocent? Or is the name itself so flagitious, as to be punishable?" Such is PLINY's account of the christians under the reign of Trajan. Nor is that given by LUCIAN, less to their credit. "The legislator of the christians (says he) persuades them that they are all brethren. They secede from us; they abjure the gods of the Grecians. They *adore their crucified teacher*, and conform their lives to his laws. They despise riches; every thing among them is common; and they are constant in their faith. To this day they adore their great man crucified in Palestine."

"Such then," says Dr. G. according to the testimony of Pliny and Lucian, was the effect of christianity upon the minds and conduct of those who embraced it; that they engaged not to commit *any crime*; that they adhered strictly to their promises; that they could have no crime imputed to them but obstinate attachment to their religion; that they despised riches, and that they loved one another as brethren. If any person were seeking for criteria of a false religion, of a religion founded upon wickedness, and cemented by deceit (and such must the christian religion be, if it did not emanate from God) would he be satisfied with such as these?"

Dr. G., after noticing, in terms the most appropriate, several marks of the christian religion, characteristic of its divine origin, proceeds thus: "A religion that comes from heaven, and that is constituted to be universal, should meet man in all directions, and come into contact with him at every point. So does the religion of the gospel. Like the stars 'in the glorious firmament,' the precepts and promises, applicable to human life, are universally scattered over the face of the Scriptures; though, like the stars, they are more thickly grouped, and shine with more beauty and refulgence in some places than others. Still the one and the other exist for *our good*, and both may be contemplated as

' For ever shining as they shine,
The hand that made us is divine.'

"Examining various portions of the word of God under these impressions, and with this view, we shall find that there is a mutual connection and harmony between them. Thus, every precept will be found to have its exemplification; every command its corresponding benefit; every want its corresponding prayer; and the aids of the spirit uniformly offered. Thus, also, every duty is urged by an appropriate motive; every blessing has its dependent duty; every trial its adequate support; every temptation its peculiar 'way to escape' from it; every affliction its commensurate consolation;

consolation; every situation has suggested its suitable religious employments; every period in life, and every relation in society, brings with it vocations and difficulties peculiar to itself, all of which are provided for in the richness and exuberance of the Scripture. Nay, even in the last great and solemn change, when the friends of a dying christian show, by their aching hearts and streaming eyes, that earthly hopes are at an end; when a human creature most needs the consolations and supports of religion, then does the Christian religion often most manifest its power, enabling the weeping relatives to feel the acuteness without the bitterness of grief, 'and sorrow not as those who are without hope,' and, at the same time, plucking away the sting of death, and giving the departing faint to feel that when his *flesh and heart fail, God is the strength of his heart, and his portion for ever.*

The last letter of this (the 1st) volume contains satisfactory answers to several plausible objections which have been urged against christianity. These, as every one tolerably well read in divinity knows, have been fully answered a thousand times; but, as they still continue to be urged by men who steel their minds against conviction, and may be new to many readers, answers to them, in a work professedly written upon the "Evidences, Doctrines, and Duties of the Christian Religion," are highly proper. As a specimen of this part of the work, we transcribe the following objection and reply.

"Objection 1. It has been thought strange that God should select, as the principal recipients of his favour, so obscure a people as the ancient Jews were; a nation described by Voltaire as 'wretched, ever ignorant, and vulgar, and strangers to the arts.'

To this, Dr. G. answers, "The following reply was made to Voltaire; and it is unnecessary we should seek for any other, until the disciples of Voltaire and Hume shall have shewn us that this is weak and unsatisfactory. 'Does it become you, a writer of the eighteenth century, to charge the ancient Hebrews with ignorance? A people, who, while your barbarous ancestors, whilst even the Greeks and Latins, wandering the woods, could scarcely procure for themselves clothing and a settled subsistence, already possessed all arts of necessity, and some of mere pleasure; who not only knew how to feed and rear cattle, till the earth, work up wood, stone, and metals, weave clothes, dye wool, embroider stuffs, polish and engrave on precious stones; but who, even then, adding to manual arts, those of taste and refinement, surveyed land, appointed their festivals according to the motions of the heavenly bodies, and ennobled their solemnities, by the pomp of ceremonies, by the sound of instruments, music, and dancing; who, even then, committed to writing, the history of the origin of the world, that of their own nation, and their ancestors; who had poets and
writers

writers skilled in all the sciences then known, great and brave commanders, a pure worship, just laws, a wise form of government; in short, this was *the only one, of all ancient nations, that has left us authentic monuments of genius and literature.* Can this nation be justly charged with ignorance and inurbanity?"

(To be concluded in the next.)

THE WORD OF GOD ILLUSTRATED.

THE FRUITFUL CHRISTIAN BEAUTIFUL AS THE OLIVE, OR, REMARKS ON HOSEA xiv. 6,

"His branches shall spread, and his beauty shall be as the olive-tree."

To the Editor of the Methodist Magazine.

Rev. Sir,

WHAT you now receive are a few remarks upon a passage in which are united a part of the inimitable beauties of revelation, in conjunction with a specimen of the "wonderful works of God." Should it meet with acceptance, and obtain a place in your excellent Magazine, it will be a gratification to,

Your's most respectfully,

ADOLESCENS.

THE church and people of God are represented by a great variety of metaphors throughout the Sacred Scriptures. This comparison of the people of God to an olive-tree, may be extended to three particulars.

First. With respect to beauty. Part of the beauty of the olive consists in its greenness. It is an ever-green; no season, however severe, can rob the olive of its beautiful verdure. The chilling frost, the nipping blast, the winter's reign that withers all around, have not the same effect upon this plant. Thus, the church of God is green and flourishing. "His leaf (saith the Psalmist) shall not wither; and whatsoever he doeth shall prosper." Of himself, David saith, "I am as a green olive-tree in the house of the Lord." The saints are fed in green pastures; they are like "trees planted by the rivers of water, that bring forth their fruit in due season." They retain their verdure, not only during the summer of prosperity, but also in the winter of adversity; and exhibit their beauty in the most trying seasons. They are comely by a comeliness that is put upon them; fair as the moon; clear as the sun; "beautiful as Tirzah, comely as Jerusalem, terrible as an army with banners." Would we behold any thing in beauty comparable to the olive-tree? It certainly is the christian character sparkling with radiant brightness, being decorated with the circle of the graces of the Spirit. This daughter of the King of heaven is "all glorious within: her clothing is wrought of gold." Being meek

in spirit, such are beautified with salvation. They are a crown of glory unto the Lord, and as a royal diadem in the hands of their God. They are clothed with the sun, and upon their head is a crown of twelve stars.

Second. The people of God may be compared to the olive, on the ground of fruitfulness. Pliny saith, "If care be not taken, the fruit of the olive will break it down." The church as a body, collectively, and christians in their individual capacities, bear the fruits of righteousness, "which are by Jesus Christ to the honour and praise of God." No fruits so choice as those of the Spirit, and such are the fruits they bear. The apostle Paul, in his Epistle to the Galatians, enumerates nine different fruits borne by the "trees of righteousness, the planting of the Lord." "Love;" pure love to God, and disinterested love to all mankind. "Joy;" a joy of the purest kind, not drawn from earthly sources, but a "joy in the Holy Ghost." "Peace;" above us, i. e. with God: within us, i. e. our own consciences: without us, i. e. with all ranks and orders of men; peace flowing as a river, and fertilizing the soul, as the redundant Nile the soil of Egypt. "Long-suffering;" in imitation of him who is "slow to anger," and ready to forgive. "Gentleness;" the breast being influenced by the pacific dove, the lion is transformed into a lamb, and a little child may lead them. "Goodness;" which is seen by being felt in diffusive acts of kindness and benevolence among the needy and unhappy. "Faith;" a principle that realizes objects invisible to the eye of sense, and fortifies the mind with a fidelity that is punctual to engagements among mankind. "Meekness;" a grace high in the estimation of God, and abounding with peculiar advantages to its possessors. And, to close the list, he ends with "Temperance." A very comprehensive term, and a fruit of the Spirit that has a fine appearance on every tree in the garden of the Lord.

But, *Third.* The church of Christ may be compared to the olive-tree, by reason of utility. The olive-tree not only bears much fruit, but fruit of a very excellent kind. Its fruit is said to be "mollifying, strengthening, healing, and the oil of the olive makes our lamps to burn." The branches of the olive-tree were anciently used as an emblem of peace; and to the present day the sign is understood in many parts of the world. When the waters were departing from the earth, the dove that Noah sent out of the ark "came in to him in the evening; and, lo, in her mouth was an olive-leaf plucked off;" and, by this simple circumstance, "he knew that the waters were abated from off the face of the earth." It is a blessed sight to behold the dove, with the interesting emblem, indicating the ebbing of divine wrath, and the sweet and comfortable flow of divine mercy. Welcome indeed is such a messenger to the troubled conscience. Even in a national point of view,

who

who would not exult in the return of the dove to the ark of Britain? Christians are for peace: peace is their motto; and often they are of great utility in becoming effectual peacemakers between man and man, contentious neighbours, and unruly families. "Blessed are such peace-makers, for they shall be called the children of God." Does the oil of the olive cause our lamps to burn? And are not Christians luminaries in this benighted world? They shed a lustre all around, having derived their radiance from the Light of the world, the eternal Sun of righteousness. Of all characters, Christians are the most useful. They are useful in their prayers; for the " fervent prayer of a righteous man availeth much." Useful in their conversation: " the lips of the righteous feed many." Useful in their beneficent acts, visiting " the fatherless and widow in their affliction." They are eyes to the blind, feet to the lame, and helpers of the helpless. Thus it may be said of the Church, and of every real Christian, His branches shall spread in a way of progressive holiness, and his beauty, his fruitfulness, and his utility, shall be as the olive-tree.

What a criterion does this subject afford, as a trial of character! Are we beautified with salvation? Prolific in bringing forth the fruits of righteousness, and useful in our day and generation? If this is the case, the readers of this paper may be assured that their beauty vies with the olive-tree. It is a charming sight to behold a number of such lovely olive-trees, whose boughs are laden with goodly fruit, blooming in the earthly paradise of God. Let such look forward to the time of their transplanting to a superior clime, where they will meet with a better soil, a well-watered region, being planted upon the banks of the river, the streams whereof make glad the city of God; and flourish with perpetual verdure and unfading beauty, not far distant from the tree of life, " high in salvation and the climes of bliss."

THE WORKS OF GOD DISPLAYED,

ON THE WORKS OF CREATION.

(Concluded from p. 689.)

If from one fluid element we turn our thoughts to another, the Air, new and astonishing wonders will still appear. The *cause* and its *effects* are replete with miracles, and both demonstrate the constant exertion of Divine power. We are well assured that this element is essentially necessary to human life; we are fully satisfied that without its assistance, respiration would be impossible; and without respiration, life could not be preserved; and, therefore, every breath we draw is a living evidence of a power which must necessarily reside in God. Through this medium our sight is

assisted; and we are enabled to behold, by this means, those distant orbs, which would otherwise have remained unknown. What power, then, adapted it to those particular uses for which it is so evidently designed? Who gave to our atmosphere that elastic nature which we perceive in every portion that we can select? Who gave it that power, through which it roots up forests, demolishes cities, and foment the boiling ocean into a rage? Who gave it that penetrating influence, by which it enters into the minutest pores of our bodies? Who rendered it invisible to our sight, and placed it beyond the reach of microscopic discernment? Who called it forth into storms, and bade those storms subside; or who wrought the ocean into tempest, and then hushed that tempest into peace? In fine, there can be no end to questions which may be proposed, on the innumerable and astonishing works of God.

Into what region can we look for an evidence more sublime, or where can we hope to find more substantial proofs of the existence and infinite power of God, than we find concentrated in this fluid element of which we speak? The air is so wonderfully contrived by infinite wisdom, that while we discover those separate and distinguishing properties, on which we have already turned our thoughts, it presents itself before us in such a light, that every excellency appears combined. In this intermediate *expansion* which surrounds our globe, we at once perceive those breezes which are so necessary for health and commerce, supporting the clouds, and wafting them in a variety of directions. It is the atmosphere that gives existence to sounds by the motion of its parts; breath to all animal beings by the elasticity of its particles; and that conveys light by the transparency of its nature. In this fluid we behold a safe repository for *thunder* and *lightning*, and *hail*, and *snow*; so that it seems to be a vast magazine, which contains the artillery of heaven. It is from this repository that meteors are sent forth by the command of God, to purify the corrupted parts, and to give new life to those that are stagnant. It is from this magazine that those elementary fires issue, which consume all noxious vapours, and pestilential effluvia, that either generate in the air, or exhale from the earth. It is in this circumambient atmosphere that the great distillation of nature is carried onward; that those saline particles of matter are extracted from the waters, which, by the action of those secondary causes which God has appointed, rise from their natural element, mount into this middle region, and are there prepared for that distribution which fertilizes the earth in gentle showers. What power suspended these clouds in this transparent element, committed the waters to their keeping, and tinged their skirts with azure and with gold? Who poised them with such exactness, that they float along in the air, at such convenient

venient distances from the surface of the earth, that they administer to the conveniency, without interrupting the affairs, of man? Who gave the air that astonishing, but unknown, power which it possesses, of wafting those torrents of water over our heads, and of distributing them in gentle dews over the different climates of the world; while in itself it is apparently unfolid, and incapable of obstructing the organs of vision? We can attribute these strange properties, and this strange combination of them, to no power less than God. Had the atmosphere been devoid of *strength*, it would be unable to sustain that weight of water which continually hangs upon it; had it been devoid of *motion*, those waters could not have been wafted from pole to pole, nor could the earth have been fertilized with those rains which now give life to the vegetable world. Had it been destitute of *elasticity*, it would have been unfit for the purposes of respiration, by which animal life is sustained; and had it been devoid of *transparency*, it would have obstructed the action of our visual organs, it would have deprived us of the light of heaven, and it would have placed this world in nearly the same state of chaotic darkness, as that in which it lay before the Spirit of God moved upon the face of the waters. Who then has manifested that astonishing wisdom which we discover in the atmosphere that we every moment breathe? Its *strength* and *elasticity* surpass the powers of regular calculation; while its *action* and *transparency* seem to vie with each other, in laying claim to our amazement and surprise. To what power, but to that of God, can we attribute a combination of qualities which are so strange, and apparently so heterogeneous, as we thus discover in the air? No likeness can be traced in any other element; nor can we find, in any combination of properties and powers in the vast empire of nature, any thing which will bear to it the most distant resemblance. Its *properties* and its *station* are admirably adapted by God to those uses for which he designed them; its peculiar excellencies are visible in every direction; and it affords us a number of invincible arguments, which prove, from *final causes*, the being and attributes of God.

In contemplating this scene of wonders with which we are thus surrounded, we behold a field of the most ample nature; a field in which the mind may wander in a variety of forms, and put forth all her powers, and wander for ever without satiety or disgust. But these scenes present to our astonished views nothing but inanimate matter, wrought into the most exquisite forms by the almighty power of God. Were we to raise our views above those innumerable worlds with which we are encircled, and climb into the higher abodes of intellectual life; were we then to stretch our faculties to the utmost of their powers; new wonders would still arise, in which all the glories of creation that we have been contemplating

templating would stand eclipsed; they would appear no other than a diminutive speck, in which the amazing power and infinite wisdom of God would seem comparatively small; and these worlds would even dwindle into trifles of no considerable weight. The degrees of intelligence which God has bestowed upon those higher orders of spiritual beings who surround his throne, were they to be unfolded to our view, would absorb our powers, and convince us of the littleness of the human understanding.

Such knowledge is too wonderful for us, and we cannot attain unto it; it is wisely withheld from our views, because the rank which we sustain in the vast chain of being has circumscribed our power; and God, who does all things well, has suited our faculties to our sphere. But when those impediments to our knowledge shall be removed; and our souls, separated from those bodies which now retard their excursions, shall take their flight into another world; when those faculties which are now in embryo shall ripen in their separate states, for that reunion which shall take place when the dead shall be raised incorruptible, and we shall be changed; when our bodies, awakened to immortal vigour, shall come forth in the morning of the resurrection, spiritualized and renovated, with all their organs refined, and in complete repair; and when new scenes shall unfold themselves, and this embryo state in which they are, shall give place to maturity in all its forms; then shall both body and soul, fitted and prepared by their separation from one another for a reunion which shall never end, dwell for ever in the abode of happy spirits; and be able to comprehend, with facility and ease, all the properties and natures of those spiritual beings, whom we now attempt to know in vain.

In our *present* state, we already behold much more than we are able to comprehend; we are surrounded with innumerable wonders on every side. But we see enough to convince us, that no power, less than infinite, could have communicated to lifeless matter those laws, which both *sun* and *stars* obey. We are fully satisfied, that no wisdom, less than infinite, could have adapted the elements into which matter is divided, for those uses to which they are applied; or have fixed them in those stations, in which alone they could be serviceable to man. We see enough, in the spherical shape of the earth, to ascertain that by this form it is best fitted for the velocity of its motion, and the support of its inhabitants. We discover in the minutest irregularities of its surface, a sufficiency of proof to convince us, that those irregularities, into which it is diversified, are the result of wise designs; that, by this mean, every distinct plant which springs from the ground, and which is nourished by the different elements, is thus accommodated with a suitable habitation, and enabled to unfold its beauties both in sun and shade. In fine, every part of creation teems with evidence of the most

indubitable nature; and our own power to comprehend the energy of this evidence, may be reckoned among the first species of proof, —that all creation arose from the exercise of the power, and other perfections of God.

Were we to take an excursion round our native globe, new wonders would continually arise in all the imaginable forms of endless variety. We may draw from this source evidence of a most exalted nature, sufficient to satisfy our doubts, and to banish incredulity. We may propose questions, which an appeal to fact will answer, and which can receive no solution but from such appeals. Who fixes those peculiar motions of the earth on which the changes of day and night, and the periodical returns of seasons, depend? Who made those seasons, through which we annually pass, to be the great restoratives of nature; through which, by the recess of winter, the earth is invigorated for the ensuing spring? To whom are we indebted for that admirable contrivance, through which neither *spring* nor *autumn*, neither *winter* nor *summer*, neither *seed-time* nor *harvest*, neither *cold* nor *heat*, nor *day* nor *night*, ever quits the globe, according to the times and seasons? Who gave the future plant a *potential* existence, and placed it in the seed of its parent plant? Who covered the earth with verdure, and adorned its surface with all the beauties of the flowery tribe? Who sprinkled upon these flowers such a rich profusion of dyes, and produced those dyes from the simple dews of heaven? Who constituted them with such peculiar exactness, that they seem at once so much alike and yet so various, that uniformity and variety seem to rival one another?

Who diffused animal life through such innumerable forms, and gave to each species its peculiar power of motion? They *walk*, they *crawl*, they *fly*, they *swim*, they move in almost every direction, and have powers and properties to perform muscular motion; and to draw nutrition from those different elements in which they reside. Who provided for the continuation of each species, and for the preservation of its helpless young? Who taught fishes where to cast their spawn, and who instructed birds in what coverts to erect their nests? Who taught birds of passage to shift climates, and to seek more genial habitations in the inclement seasons of the year? Who directed various creatures to slumber, alike unconscious of joy or pain, through several months when food was unattainable; and who recalled that life again with returning vegetation and returning spring? Who gave to each its peculiar covering?—*hair*, and *fur*, and *wool* to animals, scales to fishes, and the most exquisite plumage to birds? Who taught each animal, and reptile, and insect, those curious arts by which they provide their food? Who instructed the *bee* to erect its little cells, the *spider* to weave its webs, and the *ant* to provide against the scarcity

scarcity of *winter*? Who gave the ant that peculiar instinct, through which it is recommended by the lips of inspiration as a pattern of industry, and an example to man, in these words:—*Go to the ant, thou sluggard; consider her ways, and be wise: which, having no guide; overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest?* (Prov. vi. 6—8.) Who provided those insects and animalculæ which swarm through the world, with all the minute and internal constituent parts of their bodies? Who provided them with muscular motion, and diffused through their minutest parts those insensible springs of action which no eye can discover, and which no glass can reach? Who made the ocean the great repository of waters; and fixed to it those boundaries, beyond which it cannot pass? Who caused those various rivers which disembogue themselves into this repository, to move in such serpentine directions, as they pass through territories and empires, and divide the globe? Who taught them to descend the declivities of mountains, to wind along the vallies, to spread in rills over the spacious plains, to scatter plenty, and to fertilize the earth? By what secret power are those laws of nature either continued or controlled, that the powers of gravitation, which carry the waters onward to the ocean, should be so directed, or so counteracted, that those very waters should return again, by secret and subterraneous passages, to those fountains from whence they issued before? Who gave the restless deep those perpetual movements, which we constantly discover both in tides and waves? Who gave the whole body of waters that perpetual motion, which seems to pervade the collected mass; which, in one grand revolution, conducts the streams through the veins and arteries of the earth; which causes them to ascend into the atmosphere, and suspends them there, that they may replenish the earth with fertilizing showers and gentle dews? “Behold, God is great, and we know him not, neither can the number of his years be searched out. For he maketh small the drops of water: they pour down rain according to the vapour thereof, which the clouds do drop, and distil upon man abundantly. Also can any understand the spreadings of the clouds, or the noise of his tabernacle? Behold, he spreadeth his light upon it, and covereth the bottom of the sea,” Job xxxvi. 26—30. “Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? Hast thou perceived the breadth of the earth? declare, if thou knowest it all. Where is the way where light dwelleth? and, as for darkness, where is the place thereof? Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail? By what way is the light parted, which scattereth the east wind upon the earth? Who hath divided

a water-

a watercourse for the overflowing of waters? or a way for the lightning of thunder?" Job xxxviii. 16—25.

Such are the questions proposed by God himself on the wonders which creation displays! Who can come forward and answer these magnificent interrogations, without appealing to the power of that God by whom they are proposed? All nature is full of God, and full of those proofs which demonstrate his Omnipresence. The inferior works of creation, which lie in the scale of being below the human race, will furnish us with evidence as strong and convincing as those above us; and in no portion with which we are acquainted, has God left himself without witness, or supplied his place with a dreary blank. We may range for ever in the amazing variety which creation affords. Our admiration must increase with the increasing wonders that press upon us; and demonstrations of a God must enter our souls through every sense. We should sink before the stupendous scene, were it unfolded before us in all its parts, overwhelmed with astonishment and awe, and be lost in the immensity of that power which we cannot comprehend: we may contemplate his works for ever; and we shall find them, as we find their Author, to be an immense, an unbounded ocean!

THE PROVIDENCE OF GOD ASSERTED:

AN ACCOUNT OF A DREAM, WRITTEN BY AN INHABITANT OF
BETHLEHEM, IN PENNSYLVANIA.

To the Editor of the Methodist Magazine.

Dear Sir,

A FEW weeks since when looking over some manuscripts I had by me, I found the following dream. If you think it sufficiently interesting for insertion in the Methodist Magazine, and likely to be edifying to your numerous readers, you will present it to the Public as soon as convenient.

I am, dear Sir,

Your's, respectfully and affectionately,

JOHN TOWNSEND.

Weymouth,

June 5, 1809.

At the last visit my dear mother made in Bethlehem, April, 1760, where she stayed four weeks, she often spoke of her death as at no great distance; and frequently said if she could not see me in her last illness, she would beg the Lord's permission to visit me after her decease. I besought her not to do it, alleging my fearful disposition, telling her I was certain I could not support such a visitant. Why, my dear, said she, surely you would not be afraid of a happy spirit. I still affirmed that I could not bear it, and entreated her not to come if she had leave; her answer

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was,

was, See you I must, and therefore if it is permitted, I will visit you when asleep, and converse with you in such a manner that you shall have no uneasy sensations.

On the 21st of September, the same year, my dear mother departed this life as a happy, pardoned, reconciled sinner, and entered into the joy of her Lord. About ten days after her decease, I went to bed very much depressed, and could not be reconciled to my loss, and lamented my stay behind in this vale of tears. In this state of mind I fell asleep, and had the following dream.

It seemed to me that I was walking under a row of trees, and, looking upwards, saw my mother gently descending till she stood before me; her robes were white as snow, and flowed upon her feet, and her countenance shone with so much lustre that I could not support the brightness long together: it resembled the sun at noon-day, yet I perfectly knew her, and was struck with reverential awe. She seated herself under a tree, and beckoned me to sit by her. I obeyed without speaking, for I was all amazement; she broke silence and said, "My dear child, I have asked our Saviour and have obtained permission to visit you. I have perceived the concern you are under—I am here, and ready to answer any questions you may be desirous to ask." She stopped, and I repeatedly looked at her without any sensation of fear. The first question I asked her was, If she had an easy departure: for I knew she had the fear of death remaining after she had obtained true grace. She answered, "My dear, I was insensible to the pains of death, my dear Saviour had taken away sin, which is the sting of death. As soon as my soul left the body, I came, as a poor pardoned sinner, to the throne of grace, and met with a most gracious reception; He (meaning our Lord) then took a book in his hand, and held it open, so that all the saints and angels could read my name, which was written in large characters therein; and then our Lord pronounced these words, 'Mary Attwood, because thou hast kept the words of my patience, I have also kept thee in the hour of temptation. Enter thou into the joy of thy Lord.'"

My mother then paused, and seemed to wait another question; here my curiosity was great concerning her state of blessedness, but fearing to ask a description, I only said, Are you happy? in hopes she would tell me the manner of her happiness, but, with a sweet, serious look and tone of voice, she said, "I am not permitted to tell you what my degree of happiness is—enough, that I am completely happy; more would do me no good, and less would not satisfy me." She then took occasion, from my asking this question, to rebuke my curiosity, by charging me never to enter too deeply into conversation on the life to come, as she and I had frequently done. "My dear, (said she) do not think too much on the manner and ways of eternity; it is beyond your conception: poor
mortals

mortals attempt to describe what they cannot comprehend. The tongues of men or of angels cannot describe the inexpressible happiness of the blessed above." She said, "I besought our Saviour to support you under your loss. Your companions behaved very tenderly to you. I stood by when they informed you of my decease." She then spoke as follows: "My dear child, I beseech you not to depend, in a light manner, on our Saviour's grace, mercy, and long-suffering; for he will not bear so much from his children as from worldlings. You have now lost your mother, and are become an orphan: do not put your trust in any one but our Saviour, take him for your father, your friend, *your one and all*: he has promised to supply my place unto you, and he will do it a hundred-fold: make him your only object, and have no other; but above all, let his sufferings be of weight to your heart. Jesu's sufferings! Jesu's death and sufferings! (she repeated, holding up her hands to heaven,) Jesu's death and sufferings! O what powerful words! We fall prostrate and adore him for his meritorious death and sufferings! Do not be impatient, my dear child, in two or three hours, according to my reckoning, you will be with me." She then seemed desirous to go away: I begged her to stay a little longer: her answer was, "No, though you are my child, I cannot stay from my heaven for your sake." I asked her whether she would not come again? She said, "No, this once, but not again." Her last words were, that she was called, and must go to her order. She then ascended in a track of light, I looked after her till she disappeared; and then awoke with so powerful an impression on my mind, that I cannot but think that this was a vision rather than a common dream.

An Account of the Conversion of two Men, by means of a few words spoken in Conversation.

WHEN the Reverend ANDREW KINSMAN, late Minister of the Gospel, at Plymouth-Dock, was once preaching in London, on the Lord's-Day, a heavy and unexpected shower of rain coming on, several Sabbath-breakers passing by at that instant, fled into the Tabernacle for shelter. Among these was a young man, who was personally acquainted with Mr. Kinsman, at Plymouth. Seeing him in the pulpit, he immediately resolved to wait the conclusion of the service, and inquire after the welfare of his relations. This he accordingly did; to whom Mr. Kinsman replied with his usual affability, "Your good aunt, and religious mother, are both lately gone to heaven; but which way are you going? What will your pious mother say, if she should miss her *William* there?" Though the sermon had not the least effect, this sentence struck him to the heart, and God made it the means of his conversion.

He afterwards became a very valuable member of the Church at Dock, and died an Israelite indeed. Some years after this, his youngest son, an immoral young man, marrying, and having a child born to him, applied to Mr. Kinsman to baptize it. He having some knowledge of his character, told him he would baptize his child for its grandfather's sake; and then began to relate the striking circumstance of his father's conversion. This so affected the young man, that from *that* time he became serious, and was, in 1793, a member of the same church at Dock.

THE GRACE OF GOD MANIFESTED,
IN A SHORT ACCOUNT OF MRS. ANN HARDCASTLE.
(*Written by her Husband.*)

My dear late wife was a native of Bearl, in the parish of Bywell, in Northumberland. She was born in June, 1768. Her father, Mr. George Wailes, was a respectable farmer; and both he and her mother were pious members of the Methodist Society, from their youth. They had eight children, five sons and three daughters, into whose minds they endeavoured to instil a love for the "Truth as it is in Jesus."

At an early period in life the mind of my beloved partner was awakened to a sensibility of her depravity by nature; as also of being an actual sinner against God: thus sensible of her fallen state, she sought the Lord; who sweetly drew her mind after him, and blessed her with a saving knowledge of himself. She continued, for some time, a happy follower of the Lord Jesus; but her pious father being removed to a better world, and she, being much exposed to *worldly company* and *worldly conversation*, fell, by degrees, into unwatchfulness; and lost the enjoyment of the "Pearl of great price." Thus robbed of her heavenly treasure, and bereaved of the guide of her youth, she "followed the devices and desires of her own heart;" becoming a dupe of *fashion*, and a companion of them that know not God. Unknown to her pious mother, she was drawn away by her companions to the dancing-room; and there learned the spirit and practice of those thoughtless mortals, who thus contrive to forget God; also, to oblige her gay associates, and gratify a foolish curiosity, she would, contrary to the dictates of her conscience, attend the *theatre*: but when *there*, she was frequently miserable; knowing the whole to be as contrary to religion as darkness is to light: and she frequently observed to me, that she "never once remembered to have been present at a *comedy*, or even a *tragedy*, when something was not introduced, that was calculated to put modesty to the blush!

At what particular period she was re-awakened to a deep, feeling sense of her awful state, I am not able to say; but I believe it was in part effected by the happy death of her youngest brother, upon whom she attended till his "spirit returned to God who gave it." He had lived without a saving union with God, until his last affliction; when he wrestled with the Lord, like Jacob of old; and like him, he prevailed; for the Lord appeared to his rescue, and filled him "with joy and peace in believing;" "joy and gladness were found within him, which he expressed by thanksgiving, and the voice of melody." In this happy frame, he departed this life. I believe it was soon after this visitation, that she and her elder brother became members of the Society at Bearl, at which place I first became acquainted with her, in the year 1800; when my worthy superintendant, who had been acquainted with her upwards of a year, recommended her to me as a woman of whom he had a high opinion; and frequently recommended a union between us. After frequent conversations with him upon the subject, and much prayer to God, for his direction and blessing, I entered into a correspondence with her, which continued till October 31, 1801, when we were happily united in marriage; for which union, I trust we shall both praise God to all eternity. Previous to our marriage, my dear partner had been retarded in her christian course, by unprofitable company; a number of her relations being in the habit of attending the preaching at the village where she lived, and also at Ovington, about half a mile from thence; and as they seldom went away with the rest of the congregation, they generally fell into such conversation as seldom failed to make them forget *most* part of what they had been hearing; to the great grief of the servants of the Lord, who spent their strength for many years there, comparatively in vain: for, without *intending*, or even *supposing* it, they doubtless were the agents of the wicked one, to pick up the good seed which had been sown, so that the greatest part of it was, to them, entirely lost. The remembrance of their conduct, upon those occasions, was often the cause of grief to my dear wife; and she would frequently say to me, "I may thank the Lord for my union with you; for I believe it would have cost me my soul if I had remained at Bearl; for our relations lose all they hear, by unprofitable conversation!" For some months after our marriage, she frequently complained of great diffidence; but the Lord visited her with strong consolation, and raised her above her fears, so that she could "trust and not be afraid, *Jehovah* having become her strength and her song, and also her salvation."

Owing to a long journey which she took, in extreme hot weather, in July, 1803, she was brought to bed of her first child, about seven or eight weeks before her expected time; this gave her

her constitution a fore shock, and brought on a great debility of body, and dejection of mind. She oftentimes thought she had no religion, nor intercourse with God; which caused her to go heavily on her way; but God, who comforts those that mourn, appeared to her soul's rescue, and "gave power to the faint, and to her who had no might he increased strength." She was now able to trust, and not fear, for the Lord was with her, and kept her by his power, so that she walked "in the light of his countenance." She continued to gain strength both in body and mind, and was truly an help meet to me. In the year 1805, we removed to the Whirby Circuit; here she soon formed an intimacy with a bandmate, who, under God, was rendered a great blessing to her. They met frequently, spoke freely, and prayed fervently, to the mutual comfort and edification of each other. For more than two of the last years of her life, she, at times, wrote an account of the Lord's dealings with her; but was not very regular in doing so, till the last year of her life. The following is an extract of what she wrote.

"Wednes. May 30, 1810. My soul seems lost in the goodness and tender mercy of my heavenly Father. It is now several months since I made any memorandum of his dealings with me. I desire afresh to devote my *all* to Him; and would, with simplicity, and godly sincerity, record my spiritual warfare."

"Sun. June 3. Three days more of precious time have elapsed since I last wrote. My state has been various; sometimes I have to lament, in general, my unwatchfulness, having, in some instances grieved the Spirit of God. What I want at present is, a strengthening of the graces of the Spirit, that I may glorify God in all my outward conduct, both in my family, and before the public."

"Tues. June 5. At present I feel, upon reflection, much cause of complaint. I still do not glorify God as I might, I have not walked closely with God; although I believe I am growing in grace, and would be unfeignedly thankful, yet my *short comings, ingratitude, and misdoings*, upbraid: but Jesus acquits. O may I love, and serve him better."

"Sun. June 10. Shame and confusion of face belong unto me; unwatchfulness in time of danger weakened me; my peace fled, and my soul became again empty of good, and filled with perplexity. I am clearly convinced that nothing but much religion will do for me. I would adore the wisdom and goodness of that God, who gives me to see *light* in his light; and who has declared *my grace is sufficient for thee*."

"Tues. June 12. I bless the name of the Lord, my soul is 'as a watered garden.' At present, I am favoured with the company of a friend whom I esteem; one of those who excel in piety; may
God

God make her a blessing to me. I would say to my soul, 'go thou, and do likewise.'

"Wednes. June 20. I still have cause to complain; '*unfaithful*;' yet I would ascribe all praise to my blessed Redeemer: for, notwithstanding my non-improvement, I feel a blessed sense of the love of God, which is better than life."

"Thurs. June 21. Although I have enjoyed much of God, for which I desire to be unfeignedly thankful; yet I am sensible of giving way to my own spirit. O that God would make me faithful."

"Mon. June 25. My soul is still travelling toward Zion, for which I bless the Lord; but I grieve that my progress is so slow. I do not pray enough for my *children*, for my *ungodly relations*, nor for the *cause of God*."

"Wednes. June 27. 'Bless the Lord, O my soul, and all that is within me, bless his holy name: bless the Lord, O my soul, and forget not all his benefits.' I would record the goodness of the Lord, that I may be stimulated by his mercies, more than ever to devote myself to his service. I had felt through the day, a cleaving to the dust: food and raiment did not seem enough; but these words occurred to my mind, 'Whatsoever thy hand findeth to do, do it with all thy might.' I obeyed, and O the condescension of the Almighty! he blessed me indeed."

"Fri. June 29. I feel much cause for gratitude to the Giver of all my mercies; and have frequently, this day, been sensible that I need more gratitude. My desire is to live as God would have me, both with respect to my neighbour and myself. I wish to be helpful to the souls as well as to the bodies of others. I rejoice that I am in any degree saved from the disposition, that would say,—'Depart in peace, be ye warmed, and filled, &c.' yet I feel myself closely beset with a worldly spirit; at least a *temptation* to it. This has been to me a day of prosperity."

"Sun, July 1. On this day, the day of rest, set apart by the God of wisdom and love, I experienced rest to my soul. I can, with humble confidence, say, 'He hath delivered my soul from death.' Lately he has been reviving his work in my soul. I hunger and thirst after him, and not in vain: my sufficiency is from him, I desire to

'Hang upon his arm alone, With self distrusting care,
And deeply in the Spirit groan, The never-ceasing pray'r.'

O help me, thou blessed Immanuel, to cleave to thee with full purpose of heart."

"Wednes. July 4. For the three past days, I had to act the part of Martha; my exercise has been beyond my strength. My mind, alas! was not always stayed upon God, and consequently

my peace was interrupted; yet, I bless the name of the Lord, it is well with me. This day, while at prayer with my eldest boy, I had the answer of my petition, I believe, for that child. O that it may be an encouragement to me, to pray more for all my children, and may that God, who hears and answers prayer, grant them an early conversion. Amen."

"Mon. July 9. Many have been my mercies since I last wrote, and great has been my unfaithfulness; yet I can still say, 'Bless the Lord, O my soul, for his mercy endureth for ever.'"

"Tues. July 10. I have this day found a more than usual nearness to my God in prayer; I see the need of so living, that I may worship a *present* God. I feel myself to be *nothing* in religion, compared to what I might be; I need more perfectly to learn the full import of these words,

'Help me to watch and pray,
And on thyself rely.'

"Sun. July 15. I see time fast gliding away into eternity; and carrying me with it; yet I do not sufficiently improve the one, that I may have a better qualification for the other. It is well with me at the *present*; yet I feel that I have need to set out afresh, that I may, in a greater degree, 'apprehend that for which I am apprehended by Christ Jesus.'"

"Thurs. July 19. On the 17th, under an excellent sermon, my imagination wandered like the fool's eyes: I saw I had not that sensibility of feeling, which I had at other times; my mind was pained; but my soul has been, on the whole, more prosperous since: to-day I have been more than usually blessed."

"Sun. July 29. This day the body is as a clog to the soul; but if I cannot rise high, adored be the name of my merciful High Priest, I feel power to rest, and my faith is strengthened. This day class-meeting was very profitable to me: my mercies are numberless. In the public assembly, while waiting upon God, I prayed for power to believe with more ease to myself: to keep closer to Jesus I saw was the way: may I ever be kept sinking lower."

"Mon. Aug. 4. Since I last wrote, the Lord has been particularly gracious to me; and at present my heart goes after God. Yesterday evening, on hearing a sermon from Luke xvi. 8, 'For the children of this world are, in their generation, wiser than the children of light,' my soul, with many more, was much quickened. I cast my soul on Jesus for faithfulness; begging that I may be active in the best of causes, as opportunity occurs."

"Fri. Aug. 14. I feel lost in reflecting on the goodness of God, although my unfaithfulness is great; yet I am dealt with in much mercy; and I yet say, 'God is love.' Lately my blessed Master

has

has been shewing me a more excellent way: for ever be his name adored, for his great condescension in thus teaching a poor worm."

"Wednesf. Sept. 19. The Lord has laid me under fresh obligations to love and serve him, as I never have done hitherto: he has rescued my *dear husband* from the power of disease, my children have yet a *father*, and their mother a *friend*, bless the Lord!"

"Thursf. Sept. 27. My soul has been in a blessed state this day; though my walk has not been so equal as it ought. This morning I felt and manifested something contrary to the Spirit of love; yet God has in mercy restored me fully, and at this moment I am enabled to believe, that I do bear the image of the heavenly Adam."

"Thursf. Oct. 4. For many mercies I have much cause of thankfulness; and for my unfaithfulness much need of deep humility and abasement: I do not get all that religion I desire, but I am seeking more than I have."

"Thursf. Oct. 11. Still my complaint is, "*unprofitable*." I this day felt my mind more moved by a *trifle*, than it ought to have been. I see my great business is, to glorify God *moment by moment*; without thus acting, *self* will prevail, and all my doings will be mixed with carnality. I would gratefully acknowledge the unbounded mercy of God; he does, for the sake of my Advocate, pass by all my unfaithfulness. O may I be kept by his power, unto the day of eternal redemption."

"Thursf. Oct. 18. My barrenness of soul fills me with confusion: I have not wilfully departed from God, yet I have not been living to him as I might: Lord, help me to watch and pray with all perseverance. I see I have need to double my diligence, and to live every moment for eternity."

"Wednesf. Oct. 24. I am still held in the way of life, and am enabled at the present time to say, that the blood of Christ cleanses from sin. The particular want, under which I have laboured for some days past, has been enlargement of soul. I am sensible that I need more of that salvation which is unfathomable."

"Mon. Oct. 29. I know not how to begin to mention my own unfaithfulness. This day I have been much tried, and God has seen that I have not glorified him as I might; my mind has not been constantly stayed upon him, nor has my soul been kept in peace; yet I feel a present salvation, glory be to God."

"Thursf. Nov. 1. I bless the name of the Lord, who still helps me to go forward. If at any time I feel any thing contrary to holiness, he does not suffer me to rest till my soul be restored. He knows what I am, and what I would be: at present I am very happy; glory be to him who came 'to destroy the works of the devil.'"

"Mon. Nov. 12. My soul wants quickening! I shall soon be numbered with the dead! I feel that I ought to shake myself from the dust."

"Sun. Nov. 18. This morning, at the chapel, the preacher, in the application of his sermon, recommended a close union with God, that we may be delivered in the time of trouble. My principal trouble arises from causes so complicated, that no power short of the *Almighty* can deliver me; nor shall I fail of deliverance, provided I keep close to him."

"Tues. Nov. 20. With thankfulness I would acknowledge the goodness of God, in keeping me this day; and in giving me the victory over some things which have formerly taken me captive. Towards evening, through unwatchfulness, I missed my way; but under the sermon my soul was again restored: at present it is well with me indeed."

"Fri. Nov. 23. With deep and unfeigned gratitude I would thank the God of all my mercies, for his loving-kindness, in graciously blessing my soul. O that I may ever walk before him, 'in all well-pleasing.'"

"Tues. Nov. 27. 'Bless the Lord, O my soul, and all that is within me bless his holy name;' 'for his mercy endureth for ever.' I am truly happy; and, thanks be to him who keeps me by his power, I do, in some degree, retain the mind of Christ."

"Sun. Dec. 9. Since I last wrote, my mind has been oppressed by the body: I this day felt a godly jealousy, respecting the *Spirit* of the Sabbath, that I did not possess it in the same degree I had done: on looking to him, from whom cometh my help, I found him near to help me: O that I more frequently proved the truth of these words, 'Ask, and ye shall receive.' I am ashamed that I should be destitute of *any thing* which God would have me to receive, considering his willingness to give."

"Mon. Dec. 10. The former part of this day was a time of bodily affliction, and of much barrenness of soul; in the latter part of it, my soul enjoyed much of God. I need much Divine light, in order to conduct myself aright to those with whom I have to do: may I ever 'hear a voice behind me, saying, This is the way.'"

"Thurs. Dec. 13. My soul enjoys peace, yet I still desire to experience more of God. I am not without temptation; but faithful is he who hath promised to make a way for our escape. I do desire to love him more, and all mankind for his sake. This day I was enabled to speak a little to an afflicted person: but, oh! how ready was the enemy of my soul to whisper an approval of my own performance! Lord, keep me in the dust."

"Fri. Dec. 21. For the two last days, I have brought but little glory to God; yet, I bless his holy name, this evening I have found my soul much quickened; he knows I would live to him;
may

may I have grace to watch against the least things: I would not be partially faved!"

"Satur. Dec. 22. I blefs the Lord for a continued sense of his goodness to my soul: I need every good thing; but particularly a watchful spirit, with a resolutely denying of myself all unprofitable conversation."

"Thurs. Dec. 27. The two last days, my soul has not gained much: impatience with *myself* was the snare in which I was caught: may I be wiser in future."

"Sun. Dec. 30. This is the last sabbath of the old year, and it is probable *I shall never see another!* I desire to leave my all in the hand of God. I live to little purpose; Lord, *quicken* me, and keep me alive. For a day or two past, my love has not been perfect; yet the Almighty has in mercy condescended to blefs me, particularly last night: at present it is well with me; I feel I am *holy*: Lord, keep me so."

"Mon. Dec. 31. The last day of the *old year!* Lord, quicken me, and 'teach me to number my days, that I may apply my heart to the *best* of wisdom,' the getting more of God!"

"Thurs. Jan. 3. With deep humility of soul, I would be unfeignedly thankful to the God of all my consolation, for his great mercy and goodness to my soul. I am sensible of my transgression; yet, in great compassion, he has visited and blessed me indeed."

"Tues. Jan. 8. Thanks be to 'the *Faithful* and *True*,' that, according to my request, he has kept me this day nearer to himself, than in the day past. I do desire to do his will on *earth*, as it is done in *heaven*; making allowances for the infirmities of my fallen nature."

"Wednes. Jan. 9. This day is gone, and gone for ever! I would be thankful for what I do enjoy; but I need to be more heavenly-minded."

"Fri. Jan. 11. I blefs the name of the Lord, it is well with me. I do increase a little in the Divine life: Lord! perfect the thing that concerneth thy servant."

"Sun. Jan. 13. Lord, help me! I seem to bring forth little fruit; I need more of the spirit of watchfulness. Do thou impart it, O Lord; and whether my days be many or few, may they *all* be devoted to thee, to whom I owe my *all*."

"Thurs. Jan. 17. I need establishing grace; to-day I have been much blessed; yet this evening he, who readeth the heart, saw mine not right before him. Lord, help me, that I be not *sinfully* moved. Amen."

"Sun. Jan. 20. This morning I have been much blessed at my class-meeting. Before going to the meeting, my mind was led at prayer to ask, 'If I were called to speak to the people, that

I might just say what pleased God, and that he would bless it." The leader was absent; I did not attempt to refuse speaking to the people; I durst not: I hope it was a season of profit to *some*; yet I have still to lament my misdoings; but, on the whole, I do increase in faith."

"Tues. Jan. 22. I am the Lord's; but, O! how little glory do I bring to his name! I am grieved on account of my worthless life. Afresh I would cast my soul on Jesus for faithfulness."

"Sun. Jan. 27. Though slowly, yet I am going on. I see my imperfections, how far short I come: Lord, quicken me in the way, that I 'may run with patience the race set before me.'"

"Tues. Jan. 29. I bless the name of the Lord for a little more religion: this day the Lord has delivered me from a very distressing situation: may all his mercies draw me to him."

"Wednes. Jan. 30. I feel a deep union with the Triune Deity: may I ever be kept watching at the feet of Jesus."

"Thurs. Jan. 31. With unfeigned gratitude I would thankfully adore the God of all my mercies, for some increase of grace; yet I see that much of *earth* cleaves to me; my conversation is not so heavenly as it ought to be; O my God, make me like *Jesus*."

"Sun. Feb. 3. This day God has been gracious to my soul, and I now enjoy a sense of his presence; yet this evening my mind was unprofitably employed. It is a great thing *continually* to aim at the glory of God! I bless the Lord, this is the mark at which I desire to aim: a consciousness of coming short, is to me very painful; may I ever hang on him, till I see him as he is."

"Tues. Feb. 5. God does help, for which I desire to be thankful; but I would not rest: no; I would 'press forward,' not as though I had already attained,' seeing there are heights which I have never reached, depths which I have never fathomed: thus I would be a *real Christian*!"

"Sun. Feb. 10. I am still pressing on; and hope with a little more ardour. This has been, in general, a good day to my soul; yet I see I am nothing: I would ever see myself so. I think my present desire is, that God would revive his work."

"Tues. Feb. 12. I still have cause to speak good of the name of the Lord; yet I feel that my faith needs increasing; but 'to whom can I go? thou hast the words of eternal life.' O help me to hang on thee by simple, yet strong faith, till I see thee as thou art. Amen."

"Fri. Feb. 22. May all the powers and faculties of my body and soul be devoted to the God of my salvation, who makes me truly happy. I desire to have my fruit unto holiness, that my end may be peace. May no unhallowed desire ever enter that *heart*, which is a purchased abode for the whole Godhead to fill. Amen, Amen."

"Satur.

"Satur. Feb. 23. At present I experience Christ, the hope of glory, in my heart; but I have been pained this evening by a disposition to be taken up with trifles; shameful in an immortal being, capable of holding converse with the Almighty Maker of all things! May I ever feel how great I am, in being thus privileged; and yet how little I am."

Sun. Feb. 24. My soul hath been blessed indeed; yet I have to lament, even on this blessed day, that in correcting one of the children, I gave way to my own spirit. This day I brought but little glory to God; yet such is his mercy, his Spirit bears witness with mine that I am his—I feel I am *fully* his—glory be ascribed to him for free, unmerited grace."

"Wednes. Feb. 27. I have been very unfaithful since I wrote last; my mind has not been at all times that which was in Christ. I feel ashamed; yet I do know at this time that he can save: may I ever be kept meek, by learning the lessons of his grace. Do, my blessed Redeemer, 'fulfil my large desire, large as infinity.' I would, with deep humility, thankfully adore, and acknowledge the mercy of God, manifested more fully, since I began to record my unfaithfulness."

"Thurs. Feb. 28. May my soul be ever thankful, and faithful, and may I ever walk as Christ walked. I feel love to God, and love to all mankind. O that I may endure, moment by moment, 'as seeing him that is invisible,' till I be lodged in the haven of eternal rest. Amen."

"Mon. Mar. 4. Since I last wrote, the Lord has been good to my soul. I at present feel he is my salvation; and my desire is, that my experience may ever agree with the apostle Paul's: 'I live; yet not I, but Christ liveth in me.'"

"Tues. Mar. 5. Glory be to the name of Jesus, I have found salvation in his name. This evening, while at chapel, I found it a time 'of refreshing from the presence of the Lord.' I do desire to spend the remnant of my life obedient to his word."

"Thurs. Mar. 7. Yesterday I was much tried; and had I had *more grace, more glory* would have redounded to Jehovah: but, thanks be to God, I stood my ground. I was much blessed at my band this day. Lord, help me to be diligent!"

"Mon. Mar. 11. My soul has not made that progress in holiness which it ought to have done; nay, the truth is, (however painful and shameful,) I have been losing ground *this day*! I found myself without that measure of purity which I desire ever to retain; but with unfeigned lips would I thank the God of all my mercies, that he gave it to me back again.

"Wednes. Mar. 13. I feel much discouraged; my progress in holiness is not so equal as it should be. I am much blest, when I ask much; but my great loss is, I do not maintain that uninterrupted

rupted union with God, which is my privilege. O that he who has begun this blessed work, would deepen it! I much long to live *more in God*."

"Sun. Mar. 17. Since I last wrote, many have been my consolations; but, in some instances, I have been unfaithful. I much need a greater watchfulness of spirit, that I may ever act as in the sight of God."

"Wednesd. Mar. 20. My walk (with shame I may say it) has not been equal in the way of holiness: I have been impatient, and am sensible I have not glorified my God at all times as I might. O! when shall my unfaithfulness come to an end?"

"Wednesd. Mar. 27. I am thankful to God, and can call him *mine*; but I am far from being contented with my present state: the language of my soul is, 'God, be merciful to me a sinner.'"

"Thursd. Mar. 28. Blessed be the Lord for his great condescension, in blessing and visiting my soul this night: I am enabled to love God with more fervour than I have often done: may he help me, trusting in him, till I see him as he is. My Lord, give me an increase of all thou seest I need."

"Fri. Mar. 29. I bless the name of the Lord that he does favour me with a sense of his goodness. My desire is, to live more fully in him, that I may bring more glory to his name. Enable me, O my heavenly Father, for thy own name's sake."

"Sun. Mar. 31. The Lord does with every temptation make a way for my escape, so that, by his strength, using 'the shield of faith,' I am enabled to 'believe with the heart unto righteousness:' the last twenty-four hours have been a time of strong temptation, and a time of consolation. My earnest desire is, that all things may work together for my eternal good."

"Satur. April 6. Where shall I begin to speak of my own unfaithfulness and unprofitableness? I do not make a progress in the divine life. God, be merciful to me, and help me to attend more fully to my high calling in Christ Jesus."

"Tuesd. April 9. Thanks be to the Giver of every good, for an increase of the mind of Christ. O thou that delightest in the prosperity of thy creature, help thy dust to guard the sacred treasure."

"Fri. April 12. O, I feel that I enjoy a little spiritual life: Lord, increase it. Thanks be to him who has power to save, I do feel saved *indeed*."

"Satur. April 13. Though much afflicted in *body*, I feel happy in my *soul*; my *all* is God's; may I ever render him his *right*! Amen."

The above was the last which my dear partner was able to write, as she began on the thirteenth to be very unwell; and her illness,
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in eight days, terminated her mortal existence. About a month before her decease, she proposed to her band-mates to set apart one hour in the week, to plead with the Lord for each other, in order to their being prepared for every dispensation of his providence; adding, that it was impressed upon her mind, that some great trial was near, and that she ought to watch and be ready:—she likewise observed, that God was rapidly carrying on his work in her soul.

The *last* time they met in band, which was nine days before her decease, she was so remarkably happy, that when they had concluded, she again (before they rose from their knees,) broke out in prayer with uncommon fervour, pleading with God to carry on his work in their souls, in the classes, and through the circuit, and to grant that, if they never met again on a similar occasion, they might meet in glory.

On the Monday preceding her death, she was very ill; her disorder was an inflammatory sore throat. On the Tuesday night, conversing with one of her band-mates, she told her that she thought she should not survive child-bearing, she being then about six weeks from her expected time. They then prayed; and she was very happy. After some time she said to her band-mate, “Two or three more nights, and it will all be over; but the will of the Lord be done.”

On Wednesday morning, while conversing with me, she was very happy, and among other things said, “I shall soon see Jesus:” and then added, “Bring up the children in the fear of the Lord, and give them useful knowledge.” In the afternoon, feeling strong pain, she said, “Human nature cannot long sustain this.” She then added, “My Jesus, my precious Saviour, glory be to thee! O for a little more faith and patience, that I may not have a murmuring word or thought! Glory be to thee, thou hast supported, and I hope thou wilt support me!”

On Thursday morning, a friend inquiring how she had been through the night, she replied, “For a short time in the night I felt my mind rather uncomfortable; but I lifted up my heart to God, and that sensation was removed in a moment.” She added, “I expect to be a corpse soon, but I desire to spend my few remaining moments to the profit of those around me.” In the evening a letter arrived from her oldest brother, but she was so ill that she could not bear to hear it read; of course I omitted the reading of it till the next evening.

On Friday morning, after the physician had visited her, she said, “I think I shall not live twenty-four hours, (she lived twenty-seven,) but the will of the Lord be done: may he endue me with patience, and help me to suffer to his glory.” Being asked, some time after this, if she felt her mind comfortable? she replied, “Yes, I do.” You have no doubt of your acceptance with God?”

she

she replied, "None." Again, she was asked, "Can you give up Mr. Hardcastle and the children?" she replied, "Yes, I have given them up to Jesus." In the afternoon, being very ill, she prayed, saying, "Lord, if it be thy will, a little more ease; but if not, keep me thus resigned to thy will." Feeling much strong pain, she thought she should soon be in labour, and said to me, "I feel an unusual pain; what can it be?" After a few moments thought, she said, "Oh! I know what it is, it is the mortification that is taking place." Soon after this, she said to a friend who was with her, "For what do you pray?" It was answered, "For your recovery, if it be the will of God."—"What else?" "That if he be otherwise determined, that God would perfect his work in your soul."—"Oh!" said she, "pray that I may have a bright sun-set." In the evening she was tolerably easy, when I said to her, "I think you should hear your brother's letter;" which, when I had read to her, she said, "Write each of them (meaning her four brothers and sister) an affectionate and experimental letter, and tell them I prayed for them nearly as long as I lived."

From eleven o'clock that evening, until two on Saturday morning, she was so free from pain, and apparently so much better, that hopes were entertained of her recovery; but at two o'clock her disorder began to operate so violently, that she was soon delirious: however, she was rational at intervals. About eight o'clock she said repeatedly, "Precious Jesus! precious Jesus!"

That morning the enemy of souls made his last attack; but the Lord supported her in the hour of temptation, soon made a way for her escape, and blessed her with his cheering presence.

In the forenoon she said to a friend who was with her, "I will tell you what I was thinking of;" being requested to do so, she said, "It is a great salvation to be saved from our own will; they who are not saved from their *own will*, are not *half saved*."

She lived near two hours afterwards; but her converse with us was over! When she entered upon the last half-hour of her mortal existence, it was evident she was passing through the vale of death! During the last fifteen minutes of her life, she offered a petition to her blessed Lord: what the object of her desire was we knew not, but her words were, "My Jesus, grant it!" These words she repeated several times, having power just to offer them in a breath, raising and lowering her dying hand with every renewal of her petition. She continued thus engaged until her happy spirit took its flight to the paradise of God, on Saturday, the 20th of April, 1811, in the forty-third year of her age.

As it is not my intention to give a long account of my late amiable partner, (for however agreeable to myself it might be, yet to others, especially those to whom she was a stranger, it perhaps would appear, at least in part, an uninteresting narrative) I therefore

fore forbear to enlarge, but think it my duty to subjoin the substance of a letter sent me by Mr. John Bustard, who knew her well, having laboured with me three years.

"Dear Sir,

Leicester, Oct. 16, 1811.

"I HAVE frequently been led to consider the piety and amiable deportment of your late partner. The more I review her conduct, in the discharge of her every relative and social duty, which I have observed for nearly three years, the more I discover what is so very desirable in a consistent professor of the religion of Jesus, whose doctrines she *well* understood, cordially embraced, and seduced to practice.

"Whilst the mere *moralist*, who is destitute of true piety, rests satisfied in a constant attention to all the externals of religion, *she lived by faith in the Son of God.*

"Whilst the *enthusiast* expects the end of his faith, the salvation of his soul, without *using*, or *attending to*, the appointed means for securing it; her "*faith, working by love,*" led her to those devotional exercises by which she held communion with her God, and produced that obedience to his precepts, which proved her *faith and love evangelical.*

"Whilst the *antinomian*, under the idea of a *finished* salvation, wrought out *for*, and secured *to* him, on the cross, suspects not his faith, though it lead him *to*, or sanction him *in*, fulfilling the desires of the flesh, which *ensures* and *hastens* his damnation, her *loving, obedient*, and consequently, *active faith*, enabled her to experience those *hallowing influences* of the Holy Spirit, which purified her heart, and gave her a *meetness for glory.*

"Keeping this in view, we may easily account for her experiencing that *deadness*, or *indifferency*, to the world, which will not unwarrantably court its smile, nor, as its slave, fear its frown; and for that simplicity, which is the offspring of a mind so enlightened by, and under the influence of, the Spirit of truth and love, that it avoids self-seeking, and singly aims at, and endeavours to promote, the glory of God.

"She knew the efficacy of prayer, offered to God in faith; that it "opens heaven, lets down a stream of glory on the consecrated hours of man in audience with the *Deity.*" Hence she was frequent in this duty; in which she would not rest satisfied, until by faith she received the blessing: she found a necessity for holy violence. How well would it be, were all thus to act, who are seeking the pardoning, or renewing, grace of God: many make but little progress in the Divine life, from the time of their receiving pardon, to the hour of death, on account of their frequent backslidings in heart, and of their supposing the healing of their back-

slidings, or the obtaining pardon, and the recovery of their strength, to imply a state of salvation to which they had never previously attained; thus they suppose themselves further advanced in grace than they really are. But Mrs. H., particularly in the last two years of her probation, was aware of, and avoided this evil, by self-examination, attending to the state of her soul; by considering what was the blessing which she most needed; that this was the will of God concerning her; and then by prayer and faith applying for it: through these means she was preserved from *apostasy*, and enabled to increase in holiness and usefulness.

“She had a *public spirit*, so that she could feel another’s *woe* or *woe*. With great propriety she might have adopted the following words:—

‘I cannot willing be,
Thy bounty to conceal
From others, who like me
Their wants and hunger feel:
I’ll tell them of thy mercies’ store,
And try to send a thousand more.’

Constrained by love, she sought within her sphere, as opportunity served, the happiness of others: she endeavoured to convince the careless sinner, (whether rich or poor,) of his state and danger; she pressed upon those who had this conviction, the necessity of an immediate and diligent attention to the one thing needful; and encouraged, by an assurance of success, those who with all their heart were seeking the pardoning or sanctifying grace of God.

“The sincerity of her professed desires for the salvation of sinners, could not be suspected; as those of some persons are, who possess temporal blessings in abundance, but withhold food and raiment from the indigent: for her beneficence was equal to her circumstances. Her ability to supply the wants of others was not great; yet she was careful not to lessen it by extravagance, but to increase it, not by a parsimonious, but by a prudent and justifiable economy, sanctioned by his, who, having plenteously provided for the multitude, said, ‘Gather up the fragments, that nothing be lost.’

“Whilst the rust of *boarded riches* shall witness in the great day against those who *studiously avoided* the *habitations* of the *needy*, or *heard unmoved* the *widow’s* and the *orphan’s cry*; she, in addition to the pleasure which benevolence imparted to her, will find in that day, that her Saviour will acknowledge her beneficence as done to himself; and testify his approbation by the plaudit, ‘Well done, good and faithful servant, enter thou into the joy of thy Lord.’ Such was this eminent *Christian*, in whose removal you, Sir, (for a time,) have lost a *partner*, and *I*, a valued *friend*! May a double portion

portion of *her spirit*, or of the Divine influence she experienced, rest on us.

"I remain,

"Your's affectionately,

"JOHN BUSTARD."

For more than six months previous to her demise, my dear partner had a *fixed persuasion* in her mind, that she should not survive the birth of her *child*; this conviction was to her a constant monitor, to "prepare to meet her God!" Indeed, all her deportment shewed that she was *living for eternity*. She might with propriety have said, "I have the sentence of death in myself, that I should not trust in *myself*, but in *God* who raiseth the dead." Her disposition was naturally meek. As a *wife*, she assiduously studied *my happiness*; nor did she ever *once* give me, intentionally, pain of mind. As a mother, I have seldom seen her *equal*. She made the health and comfort of her children her constant care. She did not indulge them in toys, sweetmeats, &c. She was convinced that by these many children are injured in body and mind. With maternal love she taught her children the fear of God, as their understandings were capable of receiving instruction. She frequently prayed with them *alone*, that her advice might leave the deeper impression upon their tender minds. Nor was her labour of love in vain, as the effects which followed often shewed. As a mistress, she had an excellent method of managing untoward servants. She never railed at them; but when they acted contrary to her mind, she frequently called them to her, and expostulated with them in a mild, but firm tone of voice, which seldom failed to convince them of her regard for them, and, at the same time, of the impropriety of their conduct. A little while before her last illness, as she and I were walking home, when we came to the burial-ground belonging to the General Baptists, whose chapel and ground joined upon the yard where we lived, she said, "I could much like to be buried here, (pointing to a particular spot,) if I die at Ilkestone, which I expect." Her words moved me much, and when the awful event took place, Mr. Bustard signified her request to the Rev. Mr. Pickering and the trustees, who very readily complied with her request; Mr. Pickering performing the funeral service, when he delivered a *solemn and pathetic* sermon from Ezek. xxiv. part of the 16th verse, "Behold, I take away from thee the desire of thine eyes with a stroke!" The congregation present was immense; and the word proved a blessing to many. Thus was my beloved partner, *holy and beloved in life*, and *happy and lamented in death*,

May my *life and death* be like her's,

PHILIP HARDCASTLE,

* 5 F 2 *

MEMOIR

MEMOIR OF SARAH SKERTCHLEY.

SARAH SKERTCHLEY, the subject of the following memoir, was born at Ansty, in the county of Leicester, July the 12th, 1771. Her parents were members of the Established Church, the service of which they caused their children strictly to attend. Sarah, the eldest of us, from her own account, had serious impressions from a child. The thoughts of death often affected her mind, and frequently led her to weep before the Lord in secret; but for want of spiritual aid, as she advanced in years, she sunk into the follies of the age. Although at intervals she felt the lashes of a guilty conscience, yet the company and conversation of her gay companions continually quenched the Spirit of Divine grace, until the twentieth year of her age; when, under the ministry of the Rev. Mr. Rogers, of Leicester, she was deeply awakened to a sense of her lost condition. But instead of coming to the Lord, as a condemned sinner, and pleading with him for pardon, as a free gift, she rather chose to amend her ways before him, and, as she observed to me, merit his favour. She now constantly attended the Established Church at all opportunities; and, occasionally, at the Methodist meeting. She also shook off many of her old companions, and became more separate from the world. She now thought herself quite safe, and in the right way to heaven; but, alas! the lapse of a few weeks brought her back to her former mode of life. Yet the Spirit of God did not give her up to hardness of heart: for, while she was once engaged at cards, conscience stared her in the face; she threw down her cards, retired from the room, burst into a flood of tears, and promised the Lord, that if he would but spare her to return home, she would never offend him more. But this impression, as every former one had done, soon vanished away; and she was again entangled in the snares of gaiety and sinful custom. Towards the close of the year 1795, she began once more to attend the preaching of the Methodists; and in January 1796, under a sermon preached by Mr. Brinly, (a local preacher in the Methodist connexion,) the word of the Lord came home with power to her heart. She was now fully convinced, that if ever she attained salvation, it must be through the merit of Christ alone, seeing she had it not in her power to do any thing that could recommend her to God. Now she groaned for the disquietude of her soul, and embraced every opportunity for retirement, that she might search the Scriptures, and make prayer to God. In this practice she expected to find peace to her troubled mind; but the more she read, the deeper were her convictions and distress. Conceiving all the family to be entire strangers to God, she expected nothing but reproach from them: but the Lord soon convinced her of her
mistake

mistake; for she found that her eldest brother, John, was convinced of sin the same night with herself. From an early conversation which they had together, she found that he had once attended Class. He requested her to accompany him the next time; to this she readily consented, and anxiously waited for the time, fully expecting that God would there set her soul at liberty. But she returned home considerably disappointed. Still, however, she determined not to rest short of a saving interest in Christ, even the forgiveness of her sins. The enemy tempted her sorely at this time, to believe that there was no mercy for her; that she might as well enjoy the pleasures of the world, as attempt to get to heaven; and that she was only fuel for hell-fire. But this temptation drove her afresh to the throne of grace, and led her to determine, that if she did perish, it should be while crying out for mercy. Sometimes she was in the greatest distress of soul; at other times on the brink of liberty: In this state she continued until January the 24th, 1797. At the conclusion of that day, after pleading much with God for mercy, and meeting with much discouragement, she laid herself down to sleep, but was afraid to close her eyes, lest she should awake in hell. Scarcely, however, had she closed her eyes in sleep, before she awoke with that declaration impressed on her mind, "I will have mercy on whom I will have mercy." Her doubts were all removed, and her happy soul rejoiced in the Lord. In this pleasing frame she continued for several days; but at length the enemy came in like a flood, strongly tempting her that she would not hold out to the end; that after all her fancied enjoyments in religion, she would one day become a cast-away. This suggestion appears to have had no other effect on her than to drive her to God, who, in the time of need, applied these words to her mind with great power, "Fear not, for I am with thee." From this time, she never doubted her acceptance with the Lord. And though the adversary of souls frequently took advantage of her weak and debilitated frame, yet the Lord was the strength of her heart.

In May 1798, the Lord removed her brother John, who had been her fellow-traveller to Zion for upwards of two years, from this world of sorrow and vanity; after having exercised him with a long affliction. During his affliction, his mind seemed borne above every other concern in this world, than that of seeing a chapel erected in Ansty, for the use of the Methodists; as they had been driven from house to house, and at last were under the necessity of taking shelter in a barn, which they were daily expecting to lose. In this particular, the Lord gave him the desire of his heart; the present chapel being in a state of great forwardness, when his happy spirit was called home in triumph: his last words were, Glory! glory! glory! This was a trying season to Sarah, the subject of this memoir; but she was persuaded that all things

would work together for her good. She now ardently prayed, and expected that God would raise up another to supply his place, as the rest of the family were total strangers to religion. She was not altogether disappointed in her expectation; which to her was matter of rejoicing. She now plainly perceived, from the weakness of her body, that she could not live many years; she therefore determined, so long as her ability should continue, to be more diligent than ever in the use of the means, that she might be prepared for the approach of death. Her love for the means of grace, particularly class-meetings, was manifest to all who knew her. Many of the members in the society at Ansty will long remember her faithful exhortations to watchfulness and prayer. Those that met in band with her, she frequently exhorted to redeem time; and lamented that herself had not been more faithful to the grace of God. The last time she met in band, she particularly pressed her hand-mates to keep their eye single; telling them that God is a jealous God, and that if they had any other motive than his glory, he would find them out. At the same time, she pressed them to give their hearts unto the Lord, and to be diligent in visiting the weak and wandering; assuring them that in so doing, God would own them and their labours, to the good of others. Being now deprived of the use of public means, she derived great consolation to her soul from the word of God. The enemy frequently tempted her to believe that she did not bear her affliction patiently, and that her want of submission had already offended God; but no sooner did she call upon the Lord, than the tempter fled, and some promise or other being applied to her mind, enabled her to rejoice in the Lord.

About the latter end of February 1807, it became manifest, that God was about to remove her shortly to himself. After passing the night of the 21st in great suffering, through the violence of her cough, she entreated the Lord to give her patience under her affliction, and had Heb. xiii. and the close of the 5th verse, together with Rev. xiv. 13, applied to her mind. But it occurred to her in a moment, What works have I to follow me? In the same instant, these words of the Poet occurred to her,

“ I trust in him who stands between
The Father’s wrath and me.”

Her confidence in God was now stronger than ever it had been before: she rejoiced at the thought of quitting this mortal, for an immortal state of glory.

On the 4th of March, the enemy renewed his attack upon her with greater violence than ever, suggesting to her that her sins had separated her from God, and that it was in vain to expect mercy, as she was a vessel fitted for destruction. The aggravating crime which at this season he charged her with, was her having deceived those

those with whom she was united in Christian fellowship. This was the sharpest conflict she had ever engaged in; but the Lord applied Isaiah liv. and verses 5, 6, 7, and 8th, to her mind with power, and the snare of the devil was broken.

On the 10th, her expectation was raised at the thought of enjoying Mr. Scholefield's company, (who at that time laboured in our circuit with Mr. Shelmerdine,) but before he arrived, her cough returned with great violence, and obliged her to retire to bed. She then remarked, "It is vain to trust in man." The same evening, after she had had a conversation with my father on the necessity of being prepared for death, she was favoured with such a manifestation of the love of God, as she had never experienced before; and notwithstanding the weakness of her frame, which, to all appearance, was verging fast unto the tomb, she burst into rapturous strains of praise to God. My mother coming into the room to inquire what was the matter, she said, "O mother, assist me, assist me to praise God!" In this happy state I found her, requesting all to assist her in praising God for the love manifested to her, the most unworthy of his creatures. When I took my leave of her for the night, she said, "It is not a little love that will fit us for heaven; be much in earnest, that you may enjoy more of this love, for it is worth living for,—it is worth suffering for,—it is worth dying for."

On the 28th, my wife went to see her, and found her worse than ever. On inquiring how she was, she replied, "I think myself the happiest creature living, for the Lord is filling my earthen vessel with heavenly treasure;" and then added, "O how shall I praise the Lord for his condescension to me: I would not exchange my present situation for all the riches in the world." She then lamented the state of those in the family who were still out of the way, and said, "What a happy thing will it be, if my death prove instrumental in the hands of God, of stirring them up to a serious concern for their souls!" Many of her old acquaintances now came to see her. To them she spake freely of God's gracious dealings with her. Those of them that were strangers to God, she faithfully exhorted to flee to Christ, the only hope set before them.

On the 29th, Mr. Shelmerdine administered the sacrament to her, which was rendered very profitable unto her soul. An aunt of her's asking her, if she thought she should be long with her? She replied, "I think not: but what if I were to suffer for seven years, what would that be compared with heaven? One moment there will make amends for all. O how disappointed should I feel to be raised again to health; for the prospect before me enables me to rejoice at the thought of dying." Her aunt then asked, if she found the grace of God sufficient at all times? She replied, "Just enough, and none to spare: but, blessed be God, that which

is sufficient for my day." Her tenement of clay now began to moulder rapidly, and she seemed to be hastening fast to the end of her race. Her peace of mind continued without interruption until Saturday the 11th of April, when the enemy made his last assault, and brought her under clouds and darkness all that day. On her mother's asking, if she should send for me? She answered, "He is but a man, what can he do? None can do me any good but God." About nine the same evening I saw her, and inquired concerning the state of her soul: she said, "I have been cast down, but not forsaken: I feel more of the love of God than I have done all the day." After some farther conversation and prayer, I repeated the question; and she replied, "God is blessing my soul." About eleven o'clock I left her. Soon after she was taken much worse, and became quite incapable of expectoration. Her mother asked her, if she would take a little wine? She said, "No, mother, no; no more until I get to my Father's kingdom." Both families were now called up. When I got into the room, I found her dying. I asked her how she felt? She answered, "All is well." She then looked steadfastly on those who stood by her, and exhorted them to live near to God. After being silent for some time, she asked me, "Do you think I shall be here long?" adding, "I am happy in God." She spake but little more until five o'clock, when she said to my wife, "Jesus is precious." She then looked steadfastly on all about her, and smiled at times, without speaking a word. She continued thus until eight o'clock, when she said, "God is love indeed." Her voice now failing her, she gave signs to us of her happiness: and about nine, while lifting up both her hands, and smiling, in token of her joyful and expectant frame of mind, the weary wheels of life stood still, April the 12th, 1807, in the thirty-sixth year of her age. May my last end be like her's.

Ansly, Oct. 3, 1808.

J. SKERTCHLEY.

MISCELLANEOUS.

EXTRACTS FROM MISS MOLLITT'S LETTERS.

To the Editor of the Methodist Magazine.

Dear Sir,

I have taken the liberty of sending to you extracts from several of the late Miss Mollitt's letters to me, especially those which were written during her long and painful affliction. Indeed there is something in *all* of them so truly *spiritual and heavenly*, that I found some considerable difficulty in the selection. The account of that truly pious and amiable young lady, which has recently appeared in your Magazine, has, I am persuaded, given general satisfaction; and has been in many instances a powerful stimulus, especially to the younger part of your readers, to be followers of them,

them, who through faith and patience inherit the promises. If, Sir, you are of opinion that the following extracts are likely to promote that most desirable end, their insertion in your Miscellany, will much oblige,

Your's, &c.

Rye, Nov. 11, 1806.

JAMES ANDERSON.

"Dear Sir,

"I cannot but think myself greatly favoured, in receiving an answer so soon to my unworthy scrawl. Your letter was much blessed to my soul, as it proved both encouraging and consolatory; you will permit me therefore to return you my sincere thanks.

"Various changes have taken place in my mind since I wrote to you last: I think in so short a space of time I never experienced more, if so many. For some time it appeared as though a cloud hung over my mind, which made me unwillingly yield to walk in darkness, which although not absolutely so, yet it so far intercepted betwixt God and me, that it seemed to remove the object of my soul's delight at a great distance: this rendered me very uncomfortable, as it hindered that sweet communion with God, which I usually enjoy. But perhaps you will say, "Is there not a cause?" Undoubtedly there is; but what it is, I am at a loss fully to determine: doubtless it lies in my own breast; and perhaps it has been unwatchfulness. What are earthly pleasures to a soul that longs for the return of her absent Lord! These could not afford the least comfort or satisfaction; for it is only the presence of my God which makes all things else comfortable: if I am deprived of this, I am at once deprived of every source of happiness; and from a creature, once happy in the love of God, I must inevitably become one of the most miserable creatures in the world; for I am determined to refuse every other comfort, but that which is derived from a sense of the favour of my God. But I am persuaded that it is not the will of God that I should be unhappy; for he delights in the happiness of his creatures. No, for, blessed be his name, he has already caused the cloud to burst, and has in a great measure dispersed the gloom. These words of the Psalmist were much blessed to me: 'Return unto thy rest, O my soul; for the Lord has dealt bountifully with thee.' My full heart immediately complied. I sought the Lord, and he was found of me; I cried unto him, and I was answered. I compared myself to Noah's dove: I wandered about, but could find no place to rest securely upon: but now I have again taken shelter in the ark of God; I can now rejoice in the God of my salvation; even now while I am writing, my heart overflows with gratitude, and my soul is feasting on divine love. While I thus enjoy such sweet prelibations of my future home, with what indifference can I look down on all terrestrial things! At such happy seasons I cannot

not help indulging a wish to 'go to him, whom having not seen, yet I love;' and surely it cannot be wrong to indulge such a wish.

"But Satan, the grand deceiver of souls, does not let me long enjoy such happy seasons, without some interruption: I have had some severe conflicts with him lately, and have found it hard work to hold fast my shield. He is laying many snares in my way, to hinder my soul's prosperity; but, blessed be God, I have been enabled for the most part to discern them, and escape from his net. You know I am young and inexperienced in the ways of God, and therefore need every instruction; and I think, if I ask this from you, you will not deny me. I tremble lest I should ever grieve the Spirit of God again, and force him to depart; and I see so much of the deceitfulness of my own heart, that I fear myself. This fight strips me at once of self-dependence; for I am persuaded, if I trust to my own strength, I shall presently be overcome. I long to experience an entire change of heart; and to be fully renewed by the Spirit of God. And may I not hope that such a great work shall be accomplished even in me? But how shall I attain to it? What method shall I pursue? O that at once I could sink into nothing, that Christ might reign 'all in all' in me.

"My paper reminds me that I must conclude. You will easily perceive that I have written 'freely and unreservedly;' not only as to a friend, but as to a father in Christ, for such I do consider you. You will therefore permit me to subscribe myself

Lowestoft,
June 5, 1799.

Your unworthy daughter in Christ,
MARY MOLLITT."

"Very dear Sir,

"You cannot easily conceive the pleasure which it afforded me, when I was informed of your station for the Diss circuit: a pleasing hope darted into my mind, that if I were spared, probably I might again, at some time or other, have some more conversation with you. To whom should a child (while in its minority) apply for instruction and direction, but unto its parent. For although not naturally so to me, yet spiritually you are; and I am sure you have shewn me many marks of parental kindness; a peculiar one was that of your visiting me during the course of my affliction: an affliction which to me has proved most beneficial, and has opened to my view more fully the 'unsearchable riches of Christ.' You, dear Sir, were a witness of a small part of that happiness which I experienced, and I may add, but a *very small* part of it; its extent is indescribable by a mortal's tongue or pen, and must be left untold till mortal put on immortality, and I can talk the language of heaven.

"Little did I think that I should now be an inhabitant of earth, much less that there was a probability of my coming into the world again, to sojourn in this *vale of tears*: but he who has given me

me a proof that he can bring down to the grave, has given me a proof that he can raise up again.

“What shall I say of the dispensations of divine providence!—but that infinite wisdom cannot err. I dare not presume to say, what doest thou? Rather would I bow at his feet in silent adoration, and say with my agonizing Saviour—‘Father, not my will, but thine be done!’ But still, will there be any harm, if I repeat the most ardent, and real wishes of my soul, and say, that still ‘I languish and sigh to be there, where Jesus has fix’d his abode!’ If St. Paul could say, ‘I long to be dissolved, and to be with Christ:’ may not a sincere, though weak follower of Jesus, utter words to the same import? Can we have a *peculiar*, nay an *only* treasure laid up in any place, and not long to be put in possession of it? And can you wonder, that after such wonderful manifestations of the love of Jesus—such beatific visions as have been revealed to me, while the clay tenement seemed tottering o’er the grave, that I long to join that blood-washed throng around the throne, and with them ascribe glory and honour ‘unto him that loved us, and washed us from our sins in his own blood.’

“But methinks I hear you say, ‘let patience have her perfect work;’ an excellent admonition this: I therefore resign myself into the hands of God, wishing him to have the full possession of my heart, that whether living or dying, I may be *wholly* the Lord’s. Indeed I have experienced too much of his goodness hitherto, to doubt his willingness to be with me to the end, and save me in every trying hour. If my *shattered bark* must be again put out to sea, I think I have that hope which is as an *anchor* sure and steadfast, within the veil; that faith which will point out to my view, Jesus walking on the water, whispering ‘it is I, be not afraid;’ and that love which will make hard things easy, bitter things sweet; which will sink the mountains into a plain, and make the crooked places straight. Sometimes the thoughts of *rocks* and *quicksands* almost make me tremble; but recollecting that I have got a sure and safe pilot on board, I am constrained to leave all to his divine management.

‘Christ is my pilot wife
My compass is his word.’

O that he may guide me by his counsel, and afterward receive me to glory!

“Permit me just to add, before I withdraw my pen, that my most ardent prayer and wish for you is, that the Lord would abundantly bless and crown your labours with success, while you are holding forth a crucified Jesus to poor guilty sinners! And may you, at the same time, feel that you are sheltered in the rock of ages; may constant streams from the ever-flowing fountain of
goodness

goodness descend and water your soul! Permit me to subscribe myself, your affectionate, though unworthy daughter in Christ,

Lowestoft,

OCT. 21, 1809.

MARY MOLLITT."

"Dear Sir,

"Permit me now to thank you for your affectionate epistle, the reading of which filled my eyes with tears of gratitude, and tended to kindle afresh the flame of divine love within my breast. I felt its glowing ardour, and, unable any longer to contain, I was constrained to bless indulgent heaven for the many favours I had received, and particularly that ever I was blest with your acquaintance. Inspired with such sentiments as these, what could I do? What returns could I make? I seemed as though I then wanted an immediate access to the throne of God, and in language such as mortals are not capable of, suited to my then feelings, plead with the Deity in your behalf; that rich emanations of glory in perennial streams might shine with unclouded lustre upon your soul; while the softer influence of those genial rays might comfort and support you through the various changes of this sublunary state, till at last, having 'fought the good fight,' having been made more than conqueror through the blood of Jesus, you might hear these words, 'come up hither;' there to receive the reward of those labours and fatigues, which you have endured for the sake of precious souls.

"Methinks I already see that massy crown prepared for you; and every new conquest which you make, will add to its inestimable worth. Jesus himself waits to put it on you, and place you by his side, clothed in raiment brighter than the sun in its meridian glory. There, dear Sir, I hope to meet you, free from all the shackles of mortality, and every cumbrous load; and while you, among the foremost ranks, are exulting in the name of Jesus, equally sweet will it also prove to me, though at a farther distance: for while in magnitude and brightness you must exceed me; ('like as one star differeth from another in glory') yet can I but view that face which was clouded with grief in the garden and on the cross, on my account, this will add fuel to the flame of my affection, and raise my joys to their full extent.—'Fly faster still, ye wheels of time, and bring the welcome day.'

"But now I would be a little more particular with respect to myself: I feel (through the superabundant goodness of God) that submission which enables me to rejoice in all the dispensations of providence towards me: I cannot but acknowledge, that the Lord is pleased frequently to try all the grace which he has imparted to me; but surely he has a right to do what he will with his own: hitherto, his grace has been sufficient; therefore I cannot murmur. I know very well, that I was not so faithful as I ought to have been in *doing* the will of God; now the scene is changed, and I
am

am called to *suffer* it : I bow, and acknowledge it good : the will of the Lord shall be mine.

“ Since I received your’s, a relapse has brought me very near the confines of eternity. Uncertain whether I was to pass from the furnace of affliction into the arms of death, I found it necessary to examine myself as to the preparedness of my state ; but blessed be God, I found that the monster, death, was disarmed of every sting, therefore I could triumph over my last enemy. But it appears that I am to stay a little longer, and I dare not prescribe limits to the Almighty. Never did I feel my own *weakness* so much as now ; but on the other hand, I never felt so much of the *all-sufficiency* of Christ. Unable to do any thing towards my own safety, I cast myself entirely on him who careth for me, believing that he who hath brought me thus far, will not now leave me a prey to my adversaries. My *sole* end and aim in all things, is to glorify God : for this I would sacrifice my health—my life—my *all* ; for *all* is too little for such amazing love as God hath bestowed on me.

“ At present, I am a very poor, weak creature ; and have exerted my utmost strength in writing this letter. What the Lord means to do with me, remains still a secret. I have but just left room enough to wish you much success in the gospel of Jesus, and once more to subscribe myself, your unworthy daughter in Christ,

MARY MOLLITT.”

Lowestoft,
March 17, 1801.

ON AFFLICTION.

To the Editor of the Methodist Magazine.

Dear Sir,

THE opinions and feelings of men are so various, that the same sources of consolation cannot be expected, in all cases, to administer relief. It is from this reflection, that I venture to introduce to any of your *mourning readers*, a few Remarks, which I trust will be rendered serviceable to them. And as meditation is adapted to allure the mind from that food which it so willingly nourishes for itself, I intend rather to offer topics for reflection, than to enter into any detailed illustration of the subject.

To a *Christian*, it is scarcely necessary to say, that “ all things work together for good to them that love God ;” but the nature of this co-operation is various. In some cases, adversity is evidently the rod of *correction*. When it bears any relation to any sin of which we are conscious, it is our duty to view the displeasure of God, as peculiarly manifested in that affliction. In other cases, it is rather the voice of *admonition*. Evil sometimes seems to attach to us merely as men, and not particularly in the character of Christians. It is then, I think, the duty of the sufferer to view it as a hint, and occasion for general examination in the presence

presence of God ; and “ in the day of adversity, to consider.” It is then to be esteemed rather as an event, whose object is not the less gracious, because it is not manifest—as one of those links in the chain of providential beneficence, which it will hereafter constitute a part of our happiness to contemplate and admire. In this view the slightest occurrences have doubtless a collateral connexion with our future improvement and advantage. It appears then, even where an affliction does not discover any determinate purpose with respect to our amendment, that it is intended insensibly to produce the most beneficial effects.

The present is a state of trial. It is adversity that usually enables a man justly to appreciate his own character. He is induced to examine the causes of his affliction, and he generally finds them in himself. Little as we know of ourselves, we are still less familiar with the proceedings of God ; and though in our actions and sentiments we too often exclude him from any concern with our affairs, we are always ready to remember our own relation to them. Thus, in prosperity, we sometimes unconsciously ascribe our success to our own diligence and sagacity, and are led to form a very erroneous estimate of our situation with respect to God. For *enjoyments* should be considered as the fruit of divine goodness, and our very diligence and sagacity as appointed agents of his kind intentions. But as *pain* is rather the fruit of our own actions, though we pass by the agency of God in the one, we shall generally judge rightly, when adversity makes us refer the other to ourselves. Besides, affliction not only calls the past to our remembrance, but awakens the latent seeds of good and evil, which lay unknown and slumbering in our hearts. Prosperity, like the seducing warmth of a summer evening, lulls our reason and conscience into forgetfulness ; it then becomes necessary to rouse them by the terrors of the storm. We then become acquainted with the nature and extent of our patience and submission, our resignation to the will of God, and disregard of our own ; we know whether there remains within us pride enough to excite the feeble offspring of an hour against his Almighty Maker ; to arraign and murmur at the conduct of that Being, who fills infinity with the presence of his perfection. It is thus we are made sensible how far we fail of imitating that righteous and amiable Pattern of life, whose glory it was to say, “ Not my will, O Father, but thine be done.”

Affliction revives within us the idea of dependance. It rarely happens, that he who has no wish without the means of gratification, is inclined to say at any time, much less habitually, “ In him I live, and move, and have my being.” It is when affliction attacks him in his person, in his property, in his connexions, that he finds in how many places he is vulnerable and defenceless ; that he looks to God for succour, and confides in him for support.

Affliction

Affliction is the promised lot of the Christian. If we choose to embrace the blessings that one promise ensures, we are highly unjust if we repine at the fulfilment of another. If, with our understandings enlightened and unbiassed, we accept the portion which God has provided, we accept of it with all its pains and inconveniences.—“What? shall we receive good at the hand of God, and shall we not also receive evil?” If we think much of “having in this world tribulation,” we ought also to give up all our hopes of appearing before Him, “in whose presence is fulness of joy, and at whose right hand are pleasures for evermore.”

To consider the subject briefly in another point of view. Affliction requires and gives occasion for the exercise of many duties. It is our duty to discern and adore the footsteps of Providence, as much in the hour of sorrow, as in the hour of prosperity. If there is any justice in the preceding remarks, there is in adversity the greatest cause for gratitude. It is in the time of success and felicity, that we have most cause to implore the guidance of the Almighty. It is prosperity that deludes the world at large, and leads astray many among the more worthy and religious. But adversity is the season of exultation. We then feel the hand of God; we are then instructed to view it as directing every event to one grand and glorious object, to consider the present life merely as an introduction or vestibule to the future; where we are called to lay aside that dress which would render us unfit for celestial society. Adversity points out to us the everlasting arms as supporting all things, and bids us remember “whom the Lord loveth he chasteneth.” Thus we see that prosperity is surrounded by a crowd of temptations and dangers, while adversity is the parent of the purest and richest of all blessings. Thus you will find, as Cowper beautifully expresses it,

—“The clouds you so much dread,
Are big with mercy, and shall break
In blessings on your head.”

Resignation under every affliction is evidently the especial duty of the Christian. For this purpose, while he looks to God, as the kind Disposer of all events, he should also reflect on the goodness which even his troubles discover. He should think how much more acute his sufferings might have been made; and reflect on the inutility, as well as criminality, of excessive grief. But perhaps you cannot help indulging in the luxury of grief: your woes are greater than are common to humanity. You have lost your property: but cannot you live without a luxurious table? You have lost your dearest friend; but did that friend depart untimely, suddenly, in the arms of dissipation; or gradually die away, after a life of belief and exemplification of the gospel?

You

You have lost a child ; but has a pestilence carried off *all* your family ? You have, like Job, borne at once every stroke of misery in your property, your person, your friends ; but have you no God ? Does not his presence surround and sustain you ? “ Is *his* arm shortened, that it cannot save, or *his* ear heavy, that it cannot hear ? ” Remember, then, that your interest, your duty, the voice of reason, the will of the Almighty, call upon you to trust only in *him* ; and to consider excessive grief as imputing equal dishonour to his power and his compassion. Perhaps you could never before cry with sincerity, “ Whom have I in heaven but thee, and there is none upon earth that I desire besides thee ; my flesh and my heart fail, but God is the strength of my heart and my portion for ever.” O enviable condition ! Though bereft of all earthly good, to confide with full assurance in the faithfulness, the love, the protection of an Almighty friend ! How unjust, therefore, to their heavenly Father are they, who seek refuge in despair or insensibility ; who refuse the blessings adversity bestows, and reject even those which she purifies and improves ; I mean the comforts and pleasures of the present life. It is our duty to accept those enjoyments which it hath pleased God to strew among the thorns of our path. For not to mention that we are so closely connected with others, that we cannot feel misery without communicating it around us—besides this, our conduct exclaims to the Father of mercies, “ Thou hast taken away part of my comforts, take away the rest also. There remaineth no more happiness for me in this world ; ‘ it is better for me to die than to live ! ’ ” The afflicted mind doubtless feels a pleasure in brooding over its sorrows, and rejecting consolation : but it deserves inquiry, whether that pleasure does not originate in a feeling of heroic indignation ; in a pride which glories in being the victim of injustice. And is it by such a temper as this, that God is to be repaid for the blessings he pours around us ? that God who discovers his goodness more especially amid the clouds of misfortune, should receive anger and insult for his mercy ? Let us rather use the things of this world as not abusing them. While we employ every exertion for the good of all who are within the sphere of our actions ; while we receive the stroke of affliction with patient resignation and confidence in God ; it is our duty also to enjoy the temporal good we possess, with gratitude as well as caution. It is thus that we shall honour the Giver of all things, that we shall look upon pain and pleasure merely as the instruments of his hand, that we shall be weaned from this world, have our affections placed in heaven, while our virtue is exercised below, and wait with submissive eagerness for that signal which shall call us to the everlasting enjoyment of purity and peace !

Edinburgh, March 1, 1812.

S. B.

O B I T U A R Y.

DIED, Dec. 11, 1809, aged twenty-two years, **JAMES GARRETT.** He was born at Darnhall, near Over, in the county of Chester, in the year 1787. From his childhood he was of a placid and affectionate disposition, and a promoter of peace. At an early period, his mind was powerfully impressed with thoughts of the existence and attributes of God, and of a future state. He took delight in going to school, and in learning what it was then his duty to know. When arrived at an age in which he was capable of discerning between good and evil, he was prevailed upon to attend the ministry of God's word among the Methodists; he heard with great seriousness and direct application, and began with all diligence to seek the "one thing needful." Being wounded by the sword of the Spirit, and struggling under the spirit of bondage, he retired into the fields, with anxious solicitude, proposing this question, "O who can tell me if this strife, in heaven or hell, shall end?" But he had not been there long, before the painful doubt was solved, to the joy of his heart; for while he was on his knees, under a hedge, "offering up prayers and supplications, with strong crying and tears, unto him that was able to save," God spake peace to his soul, and gave him to rejoice with joy unspeakable and full of glory. From that time he went on his way rejoicing; as he had received Christ Jesus the Lord, so he walked in him, keeping his first love, and growing in grace, and in the knowledge of our Lord Jesus Christ to the day of his death.

In the year 1806, he became a member of the Methodist Society, and was a regular attendant on the different means of grace, especially that of Class-meeting, in which he always expressed the state of his mind with simplicity, and without reserve; and as what he said came from his heart, it seldom failed of being made a blessing to those present; a divine unction generally attending all he uttered.

After this, he passed through deep waters, "but God was with him." He bore trials and persecution with unshaken fortitude and invincible patience, being resigned to God, and meek towards sinners. He was a faithful reprover of sin whenever a suitable opportunity offered, and often did he wrestle with God in mighty prayer for careless, dying sinners. The Lord made his duty his delight. His bible was his constant companion, and prayer

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his daily exercise; in this he excelled many. On a blank leaf in his Bible he had written, "Search the Scriptures; read diligently; pray fervently; be not forgetful; think of what thou readest; study it; heartily believe it, and shew thy belief of it by doing it, and fleeing from sin, then thy soul shall live." In the beginning of his pocket hymn book he wrote the following heads of self-examination: "What were my thoughts when I first awoke this morning? Did I rise with fresh determinations, through God's help, to pursue my course to glory, or did I give way to a slothful spirit? When my hands were employed, was my heart engaged in prayer, in watchfulness, and in things eternal? or did I suffer my heart to wander from God? Have I denied myself, or have I gratified myself by yielding to the evil desires of corrupt nature? Have I followed the meek and lowly Jesus, by imitating him in my life and conversation? Am I more established in grace than I formerly was? Am I more like my God? Is my faith increased? Is my love more fervent? Is my heart more fixed on God, and more loosed from earthly things? Is my soul ready to meet God, in hope, joyful and certain hope of a blissful eternity?" His morning thoughts, written by himself, were, "How shall I praise God for the mercies of another night? How shall I walk this day my God to please? In what way can I best improve the time which God gives me to use to his glory? 'Watch and pray.' 'Keep my commandments.' Lord Jesus, influence me with thy Spirit, that I may choose the good and refuse the evil."

Having been for some time at a distance from home, on account of indisposition, he wrote to his class-leader as follows: "I daily see more and more

* Does the reader say, "So close a walk with God as this, is impracticable in my situation?" Be it observed, that there is nothing in this fellowship with God incompatible with subordinate cares. Have you a family? "Enoch walked with God three hundred years, and begat sons and daughters." Gen. v. 22. Are you immersed in business? Surely you would not wish to become a recluse in order to be more religious. "Not slothful in business, fervent in spirit, serving the Lord," Rom. xii. 11. Do you exclaim, "But I fear I never shall walk thus close with God?" On what is that fear founded? Oh, unbelief! have you forgotten who hath said, "My grace is sufficient for thee?" Perhaps you have never yet asked that grace. "Ask and it shall be given you," Luke xi. 9.

need to practise what you have so often held forth to me, namely, *Go on to know the Lord more fully.* I have not forgotten this, and I bless God this is what I am aiming at. I want to learn perfectly what is implied in my Saviour's words, 'Not my will, but thine be done.' I want to learn in all things to follow the ever adorable Immanuel, and with St. Paul, to learn how to abound, and how to suffer need. I find that I am a very poor learner; I may be ashamed of myself, that I make so little progress in the good way: but thanks be to God, these things I am daily wrestling for, in prayer, at the feet of Jesus; and I have a hope of one day obtaining them. O beloved, pray for me; pray that my faith may increase, that my desires may grow stronger and stronger daily, and that this mighty work may speedily be accomplished in my soul. I plainly see that these things are attainable; that there is a glorious liberty for the children of God, which cannot be described; a fulness of joy, and peace in believing; a fulness of the Spirit of God, and of the mind of Christ. O that I had the full enjoyment of them! My soul does rejoice, while thinking of these words, 'The promise is unto you: Ask and receive that your joy may be full.' O may I lie at the feet of Jesus continually, and wait in full assurance of faith, for the full enjoyment of these things. Though I am confined, yet, glory be to God, I am not confined from my Redeemer. I often enjoy what the world knows nothing of, and, in general, I do possess that peace of mind that surpasses all understanding."

For some time previous to his confinement, he had a kind of presentiment that something very remarkable would, ere long, take place respecting himself. The impression placed something in an obscure way before the eye of his mind, which wore an awful aspect; but what it should be he could not tell. He often spake of it in his class, and his leader and brethren, having long thought that he would be a preacher of the Gospel, judged that that might be an intimation of his being soon called out to that important work; and himself also suspected that it possibly might be so; but the event proved that this did not indicate a call to the work of the ministry, but to a glorious and endless reward in heaven. Soon after, he was confined to his room. As he was troubled with an hectic cough, much conversation was painful to him. He spake but little, but when he did speak, "his mouth was a well of life," Prov. x. 11. On his mother observing

how emaciated his poor body was, he replied, "Well, I shall have a new one after a while; bless the Lord for ever, he does not lay any more upon me than I am able to bear." At another time he shouted, "Glory! Glory! Glory! O praise the Lord, for his mercy endureth for ever." On his father having asked him how he was, he said, "I am going to heaven, and do you prepare to follow me." On the 25th of November he exclaimed, "O what do I see! Glory! Glory! Glory!" On the 26th he cried out, "Praise ye the Lord, make mention of his name, for his mercy endureth for ever." As his mother stood weeping over him, he looked at her, and said, "Come, do not make yourself uneasy." She said, "My dear, thou hast had a hard night's work." "O nay, mother," he replied, "I have not; I feel as if nothing ailed me." His brother coming to his bed-side, he cast an affectionate look on him, and said, "William, lift me up;" he would fain have said something more, but the organs of speech were become too feeble to perform their office. While he lay reclined in the arms of his much loved brother, looking at him inexpressible things, his soul sat quivering on his pale lips, till, in a faint sigh, it broke from its confinement.

FEBRUARY, 1812, at Riddlesdon, in the West-Riding of York, died Mr. ELI JOWET, in the 85th year of his age. He had been fifty years a member of the Methodist society, and, during that long period, his conduct was exemplary, his piety solid and unaffected. He was a plain man, endowed with a strong mind and retentive memory, which he possessed to the close of his days. He was firmly attached to the doctrine and discipline of the Methodists, though he wished well to serious people of all denominations. He was a loving husband, a tender father, a good neighbour, and an useful member of civil and religious society. For some time previous to his death, God was pleased to deprive him of his sight. This affliction he bore with unshaken fortitude, and though he was thereby deprived of his great pleasure in reading, yet his mind was not depressed, for he observed, that, having enjoyed such a profusion of blessings from the hand of God, it would be sinful to complain for the loss of one. His confidence in the Saviour was strong, and his hope full of immortality. M. MARTINDALE.

AT Keighley, in the West-Riding of York, March, 1812, died Mr. HENRY LISTER, in the 50th year of his age after

after a long and painful sickness, which he bore with christian patience and fortitude. He had been many years a steady and useful member of the Methodist Society, and filled the place of Town and Circuit Steward with great satisfaction, both to preachers and people, during the last twenty years of his life. He was a person of uncommon integrity, strictly honest in all his dealings, of such gentle and obliging manners, as never failed to gain him the esteem of all his acquaintance. His piety was solid, but not ostentatious; and his conduct declared more strongly in favour of the depth and purity of his religion, than all the pompous diction of panegyric. The cause of God, and the prosperity of Zion, lay near his heart, and nothing gave him greater joy, than to behold sinners turning to God, and embracing Jesus Christ. Though standing on the brink of an eternal world, when the new chapel in this place was opened, he seemed to rise above his drooping frame, on finding that the congregations were large, and the prospect of much good very promising. Though naturally timid, yet when the cause of truth demanded his aid, the yielding complacency so visible in his conduct on all other occasions, disappeared; and he assumed the courage of a lion, and the firmness of a rock. His death is universally lamented, and his loss to the society in this place most sensibly felt. He travelled the vale of humility, and quitted the world in firm assurance of eternal life.

MILES MARTINDALE.

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. GEORGE WARREN, Missionary, to the Rev. Dr. COKE.

(Concluded from page 639.)

Nov. 27. I heard Brother Gordon preach this morning. His heart seemed to be greatly engaged, while he made several striking observations. Just after breakfast, Captain Cuffie introduced me to a young Mulatto man, a native of Cape Coast Castle, and who was educated in England. In answer to the inquiries which I proposed to him, he gave me to understand, that Cape Coast Castle, is a larger and more populous place than Sierra Leone, (this I very much question) and much better fortified; that they have divine service performed in the fort by a black clergyman twice every Sunday; and that he knew nothing of any of the soldiers in the garrison being particularly serious. He said that the Eu-

ropean settlers were rather addicted to excess in drinking, and to another irregularity too frequent in England, but much more so in this country.

Dec. 1. This afternoon, I had another interview with some of the captives, Brother Carrol and another Brother being with me. One of the captives appears to be considerably concerned for the salvation of his soul. He would have attended the chapel as he informed us this day, had he not been sick. He is a person with whom the friends have taken considerable pains, and, it seems, not without success. We were assisted in conversing with this and other captives, by means of a son-in-law of Mr. Brown, who is well acquainted with their language, and who happened to be with them at this time. Mr. Brown's son-in-law, is a native of Africa. We took occasion to observe to him, how useful he might be, if he were truly serious, to those poor captives, with the happiness he would feel in his own mind. He seemed to feel what was said, and replied, "I will try to do better."

It is my intention, and also that of my colleagues, to attempt something among the Kroo Men, most of whom have some acquaintance with the English language. We have been already in their town, and had some conversation with them: they seem to think very little about futurity, and frankly told us, that they did not believe our book. The Kroo Men are the drudges in Sierra Leone. Many of them are employed on board of the vessels in the harbour, and in carrying goods on their being landed to the cellars and houses of the merchants and others. They are also employed by the settlers in general to fetch wood and water for them, to beat their rice, &c. A great number of them till lately, used to be employed by Government about the public works, but since the capture of several of the slave ships; they have been dismissed, and the captured slaves have been substituted in their room. The Kroo Men are also now less employed than they have been by the settlers, owing to many of the captured slaves being distributed among them. But notwithstanding this, they have still considerable employment. Their number at present is from 7 to 8 hundred working men, and at least 100 boys. They live in square huts, and sleep on small stages, formed by a few upright sticks, with others laid across them, and these again covered with mats. A great number live together in those huts. None of them have their wives with

with them, excepting the principal chief, and one besides. They do not, they say, wish to settle in this country, but come only to work for money. The Kroo Men, in general, wear no clothing, excepting a Roman handkerchief, and a piece of blue cloth round their middle, and sometimes a hat. If you ask them why they do not go clothed, they reply, that it is not the fashion of their country, and that if they were to wear clothing, their countrymen, on their going home, would kill them. They have several petty chiefs and head men among them, who have apprentices under them. These head-men are persons who, having been for some time at the settlement, return to their own country, and get 4 or 5 or more boys to come with them to this settlement. These serve a kind of apprenticeship to them, working under their eye, or by their direction, and bringing to them the whole of their earnings. The head-men, in return, subsist them, and sometimes make them small presents of cloth. These lads, having completed their time of servitude, in their turn, frequently return to their own country, and get others to come with them, as they came at first themselves.

Many slave vessels have been taken by our cruisers on this coast, since the abolition of the slave trade, and some very lately. As soon as the captured slave vessels arrive at Sierra Leone, the slaves have their chains knocked off, are brought on shore, and conveyed to the barracks. If any of the settlers wish to have any of those captured slaves, to employ them in their houses or farms, they make application to the governor, at the same time specifying the number which they want. The captives are then indentured to them for 3, 5, or more years, according to their ages. The conditions, as far as I understand, on which they take them, are to treat them well, and to bring them up to those trades which they themselves follow. There is scarcely a family among the settlers, however poor, that has not one or more of the captives indentured to him in this way, some indeed have twenty. Some of the captured slaves live in little towns, three of which are just without the boundaries of the city, and one about three miles in the country. These towns are named by them, after the countries from which they were brought. The towns near the city, are called Bambona, Cupo, Jalloff; that in the mountain, Fulo. The men belonging to these towns are chiefly in the employ of government. Many of these captured slaves,

appear to be insensible of their obligations to our government for freeing them from the iron grasp of the fiend-like beings, who tore them from their beloved country and friends; but others are aware that they are highly benefited, and appear grateful on that account. A strong attachment to the place which gave us birth, and in which we have been brought up, seems natural in every clime and in every state of civilization, and this, with the habits of indolence prevalent in the natives of Africa, lead many of the captured slaves to feel a great unwillingness to remain in this colony. Many of them indeed have retired into the country, either with a view of reaching their native land, or of passing their time in a state of indolence. That any of them should return to their country is almost morally impossible, while many of those who have deserted the settlement, have been taken by the natives, and again disposed of to the slave factories. The government here make considerable efforts to prevent this, and frequently succeed in bringing back many of the deserters. I am far from attributing, as many have done, the indolence of the Africans to the heat of their climate: it is I believe chiefly, if not wholly, the result of habit.

There is, at present, a probability of war about 100 miles up the country, between the Timmanees and Mandinjoes; the bone of contention is, the Timmanees possessing Bokelle on the river Buck, the place to which our settlers chiefly repair for trade. This situation, the Mandinjoes seem at present determined to possess themselves of, that they may reap those advantages themselves which are at present reaped by the Timmanees. The Mandinjoes are much more powerful than the Timmanees, and have, in times past, made considerable encroachments on them. The natives in the neighbourhood of this settlement, being greatly irritated by the abolition of the slave trade, as by its means they procured those necessaries which they wanted, and as they have not yet turned their attention much to any other branches of trade, and as they attribute this measure to the Camp people,* rather threaten us with an attack. But there is no reason to entertain any painful apprehensions on this account. The settlement is at present in such a state of defence as renders it improbable that any combination of the natives in this neighbourhood should affect its safety: while making an attack could but end in their own disgrace and ruin. But

* The appellation which the natives give to the settlers at Sierra Leone.

It is hardly to be expected they will attempt any thing. They have already dreadfully proved the superiority of the fetters over themselves, and that when the situation of the latter was far less favourable than it is at present.

The River Sierra Leone lies in 8 deg. 30 min. N. L. and in 13 deg. 13 min. of West Long. "The name, Sierra Leone, says Winterbottom, or mountain of lions, applied to it by its first discoverers, the Portuguese, has been supposed to originate from the mountains hereabouts abounding in lions. This supposition, is, however, certainly ill founded, as lions are not at present to be met with in this part of the country, nor is there any tradition among the natives of their ever having existed here." The true origin of this appellation, is the tremendous roaring of thunder, which sometimes happens on the mountain or rather mountains, the borders of which are washed by this river, and whose summits are frequently wrapped up in clouds and mist. The land, forming the peninsula of Sierra Leone, when viewed from the sea, or from the opposite shore, called Bullom, appears like a number of hills heaped upon each other in a very irregular manner. On a nearer approach, the face of the country assumes a more beautiful aspect. The rugged appearance of these mountains is softened by the lively verdure with which they are constantly crowned; their majestic forms irregularly advancing and receding, occasion huge masses of light and shade to be projected from their sides, which add a degree of picturesque grandeur to the scene. The lower grounds, which are partly cultivated, preserve a considerable degree of verdure throughout the year, which, contrasted with the darker hues of the more distant hills, form a spectacle highly grateful to the eye. The streets of Free Town are of a good width, and well laid out. There are eight streets running in parallel lines from the beach, off which the ships lie at anchor. These being crossed by three others, which cut them in right angles, the town, or as it is generally called, the city, is formed thereby into several tolerably large squares. Most of the houses are built with cellars. Many of them have two stories raised above this, with a piazza to the second story, but the generality have only one. There are very few brick or stone houses. Most of the houses have a garden connected with them, in a line with the street, in which are planted bananas, plantains, orange and other fruit trees. This gives the town a singular appearance.

Our chapel will contain about 400 hearers. I expect that a larger one, built of stone, and having glass windows, would be of great service. I think that at least, it ought to be as large as our chapel at Helstone. If a chapel be built, it would be well to have a room under it for keeping school in. I should be glad to have the plan of a chapel of the dimensions just specified, sent to us. If we build, we shall need to be furnished with glass, hinges, nails, locks, &c. from England. The people in general in our society, are poor. They promise, however, to contribute, as far as they can, toward my support. The population of Free Town, and its environs, including persons of every description, is at least 4000. Of these a very small proportion are Europeans; the rest are Nova-Scotians, Maroons, Timmanees, Bulloons, Króo men, and captured slaves. I shall endeavour to procure as correct an account of the number of each of these classes of inhabitants as I possibly can, and send it to you by the first opportunity. In the information which I have furnished you with, I cannot place so much confidence as I should, if my residence in this colony had been of longer duration. But it is the best, I have been, as yet, able to obtain. It would have been pleasing to me to have written to you more correctly and systematically than I have done in these sheets: but I have been prevented for want of time. I bless God, my heart is in his work. I want to live a few years longer, but it is only that I may, through his grace assist me, do something for his cause. I am not free from trials, nor do I think I ever shall, on this side Jordan. I am happy, however, in the consciousness of the Divine presence, and that my trials work together for my good. My love to the Preachers, and all that wish well to the best of causes. That the Lord may be your constant portion, and continue to bless you with great success in your attempts to advance the interests of his kingdom, is the prayer, Rev. and dear Sir, of your humble Servant in the Gospel,

GEORGE WARREN.

Extracts of Letters from CHARLES WOOD, Serjeant in the first Regiment of Foot Guards, to Mr. GRIFFITH.

Ile-De-Leon, Jan. 30, 1812.

Rev. Sir,

I embarked at Portsmouth, May 30th, 1811, on board his Majesty's ship the Leopard. After a few weeks, with the consent of two inferior Officers, I read one of Mr. Wesley's sermons to a large company between decks, on the Lord's

day. This attempt of mine to promote the spiritual welfare of the men on board, was highly approved by Col. D. and the Commanding Officer, the latter of whom strove in vain with the Captain of the vessel, to procure liberty for me, and as many as chose to hear me, to worship God on deck, the next sabbath. On Monday, June 24th, we disembarked at Cadiz, and marched the same day to Isla, the out-post of the Island. Here, for some time, we had such hard and constant duty to perform, that I had scarcely any leisure for reading or prayer. Thus circumstanced, my mind became very uneasy; but after having so arranged matters as to be able to afford some time for the purpose of instructing my comrades in arms, who were perishing for lack of knowledge, I went to Captain M—— with fear and trembling, for permission. But my fears were groundless; for the Captain, instead of refusing my request, granted it in the most affectionate manner, and expressed a desire that I should hold a meeting in the Barracks. I fixed upon a room occupied by myself and another pay-master Sergeant, and announced to my company, that the meeting would begin at seven in the evening. My congregation consisted of ten attentive hearers. I first gave out a hymn, and afterwards went to prayer; but notwithstanding the earnest desire I felt for the salvation of souls, the moment I opened my Bible to read my text, I trembled, and became very weak. Stript completely of self-dependence, I gave out my text, (Rom. viii. 6) which was to me as a weapon put into a man's hand to defend his life; and as I proceeded in my discourse, I experienced such fresh life and zeal diffused into my soul, that I was enabled to preach with a considerable measure of liberty and power. Nor was my labour altogether in vain; for it was made a blessing to some, and its good effects continue to the present time. I appointed every Sunday and Wednesday for our time of preaching, and every Friday for a prayer meeting. In a fortnight after this, God, in his providence, so ordered matters, that all the pay-master sergeants were released from duty; and hence I had sufficient time for the performance of religious duties. The number of them who attended, increased every meeting; and in the use of the means of grace, and in my endeavours to enlarge the kingdom of my blessed Saviour, my peace flowed as a river, and all created things appeared to me of comparatively little value. God knows that I aim at his glory in the conversion

of sinners, and that I rejoice in the prosperity of his work.

About the beginning of September, having a considerable number of regular, attentive hearers, on opening my bible, my eye fastened on these words, (Psal. 50. 5.) "Gather my saints together: those that have made a covenant with me by sacrifice;" and it was strongly impressed upon my mind, that I ought to form a class. For this purpose I fixed the fifteenth of September. At two o'clock five of us met, and entered into a covenant with God, and communion with each other; we had a blessed season, and every one present wept for joy at the wonders of the love of God to us. Since that time twenty-four have joined with me in Christian fellowship; and they are such, I trust, as will adorn the doctrine of God their Saviour, in all things. There are seven of them who pray in public; and our class and prayer meetings are very lively. In my sermons, I endeavour to show that all men are sinners by nature; the immortality of the soul; the purity of God's law; the impossibility of being justified by it, as all have broken it; Christ as a Saviour, and the end of the law to all who believe with the heart unto righteousness; that, without holiness no man shall see the Lord: and that, they and only they who endure to the end shall be saved. I am, &c.

Iste-De-Leon, March 5th, 1812.

Rev. Sir,

I rejoice to have the honour of informing you concerning the work of God in this place among the British troops.—My room having been repeatedly converted into, what is called in the army, a black hole, I and those who meet in class with me, in addition to those who choose to hear me preach, were for a time, put to great inconvenience. Finding that there was a building quite separate from the Barracks, for an out picquet, in case of alarm, I went to Captain M. brigade Major, and requested the use of it for our meetings; and he not only freely, but joyfully granted my request. I had upwards of eighty hearers in it last Sunday. O! what good might be done in the army, if we had faithful ministers among us. The soldiers, though wicked in general, say, "Let us hear the truth, and be told of our faults in such a manner as we can understand."—I feel that I am a poor, weak, and, in several respects, unqualified preacher; and yet God makes his word delivered by me an instrument of turning drunkards, blasphemers, &c. from the error of their

ways. I find that religion is so far from making a soldier melancholy or unfit for his duty, that it rectifies his judgment, inspires him with courage, makes him love his King and country, and produces in him a sober, unshaken determination, whenever called to it, to die in their defence.

I would say to my beloved brethren in the United Kingdom, consider the many advantages you enjoy; you sit under your vine and fig tree undisturbed, far from the noise of cannon, and the horrors of war: and while you are grateful to God for the many privileges you enjoy, and especially for that of hearing the glorious Gospel preached by pious and able Ministers, pray for us who feed upon the crumbs, and join with us in praising God, who makes these crumbs a feast to our souls.

I am, &c.

Isla-De-Leon, April 22d, 1812.

Rev. Sir,

Since I delivered tickets to our class in last January, the Lord has abundantly acknowledged my labours. Our meetings are well attended; and I frequently see, by the tears of several who sit under the word, that their hearts are deeply affected. Some of the greatest drunkards, and otherwise grossly immoral characters, are under conviction for sin, and earnestly praying to God for mercy: being truly reformed, they have separated themselves from their former ungodly companions. One of these had been so desperately wicked, that some of our society begged that he might not be admitted amongst them. To their request I answered: "Jesus came not to call the righteous, but sinners to repentance; he receives none but sinners, weary and heavy laden; and he rejects none, however wicked they may have been, who thus come to him."

I met our society, on Sunday the 5th instant, and delivered tickets to the members, and notes to those who are upon trial. On Sunday the 19th, we held a love-feast. I explained as well as I could, the nature of a love-feast; and I and my brethren rejoiced greatly together in hope of drinking for ever of the streams which make glad the city of God. Several spoke of the goodness of God to their souls, in an edifying manner. You must be satisfied that I am happy in the work of striving to bring souls to Christ, and amongst such a people as I watch over. The members of our society, with all my attentive hearers, join me in dutiful love to you, and all the dear people of God where

you are, and especially the Methodists. We beg an interest in your prayers, that we may increase in grace and numbers daily, and that the gates of hell may never prevail against us. I am, &c.

Letter from Mr. Morgan, to the Rev. Dr. Coke.

Nevis, May 18th, 1812.

Rev. and dear Sir,

I suppose Mr. Blanshard has informed you of our safe arrival in the West Indies. Glory to God, we escaped the perils of the deep, and landed in health, with a desire to spend and be spent, for the good of souls. Since our separation to our respective appointments, I have seen three of the Brethren, who were then very well. With respect to myself and dear partner, we feel no inconveniency from the climate: we have enjoyed, and continue to enjoy the blessing of health here as well as ever we did in England.

It will no doubt afford you real pleasure to hear that I am truly happy in the work of instructing the poor heathens; it has for years been my wish to preach among the Gentiles the unsearchable riches of Christ. I left my native land, from a sense of duty, and I am fully persuaded I shall never repent taking such a step; and my daily prayer to God is, that, however weak and feeble my endeavours to do good may be, they may terminate in the sound conversion of many in the western world. At our District meeting, we had peace among ourselves, and were greatly refreshed with each other's company. Since our District meeting closed, a considerable change has taken place with respect to Nevis. Mr. Talboys has gone to St. Bartholomew's, and is succeeded by Mr. Dixon from Tortola. Since Mr. T. left this place, the care of the Society has devolved on me, and as far as in me lies, nothing shall be wanting to secure the peace of the Society, and to extend the interests of pure religion among the inhabitants. Through mercy, since our arrival here, we have succeeded in opening three new places, and expect to succeed shortly in other places. Our congregations in the town and country are increasing, and we are, glory to God, adding many to our Society, such I trust, as will adorn the doctrine of God their Saviour in all things. Brother Dixon, and myself are much united, and I hope the Head of the Church will grant us this year a very great increase. Should you and the Conference think proper to appoint us for this place the com-

ing year, I shall feel no small degree of gratitude for the appointment. Lately I proposed establishing a Sunday School, for the benefit of the rising generation; and as the Institution is intended for the benefit of the Slaves, as well as those that enjoy the blessing of freedom, I mentioned our intention to the President, who greatly approved of a step which is likely to prove a great blessing to the Community. I shall be greatly obliged to you if, by the first Packet, you will send me a quantity of suitable books: if a sufficient quantity cannot be sent gratis, I am willing to pay for them from my little allowances, for the sake of the poor children. We expect to have three or four hundred scholars. I wish you much of God's glorious presence the approaching Conference. Let us have an interest in your prayers. As soon as convenient, I shall hope to receive from you a letter, giving me such advice, &c.

&c. as you well know my situation requires.

I remain, dear Sir,
Your Son in the Gospel,
THOMAS MORGAN.

P. S. I have to communicate the mournful news of Brother Cooper's death. He finished his course in peace on Saturday morning, the 16th instant, about three o'clock. A violent bilious fever was the messenger of death.—Yesterday, May 24th, was a glorious day, we rejoined about 30. God is stretching forth his hand to save, and I hope this year we shall be able to support ourselves; I shall do all that in me lies, in order that our friends at home may not be burdened by us. But if we are under the necessity of drawing, it will be done very reluctantly; and if the Preachers were suffered to remain longer on each Island, it would save the missionary Committee hundreds a year. If the Conference think proper to reappoint me here, shall thank them and you for a single Preacher to be stationed with me, as we hope shortly to sell the old chapel to pay the debt on the new, for the young man can live with me, as there will be but one dwelling house after the old chapel is sold. Mr. McDermdid I understand, is dead, but have heard no particulars.

POETRY.

An Address to the Jews.

HIGH on the bending willows hung,
Israel! still sleeps the tuneful string?
Still mute remains the sullen tongue,
And Zion's song denies to sing?
Awake! thy loudest rapture raise,
Let harp and voice unite their strains;
Thy promis'd King his sceptre sways,
Behold thine own Messiah reigns.
Nor think thy Salem's hills to wrong,
If other lands thy triumph hear,
A heavenly city claims thy song,
A brighter Salem rises there.
By foreign streams no longer roam,
And weeping think on Jordan's flood;
In every clime behold a home,
And in thy bosom seek thy God.
No taunting foes thy song require,
No strangers mock thy captive chain,
'Tis friends provoke the silent lyre,
And brethren ask the holy strain.
Then why on bending willows hung,
Still, Israel! sleeps the tuneful string?
Why mute remains thy sullen tongue,
And Zion's song delays to sing?

CLIO.

Reply, by a converted Jew.

COME, Christian! hear my vocal harp,
And listen to my lore;
My harp, long on the willow hung,
Is silent now no more.
Messiah, long expected King,
To me at length appears:
But, Oh! my harp is tun'd to woe,
My joy is mix'd with tears.
For Israel now, my tears o'erflow,
Long favour'd of the Lord,
My Israel, why dost thou rebel
Against his holy Word?

From age to age the chosen seed
In expectation lies,
To see their great Deliv'rer come
Refulgent in the skies;
To take his father David's throne,
On Zion's holy hill;
And make the nations, far and wide,
Obedient to his will.
How vain, alas! their hope hath been!
From Judah's chosen race,
Offended at their unbelief,
Messiah veils his face.
Come, Christian! canst thou tell the cause
The reason canst thou find?
Why Jacob's chosen seed so long
Through ignorance is blind?
The cause, O Christian! lies with thee
On thee the guilt is laid;
Forbear my people to accuse,
Their sullen harp upbraid.
The people who profess his name,
A vile degenerate race,
High in profession, deep in guilt,
His sacred cause disgrace.
Vice, Superstition, Idols, Wars,
Within thy tents remain;
Rise, blest Messiah! in thy might,
And wash away the stain.
Reclaim those pastors all, who feed
Themselves, and not the flock;
And teach the people to rely
On thee, the eternal Rock.
From East to West, from North to South
Bid righteousness increase,
And draw the nations of the earth
To Thee, blest Prince of Peace!
Then shall one fold thy flock enclose,
The Gentile and the Jew,
And then our harps in unison
Their joyful song renew.

CRITO

THE METHODIST MAGAZINE,

FOR NOVEMBER 1812.

BIOGRAPHY.

AN ACCOUNT OF THE REV. PHILIP HENRY,

Minister of the Gospel, near Whitchurch, in Shropshire.

[Continued from p. 729.]

CHAP. VI. *The Events of his Life, from 1672 to 1681.*

MARCH 15, 1671, the king published the following *declaration*: "In consideration of the inefficacy of rigour, tried for divers years, and to invite strangers into the kingdom, it suspends penal laws against all non-conformists and recusants, and promises to licence separate places for meetings, limiting papists only, to private houses." It was several weeks after the declaration came out, that he received a licence to preach, as Paul did, in his own house, and elsewhere, *no man forbidding him*. The use he made of it, was, that at his own house, what he did before to his own family, and in private, the doors being shut for fear, he now did more publicly; he threw his doors open, and welcomed his neighbours to him, to partake of his spiritual things. He preached indeed only one sermon, in the evening of the Lord's-day, when there was preaching at Whitwell chapel, where he still continued his attendance, with his family and friends as usual; but when there was not, he spent the whole day, at the usual times, in expounding the Scriptures, preaching, &c. This he did *gratis*, receiving nothing for his labours, either at home or abroad, but the satisfaction of doing good to souls. Many of his friends, who attended his ministry, were, with much cheerfulness, entertained at his table; and he found that God did abundantly bless his provision, with that blessing, which, as he used to say, "will make a little go a great way." He was wont to observe, for the encouragement of such as had meetings in their houses, "The ark is a guest that always pays well for its entertainment." And he noted, that when Christ had borrowed Peter's boat, to preach a sermon out of it, he presently repaid him for the loan, with a great draught of fishes, Luke v. 3, 4.

While this liberty lasted, he preached many sermons, in Shropshire,
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shire, Cheshire, and Denbighshire, laying out himself exceedingly for the good of souls, spending and being spent in the work of the Lord. Of that *neighbourhood*, and of that *time*, it was said, that *this and that man were born again, then and there*. Whatever lectures were set up in the country, it was desired that Mr. Henry should begin them; and very happy he was, in the choice, and in the management, of his subjects at such opportunities, *seeking to find out acceptable words*. Take one specimen of his address, when he began a lecture with a sermon on Heb. xii. 15: "I assure you, (said he) and God is my witness, I am not come to preach either sedition against the peace of the state, or schism against the peace of the church, by persuading you to this or that opinion or party; but, as a minister of Jesus Christ, my errand is, to exhort you to all possible seriousness in the great business of your eternal salvation, according to my text, which, if the Lord will make as profitable to you, as it is important in itself, neither you nor I shall have cause to repent coming hither; *looking diligently lest any of you fail of the grace of God*. If it were the last sermon I were to preach, I do not know how to take my aim better, to do you good."

In doing this work, he looked upon himself but as an *assistant* to the parish ministers, in promoting the common interests of Christ's kingdom, and the common salvation of precious souls, by the explication and application of those great truths in which we are all agreed. He compared the case to that in the time of Hezekiah, when the Levites helped the priests to kill the sacrifice, which was something of an irregularity, but the exigence of affairs called for it; the priests being too few, and some of them not so careful as they should have been, *to sanctify themselves*; 2 Chron. xxix. 34. Wherever he preached, he usually prayed for the minister of the parish, and for a blessing on his ministry. He has often said, how well pleased he was, when, after he has preached a lecture at Oswestry, he went to visit the minister of the place, Mr. Edwards, a worthy good man, and told him that he had been sowing a handful of seed among his people, and had this answer, "That is well, the Lord prosper your seed and mine too, there is need enough of us both." Another worthy *conformist*, who came privately to hear him, but was reprimanded for it by his superiors, told him afterwards with tears, that "his heart was with him."

It was at the beginning of this liberty, that the society at Broad-Oak did commence, made up, beside their neighbourhood, of some out of Whitchurch, Hanmer, Wem, Prees, and Ellesmere parishes; persons, generally, of very moderate and sober principles; quiet and peaceable lives, and hearty well-wishers to the king and government. To this society he would never call himself a *pastor*, nor was he willing that they should call him so, but a *helper*, and a minister of Christ for their good. Usually, he administered the

Lord's-

Lord's-Supper once a month. Some of his opportunities of that kind he sets a particular mark upon, as *sweet feasting days*, on which he found it particularly *good to draw near to God*. When, about the end of the year, there was a general expectation of the cancelling of the indulgence, he has this note upon a *precious Sabbath and Sacrament day*, as he calls it; "Perhaps this may be the last; *Father, thy will be done*; it is good for us to be at such uncertainties; for now we receive our liberty from our Father, fresh every day, which is best and sweetest of all."

In 1677, 1678, and 1679, at Broad-Oak, he preached over the Ten Commandments, and largely opened, from other texts of Scripture, the duties required, and the sins forbidden, in each commandment. For though none more delighted than he, in preaching Christ and gospel grace, yet he knew that Christ came, not to destroy the Law and the Prophets, but to fulfil: and that, though, through grace, we are not under the law, *as a covenant*, yet we are under it *as a rule*, under the *law to Christ*. He was very large and particular in pressing *second table duties*, as essential to christianity. "We have known those (said he) that have called preaching on such subjects, *good moral preaching*; but let them call it as they will, I am sure it is necessary, and as much now as ever." How much would he press upon the people the necessity of righteousness and honesty in their whole conversation. "A good christian (he used to say) will be a good husband, a good father, a good master, a good subject, and a good neighbour; and so in other relations." How often would he urge that honesty is the will and command of the great God, the character of all the citizens of Sion, the beauty and ornament of our christian profession, and the surest way to thrive and prosper in the world. He would say, that these are things in which the children of this world are competent judges. They that know not what belongs to faith, and repentance and prayer, yet know what belongs to the making of an honest bargain. They are also parties concerned, and are often themselves careful in this respect; and therefore those who profess religion, should walk very circumspectly, that the name of God and his doctrine be not blasphemed, nor religion wounded, through their sides. Thus he preached, and his own practice was a constant comment upon it. One thing I remember he was more than ordinarily earnest in pressing, which was on the ninth commandment, to *speak evil of no man*, from Tit. iii. 2. If we can say no good of persons, we must say *nothing* of them. He was himself an eminent example of this rule. Some that have conversed much with him, have said that they never heard him speak evil of any body; nor could he bear to hear any spoken evil of, but often drove away the backbiting tongue with an angry countenance. Whenever he preached moral duties, he would always have something

of *Christ* in his sermon; either his *life*, as the great pattern of the duty; or his *love*, as the great motive to it; or his *merit*, as making atonement for the neglect of it.

In 1680, he preached over the doctrines of *faith* and *repentance*, from several texts of scripture. That year also, and in 1681, he preached over the duty of *hearing the word*, from the parable of the four sorts of ground; and the duty of *prayer*, from Luke xi. 1, &c. On the latter subject he delivered above thirty excellent and elaborate discourses. He was in the close of his exposition of the Lord's Prayer, when a dark cloud was brought upon his assemblies, and he was obliged to contract his fails.

CHAP. VII.—*The opposition he met with at Broad-Oak, from 1680, to 1687.*

In the months of April and May, 1681, the country was greatly afflicted, and threatened by an extreme drought; there was no rain for several weeks; the grass failed, corn that was sown languished, and much that was intended to be sown could not; and the like had not been known for many years. Indeed, it was generally apprehended that a dearth would ensue, especially in that county, which is, for the most part, dry. It was now *time to seek the Lord*, and to *ask of him rain in the season thereof*. Several serious thinking people being together at the funeral of that worthy minister of Jesus Christ, Mr. Malden, it was there remarked, how requisite it was, that there should be some time set apart, on purpose for fasting and prayer, in a solemn assembly; upon this occasion, T. Millington, of Weston, in Hodnet parish, in Shropshire, desired it might be at his house; and Tuesday, the 14th of June, was the day pitched upon. Mr. Henry was desired to come and assist at that day's work. He accordingly went, and preached upon Psal. lxvi. 18, *If I regard iniquity in my heart, the Lord will not hear me*. When he was in the midst of his sermon, two justices of the peace for Shropshire, and several other persons, came suddenly upon them, disturbed them, set guards upon the house-door, and diverted themselves by swearing, cursing, and bitter revilings. While the magistrates were thus entertaining themselves, their clerks took the names of the persons present, in all about 150, and so dismissed them for the present. Two days after, they met again at Hodnet, where, upon the oath of two witnesses, they signed and sealed two records of conviction. By one record, they convicted the master of the house, and fined him 20l. and 5l. more as constable of the town that year, and with him, all the persons present, whose names they had taken, and fined them 5s. a-piece. By another record, they convicted the two ministers, Mr. Bury, and Mr. Henry. The act makes it only punishable to *preach or teach* in any
such

such conventicle; and yet they fined Mr. Bury 20l. though he only *prayed*. They wisely said, *praying* was *teaching*, and, right or wrong, he must be fined. Being very poor, they took off 7l. from him, and laid it upon others; and for the remaining 13l. he being utterly unable to pay it, they took from him, by distress, the bed which he lay upon, with blanket and rug; also another feather bed, 19 pair of sheets, most of them new, of which he could not prevail to have so much as one pair returned for him to lie in; also books, to the amount of 5l. besides brass and pewter.

But Mr. Henry being the greatest criminal, and having done the most mischief, must needs be animadverted upon accordingly; and therefore he was fined 40l. Mr. Henry being convinced of the malignity, and injustice of the sentence, refused to pay the fine; and the consequence was, his goods were distrained upon and carried away. This he bore with his usual evenness and serenity of mind, not at all moved or disturbed by it; but would often say, "this is nothing to what others suffer, or to what we ourselves may suffer before we die." But he rejoiced, and blessed God, that it was not for debt, or for evil-doing, that his goods were carried away; and that though we may be losers *for* Christ, yet we shall not be losers *by* him in the end. *Bene agere, et male pati, vere christianum est*,—to act well, and to be ill-treated, is eminently characteristic of the christian.

Mr. Henry, at the next assizes after he was distrained upon, was presented by one of the high constables, 1. For keeping a conventicle at his house; and, 2. For saying, that the law for suppressing conventicles ought not to be obeyed. The latter presentment was utterly false. Upon the law by which he suffered he made no such reflections; he had prudence enough to hold his peace at that evil time, when so many were made offenders for a word. It is not a little remarkable, that these presentments met with so little countenance from Judge Jeffries, that Mr. Henry only entered his appearance in the Prothonotary's office, and they were no more heard of; wherein he acknowledged the hand of God, who turneth the hearts of the children of men, *as the rivulets of water*.

The trouble Mr. Henry was in, about the meeting at Weston, obliged him, for a while, to keep his Sabbaths at home, somewhat private; in 1682, he took a greater liberty, and many flocked to him on Lord's-Days, through the kind connivance of the neighbouring magistrates; but in 1683, when the meetings were generally suppressed throughout the kingdom, he was again necessitated to contract his sails, and confine his labours more to his own family, and his friends that visited him. He continued his attendance at Whitwell chapel as usual; and when he was abridged of his liberty, he often blessed God for his quietness. Once, when
one

one of the curates preached a bitter sermon against the Dissenters, on a Lord's-Day morning, some wondered that Mr. Henry would go again in the afternoon, for the second part; "But, (said he,) if he do not know his duty, I know mine; and I bless God I can find honey in a carcase."

In this time of *treading down, and of perplexity*, he stirred little abroad, being forced, as he used to express it, *to throw the plough under the hedge*; but he preached constantly at home without disturbance; and often comforted himself with this, "When we cannot do what we would, if we do what we can, God will accept of us; when we cannot keep open shop, we must drive a secret trade." And he would say, "There is a mean, if we could hit it, between fool-hardiness and faint-heartedness." While he had some opportunity of being useful at home, he was afraid lest he should prejudice that by venturing abroad. One of his friends in London, earnestly soliciting him to make a visit thither, in this time of restraint in the country, he thus answered him; "I should be glad once more to kiss my native soil, though it were but with a kiss of valediction; but my indisposedness to travel, and the small prospect there is of doing good to countervail the pains, are my prevailing arguments against it. I am here buried alive; but am quiet in my grave, and feel no desire to become a walking ghost. We rejoice, and desire to be thankful, that God has given us a home, and continued it to us, when so many, better than we, have not where to lay their heads, having no certain dwelling place.* Why they exiles, and not we? Why they strangers, in a strange land, and not we? We must not say, we will die in our nests, lest God say, nay; nor, that we will multiply our days like that bird the Phoenix, lest God say, *This night, thy soul shall be required of thee*. Our times and all our ways are at his disposal, absolutely and universally, and it is very well they are so."

In the time of the Duke of Monmouth's descent, and the insurrection in the West, 1685, Mr. Henry, and many others, were taken up by a warrant from the Deputy-Lieutenants, and sent under a guard to Chester Castle, where he was, about three weeks, a close prisoner. He was lodged with some gentlemen and ministers that were fetched thither out of Lancashire, who were all strangers to him; but he had great comfort in the acquaintance of many of them.

He often spoke of this imprisonment, not as a matter of complaint, but of thanksgiving, and blessed God that he was *in nothing uneasy all the while*. In a sermon to his family, the day after he came home, he largely and affectionately recounted the mercies of that Providence: for instance—1. That his imprisonment was for

* This letter was written about the time of the dispersion of the French Protestants.

no cause; it is guilt that makes a prison. 2. That it was his *security* in a dangerous time. 3. That he had *good company* in his sufferings, who prayed together, and read the Scriptures together, and discoursed to their mutual edification. 4. That he had *health* there, not *sick* and in prison. 5. That he was visited and prayed for by his *friends*. 6. That he was very *cheerful and easy in his spirit*, many a time asleep and quiet, when his adversaries were disturbed and unquiet. 7. That his liberation was *speedy* and unsought for; and that it gave occasion to the magistrates who committed him, to give it under their hands, that they had nothing in particular to lay to his charge; and, especially, 8. That it was not a *snare* to him, which he feared, more than any thing else. It was a surprise to some that visited him in this imprisonment, and were big with the expectations of the Duke of Monmouth's success, to hear him say, "I would not have you to flatter yourselves with such hopes, for God will not do his work for us in these nations by that man; but our deliverance and salvation will arise some other way."

It must not be forgotten, how ready he was, nay, how studious and industrious, to serve and oblige any who had been the instruments of his trouble, as far as it lay in his power, and he had any opportunity to do it; so well had he learned that great lesson of forgiving and loving enemies; of this it were easy to give instances. When a gentleman, who had sometimes been an instrument of trouble to him, had occasion to make use of his help, to give some light into a cause which he had to be tried, Mr. Henry was very ready to serve him in it; and though he might have declined it, and it was somewhat against his own interest too, yet he appeared a witness for him, which so won upon the gentleman, that he was afterwards more friendly to him. Mentioning, in his Diary, the death of another gentleman in Shropshire; he notes, that he was one that had been his professed enemy; "but, (says he) God knows I have often prayed for him."

Some have wondered to see how courteously and friendly he would speak to such as had been any way injurious to him, when he met them, being as industrious to discover his forgiveness of wrongs, as some are to discover their resentment of them. It was said of Archbishop Cranmer, that the way to have him one's friend, was to do him an unkindness; and I am sure it might be said of Mr. Henry, that doing him an unkindness, would not make him one's enemy. This reminds me of a circumstance highly creditable to his worthy friend, Mr. E. Laurance, who, once going with some of his sons, by the house of a gentleman who had been injurious to him, he gave a charge to his sons to this purpose, "That they should never think or speak amiss of that gentleman for any thing he had done against him; but that, whenever they went

went by his house, they should lift up their hearts in prayer to God for him and his family." And who is he that will harm those who are followers of him that is good, in his goodness? It is almost the only temporal promise in the New Testament, which is made to the meek, Matt. v. 5. that *they shall inherit the earth*; the meaning of which, Dr. Hammond, in his *Practical Catechism* takes to be especially this, that in the ordinary dispensations of God's providence, the most mild and quiet people are most free from disturbance. Those only have every man's hand against them, that have their's against every man.

(To be concluded in the next.)

DIVINITY.

A SERMON ON 2 CORINTHIANS vi. 14.

Mr. Editor,

AS some of the Members of our Societies, and other pious persons in various parts of the nation, have united themselves in marriage with unbelievers, and others are in danger of following their example, I transmit you the following Sermon for insertion in your valuable Magazine, in hopes that it will have a tendency, in some measure, to stem the torrent of so great an evil.

JOHN REYNOLDS.

UNEQUAL MARRIAGES CONSIDERED, *being the substance of a SERMON preached at the Methodist-Chapel, George-Yard, Hull, Feb. 27, 1809.* By JOHN SLACK.

"A man has a very bad chance for happiness in the marriage state, unless he marries a woman of very strong and fixed principles of religion," DR. JOHNSON.

"She is at liberty to marry to whom she will; only in the Lord," ST. PAUL.

2 COR. vi. 14.

Be ye not unequally yoked together with unbelievers.

IT is generally acknowledged that this is a prohibition of great importance, and that want of attention to this subject in christian societies, has been, and still is, pregnant with many evils, as well as fatal to the happiness of those who act as though no such text was found in the Bible. And yet, how seldom do we hear any thing said upon it with energy from the pulpit! It is sometimes the subject of conversation, and some small tracts have been written upon it. But what is said in private parties can only be of private utility, and what is written, is read only by very few, and in general soon forgotten. If then, marrying with unbelievers be indeed an evil, and if private conversations, and small tracts have not counteracted or removed it, why do we not take another method? Why does not the *pulpit*, as well as the *parlour* and the *press*, take up the subject? Public discourses have been more effectual towards the diffusion of every kind of religious knowledge,

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and the removal of every kind of vice, than all other means put together; and why should not that which has been so successful in other cases, be employed in this?

Two reasons, I presume, operate very powerfully against our introducing this subject into the pulpit: one is, its *seeming* delicacy; most people having a foolish prejudice against hearing much about marriage in the house of God, as though such a subject was only fit for the stage. We are, however, suffered to speak long and often on subjects not more connected with your happiness than this. Why not on this also, if your happiness in this world and the next, be the one great end of all our public labours? I cannot help condemning that levity of mind, which leads us to suppose that marriage is a subject fit for nothing but to create diversion. Surely that which is performed at the altar-rails, where we eat the flesh and drink the blood of the Son of God, may with propriety be discussed in the most sacred place.

Another reason why this subject is so seldom taken up in our public discourses, is, our thinking that it would be labour lost, to give advice to those who are seldom willing to take it: People in general acting with more self-will, and paying less attention to the counsel and admonitions of their friends respecting marriage, than in any other affair whatever; and no one wishes to labour in vain.

But might we not for the same reason be silent on many other topics of a religious nature? Do not men shew a great unwillingness to take upon them the yoke of Christ in many other respects? With what difficulty are the rich persuaded to feel for, and relieve, the poor! But shall we forbear to preach charity-sermons, because men are not so charitable as we could wish? Rather preach more frequently, on feeding the hungry, and clothing the naked, because something is always obtained for the relief of the poor. Why then may we not hope to do some good, by discussing the subject before us? If most who hear should be inattentive, and disregard what is said, and, like the scribe, pass on till punishment overtakes them; and should only one in a hundred obey the word of God in this particular, and so escape the sin and misery of an unscriptural marriage, our labour is not in vain. Yea, should you all close your ears, and harden your hearts, the subject is kept in sight, and you are not suffered to forget that there is a text in the Bible which says: "Be ye not unequally yoked together with unbelievers."

My brethren, let us take up this subject, in the fear of God, and expect edification from it; and that we may not be disappointed, let us believe that it is closely connected with our happiness and salvation.

That good people, who fear God and work righteousness, and are accepted of him, are at liberty to marry if they think proper, cannot be doubted by those who read and understand the Bible. Most of the holy men of old, of whom we read in sacred history, were married. Enoch and Noah, who were just men, and perfect in their generations, and who walked with God: Abraham, the friend of God: Isaac and Jacob, the fathers of Israel: Moses and Aaron, the Lawgiver and High-priest of the Jewish nation: Job, the most holy man of his times: The two most holy prophets, who were sanctified from their birth, and on whose character there is not a single stain, Samuel and Jeremiah, were married.

St. Paul says, "Marriage is honourable in all:—Let every man have his own wife.—I will that the younger women (and of course the young men) marry." A deacon, or teacher in the church, was to be the "husband of one wife." The bishops, or overseers of the church, were to marry: "A bishop then must be blameless, the husband of one wife." Indeed, he termed forbidding to marry, "a doctrine of devils."

As an advocate for the innocence and honour of the married state, our Lord accepted of an invitation to a wedding, yea, honoured it with his first miracle; for it was at the nuptial-feast that he "manifested forth his glory." When the subject of marriage was brought forward by the Pharisees, that they might hear our Lord's opinion on divorcement, he referred them to the marriage-covenant instituted in Paradise, as expressed by Adam, when he who made man, made and gave him a wife: "For this cause shall a man leave his father and mother, and cleave unto his wife."

Besides, marriage is an ordinance of God, appointed by him at the beginning of the creation, when human nature was as pure as the light; and instituted for as important purposes as the preaching of the gospel. To suppose, therefore, that *holy people* ought not to marry; or, what amounts to the same thing, that they are less acceptable to God for being married, is the very foolishness of folly, and as unscriptural as the doctrine of transmigration. A very great ornament to this country, both as a literary character, and a powerful advocate of morality, has asserted, "That every man is a worse man, as he is unfit for a married state." The founder of Methodism also has given it as his opinion, that attention to this ordinance of God, rather increases than decreases *scriptural holiness*." And one, wiser than either Dr. Johnson or Mr. Wesley, has said, "Who so findeth a wife, findeth a good thing, and obtaineth favour of the Lord."

And as serious people are allowed to unite in such a covenant of friendship, it is for their mutual advantage, that, (according to the original institution of this ordinance of God) they may be "*help-mates*." Such are *yoked together*, not to draw one against the other, and

and so make the marriage state as miserable as possible; but to "kindly help each other on," and in a most eminent sense, "Bear each other's burdens." This is a true and happy representation of proper marriage, "yoked together!" Two heads and two hearts taking one direction, both exploring the same way, both feeling the same sorrow, and both experiencing the same joy, both lifting at the same load, and both carrying the same burden.

But then, such advantages can only be expected from a proper union. "Be ye not unequally yoked together with unbelievers." Every kind of unequal yoking is unseemly, but not always unscriptural; and what is not unscriptural, must be left to our own discretion, and the advice of our friends. What St. Paul says of a *widow*, must be understood as applying to all, who are supposed to be capable of judging for themselves: "If her husband be dead, she is at liberty to marry to whom *she will*, only in the Lord." Unequal ages—unequal fortunes—unequal tempers—unequal endowments of mind, are often productive of inconveniences to the parties themselves, and frequently give umbrage to some of their friends; but I do not know that the Bible condemns them; and therefore we cannot call those offenders who yoke in this way. There is another kind of unequal yoking with which the Bible does not interfere; this is a marriage between two persons who have embraced the opposite opinions of certain christian communities; as a Methodist and a Calvinist—a member of the Establishment, and one of the Society of Friends. Such a marriage may be attended with inconveniences, which most wise men will strive to avoid; but the Bible does not forbid such a union. Those christian societies, which do not suffer their members to marry with the members of other christian societies, doubtless have their *political reasons*, and perhaps their policy may be good; as it keeps up that distinction which they wish to maintain, and often preserves a family from being divided in affection, as well as in opinion. But the majority of christian societies only give *advice*, and not *prohibitions*, in such cases. We, as a religious society, have no other *rule* relative to marriage, than this in the text: We say, with St. Paul, "Be ye not unequally yoked together with *unbelievers*."

You, to whom this text applies, are unmarried persons of both sexes, who not only believe that the gospel is true, but have felt it to be the power of God unto salvation. You have been made sensible of the dark, sinful, dangerous, and helpless state of men universally, and of your own in particular; you have been humble and sorrowful, in consequence of such a mortifying discovery; you have also heard the word of reconciliation, and embraced that system of mercy revealed in the gospel, and, believing with your hearts unto righteousness, with your mouths you have made con-

feſſion unto ſalvation. As *chriſtian* believers, you have now entered into a new ſociety, and “are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſehold of God.” Remember, therefore, that as you are now of the family of heaven, you muſt conform to the rules of God’s houſe. You are not at liberty now to behave as you pleaſe, and to follow the direction of your own will, but you muſt be ſubject to the will of him who admits you to the privileges of your chriſtian calling. As you partake of the bleſſings of the goſpel, you muſt obey the injunctions of the goſpel, and can only expect to enjoy the *favour* of God, while you walk according to his *word*.

If then, in the ordinary tranſactions of life; if, in your daily intercourſe with men, you ought to be guided by the word and will of him who made you, and will judge you; ought you not, in this extraordinary act, which you hope never to repeat, to be directed by the ſame wiſdom, and governed by the ſame authority? Moſt certainly. The law of heaven, then, by which the moſt important deed of all your life is to be regulated, is here revealed: “Be ye not unequally yoked together with *unbelievers*.” Thoſe with whom you are not to marry, are not only profeſſed infidels, and profane ſwearers, but ſuch as “do not fear God, and walk in his ways.” They may be wiſe, benevolent, and rich; they may be well-bred, handſome, and induſtrious, but they cannot be conſidered as chriſtians, until the goſpel has led them to fear God, and keep his commandments. Such you are to pity, and love, and honour, according to their ſtation in civil ſociety, but you muſt not make *huſbands* and *wives* of thoſe who have not made Chriſt their Lord and Saviour, and whoſe tempers and lives do not accord with a true and ſaving faith in the goſpel.

In the firſt age of the world, it appears, injunctions were laid upon the acknowledged people of God, not to marry with thoſe who were conſidered of a different character. Doubtleſs the religious family of Seth were forbidden to intermix, by marriage, with the irreligious family of Cain; becauſe, their doing that, led to all thoſe other evils, which brought the flood upon them in the days of Noah; and we know that God doth not puniſh men for doing that which he hath not firſt forbidden. “The ſons of God (the ſons of Seth) ſaw the daughters of men (the daughters of Cain) that they were fair, and they took them wives of all which they choſe.”* When the ſeed of Abraham became an incorporated na-

* “They on the plain

“Long had not walk’d, when from their tents, behold,

“A bevy of fair women, richly gay,

“In gems, and wanton dreſs: to th’ harp they ſung

“Soft, amorous ditties, and in dance came on;

“The men, tho’ grave, ey’d them; and let their eyes

“Rove without rein; ’till in the amorous net

“Firſt caught, they lik’d, and each his liking choſe.”—MILTON.

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tion, and had their laws written, care was taken to forbid their marrying with the heathen nations. "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." This law, which had often been violated by the Jews, was revived and enforced in the days of Ezra and Nehemiah. Among many other abuses which these holy men had to reform, was that of unlawful marriages. The complaint against the people was, that they had married the daughters of the *Canaanites, the Hittites, the Perizzites, the Jebusites, the Moabites, the Egyptians, and the Amorites, and* "that the holy seed had mingled themselves with the people of those lands." And these reformers of the Jewish Church, knowing the evil of such a transgression of the law of God, obliged the people to shake off this sin, and to say, "We will not give our daughters unto the people of the land, nor take their daughters for our sons."

Indeed, the precept we are endeavouring to enforce this night, is so divine in its origin, and has been so often repeated by the sacred writers, that, were we not acquainted with the propensity of men to disobey God in every thing, we should be surprised to find a demur about it, on the minds of any who profess to take the Bible as their guide to heaven. But we know that temptations are frequently the most numerous, to do those things which are the most opposed to the divine will, and to leave undone what is the most proper to be done. And so it happens in this case. Perhaps more specious arguments are offered for the violation of this precept, than for the transgression of any other law by which good men profess to be governed.

Many, it is said, have thus unequally yoked themselves, whose understanding and experience entitle them to respect as religious characters; and, what has been done by so many good men, cannot be so very wrong. Had we not written laws for our direction, and were we to be guided by precedent only, this argument might have some weight. But, as we have a Bible, whose authority we profess to revere; and as no man is to be followed when he forsakes this infallible director, to bring forward examples to countenance what the Bible forbids, is but an impious attempt to invalidate the authority of revelation, and to establish iniquity by the pernicious law of precedent.

Were your argument to be admitted, an excuse would be found for all the errors and sins into which men have fallen, and, we might, for the same reason, copy all the mistakes, and practise all the vices, which abound in the world. For, I suppose, there is scarcely an error that has not been imbibed by some good men, or an evil practice, which has not been adopted by some who once trembled at the wickedness they afterwards committed; and of

which they have ever after repented. Noah was once intoxicated with the fruit of the vine—Moses was once out of temper, and spake unadvisedly with his lips—and, in David's life, we are shocked by the commission of the most horrid sins of adultery and murder. But shall we think such sins are less shameful, or less dangerous, because once committed by those, who, in other respects, were esteemed for their piety? Or, shall we, like them, by one wrong act, purchase the privilege of repenting as long as we live? Take care, then, my brethren, how you plead the example of those, who have erred and strayed from God's ways by marrying unbelievers. They have broken the fence, and, perhaps, may be wicked enough to invite you to follow their example, that their sin may seem less odious, by having a greater number to countenance it. But remember, "though the wicked join hand in hand, they shall not go unpunished."

It is urged, by some, that their engagements to marry were entered into prior to their conversion, and that their honour and their consciences bind them to fulfil their engagements; but had they their choice to make now, they would avoid the connexion with which they are entangled. Promises of this kind, either are, or ought to be, made conditionally. God himself hath generally annexed conditions to the promises given to mankind. And can we follow a better example? Or, have we a right to make promises which do not at all depend on circumstances for their fulfilment? I think not; and, in this case, I am sure we ought not. Neither do men in reality thus engage themselves; for, if a man had promised to marry a woman, whom he afterwards discovered to be a harlot, would he consider himself obliged to fulfil his engagements? And, as for honour, I think you should be ashamed of that honour, which cannot be preserved but by the violation of a divine precept. And your conscience must be strangely misguided, if you think your own engagements are more binding than the injunctions of the Almighty. Had you, while unconverted, given your word that you would help one man to murder another, would you think your promise ought to be kept? And why not? because it is written, "Thou shalt do no murder." And hath not he who said, "Thou shalt not kill," also said, "Be ye not unequally yoked together with unbelievers?"

It is urged again, by another, that he has not only a pre-engagement, but also a strong attachment; an attachment which can never be broken, without breaking his heart. Your case, at the first sight, seems rather hard and difficult, and it may appear unfeeling to separate you from one to whom you are so attached, and what no man, who understands your case, would ever think of doing, were there not an absolute necessity. But, as you ought not to pretend to be a christian, without loving God; nor yet pretend

pretend to love God, unless you obey him; "For this is the love of God, that we keep his commandments:" your way, though apparently hard, is very plain; either to obey God by resisting your attachment, or, by marrying an unbeliever, disobey God, and unchristian yourself.

But why should you think this a hard saying? Is not this a sacrifice which every man, who means to go to heaven, has to make in some way or other? Who is there among us, that had not, before his conversion to God, certain attachments which he was obliged to resist? The miser loves his money, the gamester loves his dice, and the drunkard loves his bottle before his conversion, it may be, as much as you love the object of your attachment; and religion expects that sacrifice from you, which it does from every other man; that is, that you resist your inclination to marry an unbeliever, for the same reason that a drunkard must abstain from strong drink, because forbidden by him whom you profess to revere.

And to say that your passion is irresistible; or to be separated from one you love so much, is a violence you cannot bear, does not become a wise man who fears God; for you may be obliged to bear what you suppose intolerable. If a rival should start up, and make an effort to win the heart of her you almost think your own, perhaps a persevering attack might shake her constancy. Or, if she be above such a temptation, death may tear her from you, and force you to bear what you say you cannot, a separation from one to whom you are so much attached. And what either death or a rival may oblige you to part with, you ought to be willing to give up to please God.

And again, another, who neither urges pre-engagement, nor *unconquerable* attachment, has to plead the injunctions of superiors. Let us suppose this to be a woman who is entreated by her parents to marry a man without religion, because he has money, or good-breeding, or some other qualification which they would desire a man to possess, who becomes the husband of their daughter. For some parents who have been obeyed in all other things, suppose that their *authority* extends to the marriage of their children; at least, that they have a right to impose husbands upon their daughters. But is a woman, in such circumstances, under the necessity of accepting of a husband, provided for her by her parents, tho' his moral and religious character be contrary to the Bible? It is said, "Honour thy father and thy mother;" and where they have a right to command, she is bound to obey. But in this case, they command what God forbids, and she must, therefore, consider herself accountable to God only: for he who said, "Honour thy father and thy mother," hath also declared, by St. Paul, "Be ye not unequally yoked together with unbelievers," and let it not be

be said,—let it not be thought, that one precept contradicts another.

Indeed, whatever right parents may have to forbid the projected union of their children, we cannot suppose that they have any authority to oblige them to enter into such a connexion contrary to their inclinations, although those with whom they wish them thus to unite, are truly pious. For though the Jewish laws respecting marriage, were intended to keep the families of the Israelites distinct from each other, and therefore dictated that the next of kin should take to wife the widow or daughter of a relation; yet the parties concerned had the liberty of refusing, as was the case with the kinsman of Ruth. To *compel* children to marry for the purpose of connecting families and estates, or to serve any lucrative or political ends, when they have no predilection for each other, is to make merchandise in the temple, and to barter them at the altar, like animals in the market*.

(To be concluded in the next.)

THE TRUTH OF GOD DEFENDED.

A REVIEW OF LETTERS ON THE EVIDENCES, &c. OF THE CHRISTIAN RELIGION.

(Concluded from page 753).

THE second volume of Dr. Gregory's work, contains an account of the grand, distinguishing doctrines of Christianity, and concludes with a summary of Christian duties. That the author has clear and distinct, as well as comprehensive views of his subject, appears evidently from the following passage.

“Christianity, it is true, is distinguishable from all other systems, by the purity, excellency, and extent of the morality it enforces; yet this is not, I conceive, its most pre-eminent characteristic. It no where presents us with a connected scheme of ethics, but it does far better in advancing the most simple precepts relative to every part of moral duty, and accompanying them with the most powerful incentives to upright and holy conduct. Its grand peculiarity consists in assuming the FACT, that man is in a fallen state, that he has lost the image of God, that he is of himself incapable of regaining the favour of his Creator, and in providing a remedy by which man may be cured of his moral disorder;

* The miseries, indeed, which many women suffer under conjugal vexations, are to be considered with pity, because their husbands are often not taken by them as objects of affection, but forced upon them by authority and violence, or by persuasion and importunity, equally resistless when urged by those whom they have been accustomed to obey; and it very seldom appears, that those who are thus despotic in the disposal of their children, pay any regard to their domestic and personal felicity, or think it so much to be inquired whether they will be happy, as whether they will be rich. THE RAMBLER,

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der; this remedy being no less than the gift of '*the Son of God*;' who, in relation to mankind, is not so frequently called their pattern, as the '*Physician of Souls, the Great Deliverer, the Saviour of the World*.'

"The more intimately you become acquainted with Christianity, as depicted in the New Testament, the more forcibly will you be struck with its constitution. It does not, if I may so say, insult and triumph over man by prescribing him a code of laws which he cannot obey, by referring him to statutes, every one of which he has broken, and commanding him to preserve them entire: but it takes man *as he is*, provides for his restoration, points out the means of salvation, invites him to embrace those means, and then presents him with precepts, by the observance of which he may '*adorn the doctrine of God his Saviour in all things*.' The scheme by which all this is effected, is, doubtless, extraordinary; but it is not less worthy of acceptance on that account. Had it not been beyond human capacity, and human discovery, it needed not to have been revealed. God need not make supernatural communications to reveal to us, what might have been found out by a natural process. Having ascertained that the Bible is the Word of God, it is our duty to receive all it makes known to us, (whether it coincide or not with *our* preconceived notions,) without appeal to any other quarter. '*I cannot comprehend the reason of this*,' may an inquirer after religious truth often say, '*but it is God who declares it; I receive it on his authority, and I humbly rely upon his promise, that what I know not now, I shall know hereafter*.'"

They who adopt these rational sentiments, will be preserved from the absurdity of using their ignorance of some parts of revealed truth, as an argument against Divine Revelation. This, we know, is daily done by infidels, those absurd sticklers for reason, who most illogically conclude that Christianity is not founded in truth, because some of its doctrines are incomprehensible.

The second letter in this volume contains several conclusive arguments in vindication of the scriptural doctrine of Original Sin. "Many," says Dr. G. "will say, we admit the fact of the great, though not universal wickedness that prevails in the world; but we cannot assent to what you give as the *Natural History* of it. We do not think it inseparable from man's *present* nature, but an accidental acquisition; we do not ascribe it to the influence of an hereditary taint, but conceive it to be the effect of imitation and custom, of acquired habit, of corrupt example, of injudicious tuition." This, by the way, is only saying in other words, that depravity is the effect of depravity. Let us, however, examine the matter a little more clearly. That vile passions may in some be the result of improper tuition, or of imitation, I have no inclination

tion to deny; but they cannot always be referred to such an origin. How often do we see children in their veriest infancy, exhibit strong and unquestionable indications of boisterous tempers, of obstinacy, or impatience? How often do children of the most pious parents, who are so brought up as, during the first six or seven years of their lives, never to witness any species of crime, any instance of ingratitude, of falsehood, or deception, or any indulgence in irascible passions,—furnish painful proofs that they can be deceivers, wilful liars, ungrateful, passionate, malignant, and unforgiving? These instances, I will venture to say, occur very frequently, when it is impossible to ascribe them to imitation. But suppose the contrary were admitted, the opposers of the scriptural doctrine would gain nothing by the concession. For of whom could a child acquire iniquity by imitation, but of some one who was born before him? And whom did that person imitate, but some one born before *him*? And where must the series terminate. If you say any where short of the first man, you have to account for the remarkable phenomenon of sin's making its inroad at the identical time, and fixing upon the identical person you have selected: and this will be found infinitely more difficult than extending the series to the great progenitors of the human race. Besides, does not the very circumstance of an aptitude to imitate evil, and rather to imitate evil than good, indicate something like that hereditary taint, which it is brought forward to contravene and supersede? Can an inherent tendency to imitate evil, an undeviating propensity to slide into vice, (unless the strong hand of moral discipline, or the suasive influence of Divine Grace, prevents,) be fairly or rationally ascribed to any thing less than such a cause as that with which the Bible makes us acquainted. Pursuing this train, you will see that the scriptural solution of the difficulty before us is *reasonable*; and that it has the farther advantage of shewing, that moral evil was not, as some have been presumptuous enough to assert, produced by the Creator, but contracted by the creature, who, though he was endowed with “power to stand, was free to fall.”

Every judicious reader will easily discern the conclusiveness of this reasoning. But, seeing there are numbers who still deny the doctrine which it is used to prove, and that many who embrace that doctrine, infer others from it, which have no foundation in Scripture or reason, we shall make a few observations upon the subject.

It is a fact capable of the fullest proof, nay, one which has been often proved, that all men, until renewed by the power of the Holy Ghost, are children of wrath, influenced by the carnal mind, and consequently averse to holiness. Moses, an inspired historian, by giving the history of the fall, has enabled us to ac-

count

count for this universal depravity. The first human pair having fallen from their original rectitude, and become depraved, the depravity of all their descendants became a natural and necessary consequence. For admitting (which we believe was the case) that through faith in the promised Saviour, they obtained mercy; and experienced the effects of the cleansing, renewing, and comforting influences of the Holy Spirit; yet, these effects being superinduced graces, no longer natural to them, they could no more transmit them with their species, than a man of letters can transmit his learning to his offspring.

From this scriptural doctrine of original sin, many infer those of unconditional election and reprobation. Considering man merely in his relation to the first Adam, and losing view of his relation to Christ, the second Adam, they conclude that none, without *impelling* grace, can possibly accept proffered mercy. With this doctrine of *irresistible* grace, that of absolute reprobation is inseparably connected; this all the consistent maintainers of the former doctrine avow, though not all in terms equally explicit. When we express our dissent from these doctrines, some, who not only maintain them, but seem to believe the reception of them necessary to salvation, assert that we reject the doctrine of original sin. Now, the truth is, and we have avowed it to the world, and in the plainest language, a thousand times, that we most sincerely embrace the doctrine of all men's total depravity by the fall, as well as that of the absolute necessity of grace, in order to *will* any thing truly good. But not satisfied with this answer, they urge; "You believe that they who are irrecoverably lost, once had it in their power to repent and be converted, and that consequently they possessed *natural* free-will to moral good." What connection, we would ask any man of reason, is there between believing that none are damned for *unavoidable* sins, and believing that fallen man possesses any *free-will* to good, independent of a divine influence? The former we do believe and maintain, but utterly deny the latter. It is one thing to maintain that all men, through Christ, during the day of their gracious visitation, possess *moral power*, or *free-will* sufficient to put them in a *capacity* of accepting proffered mercy; and another, to maintain the unscriptural notion, that they possess any *moral power*, or *free-will* to good, for which they are not *wholly* indebted to the mercy of God, through the merits of Jesus Christ. But it may be urged, 'Do you not mean, by these sentiments, that men may be saved if *they will*?' Undoubtedly: but this does not imply, that we deny the doctrine of original sin, or maintain any *freedom* of will to good, independent of *free grace*.

The Letter on the Atonement of Christ, contains many scriptural arguments in vindication of that evangelical doctrine. The

objections urged against this doctrine, are of no weight in the estimation of those who believe, on the authority of inspiration, that "Jesus Christ is the *propitiation for our sins*; and not for ours only, but also for the sins of the whole world," (1 John ii. 2.) Genuine Christians, by whom we mean those who are "created anew in Christ Jesus," and "walk not after the flesh, but after the Spirit," have learned to treat Divine Revelation with reverence, and, consequently, to receive the doctrines contained in it, with submission and gratitude. They leave to the admirers of "vain philosophy," the impious work of trying revealed doctrines, confessedly incomprehensible, by the test of human reason; being fully persuaded that it is infinitely reasonable to believe a Revelation demonstrated to have God for its author, notwithstanding it should be found to contain some truths beyond the comprehension of angels. *Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?* While the true followers of the Lord Jesus, prove the Gospel to be *the power of God unto salvation, and rejoice with joy unspeakable and full of glory*; the cavillers against the peculiar doctrines of Christianity, closing their eyes against the blaze of Gospel light, bewilder themselves with metaphysical subtilities. To characters of this description, Milton's account of some fallen spirits is very applicable:

"Others apart sat on a hill retir'd,
In thoughts more elevate, and reason'd high,
On providence, foreknowledge, will, and fate;
Fixt fate, free will, foreknowledge absolute;
And found no end in wandering mazes lost."

From the letter which has for its subject the divinity of Jesus Christ, we transcribe the following passage.

"Many learned and ingenious men disbelieve the divinity of Christ; but neither the process by which they have arrived at their disbelief, nor that by which they endeavour to prove that we are in error, seems calculated to operate strongly upon the minds of those who have been previously persuaded that the Scripture is the production of *inspired* writers, who were so inspired, that they might teach doctrines infallibly true, (many of which could be known no other way,) and whose instructions, therefore, are to be implicitly received. Having ascertained that the Bible is the Word of God, that none of the discrepancies between the various existing copies in the original languages affect any doctrine, or any important precept, and that the translation we adopt is correct, we have nothing to do but to determine its plain and obvious meaning, and receive it as true. But this is not the plan pursued by those who deny the divinity of the Messiah. They constantly
examine

examine the Scriptures rather as critics, than as humble inquirers after truth; the natural consequence of which is, that they are critical beyond measure, and adopt those refinements in criticism which make men nauseate what is obvious, and pursue through mazes of etymology what was never imagined before."

After mentioning the wretched methods used by Socinians, to make the Scriptures bend to their system, our author proceeds thus:

"The scheme of theology, which includes the divinity of Jesus Christ as an essential and fundamental part, is free from these puerilities, absurdities, and anomalies. According to this scheme, we believe that Jesus Christ is *a man*; that he is also God; yet we do not believe that the man Jesus is deified. We do not worship the man Jesus; but we do worship the God who dwells in the man; for '*in him dwelleth all the fulness of the Deity, bodily;*' and '*through him we have access, by one Spirit, unto the Father.*' We do not deny that there is something mysterious in this; for in our present state we do not expect to arrive at the full knowledge of the mystery of God; nor do we forget that the Scriptures are intended rather to reveal what God is in relation to us, than what he is in himself. In our system the difficulty is so transferred, that it lies in the *object*, not in the *terms*; and this is natural, because the object of worship is spiritual and infinite. In metaphysics we have many equal difficulties; and even in the spiritual part of our own nature."

This letter contains many *decisive* arguments in proof of the proper godhead of Jesus Christ. "This doctrine," the author maintains, "is strictly *fundamental*. Different religions (continues he) are distinguished one from another by their having different objects of worship, and proposing different grounds of hope. Considered in this light, the religion of him who admits, and him who rejects the deity of Christ, are as essentially different as the religions of the Jew and the Christian. This is no uncandid remark; but one founded in the nature of things, and justified by the conduct of both parties. If Jesus Christ be a mere man, those who worship him are guilty of idolatry: in that case, the Socinians rightly call them idolaters, and, for aught I can see to the contrary, were justifiable upon their own principle in proposing (as they did some years ago) to reduce the two schemes of Socinianism and Mahometanism into one consistent aggregate. If, on the other hand, Jesus Christ be God incarnate, then, '*whosoever denieth the Son, hath not the Father*, while he that acknowledgeth the Son *hath the Father also*:' '*he that hath the Son hath life*, and he that *hath not the Son, hath not life*;' they are as opposite in their nature, as the dead and the living, and it is as impossible for them cordially to unite in religious worship."

In

In the letter on conversion, the great change generally called by that name, is proved absolutely necessary to salvation. "In regeneration," saith Dr. G. "so much of the light of heaven is let into the soul, as enables us to know (or at least begin to know) ourselves aright, to know God in his most awful and lovely manifestations, to see the enormity of sin, the 'beauty of holiness,' the worth of the Gospel, the riches of divine grace.

"It is a light accompanied with warmth and vigour, that produces an internal and permanent change; a change that is universal, reaching to the heart, and evinced in the life; that renovates the powers of the spirit, dissipates folly, guilt, darkness, and sorrow, and introduces holiness, joy, and hope.

"This change is rightly called *conversion*: not (as you have often known it represented) because it converts the subject of it from vivacity to lifelessness, from cheerfulness to gloom, from kindness and affability to churlishness and reserve; but because it converts him from 'the error of his way,' from the abuse to the proper use of the blessings with which he is surrounded, from a false to a true hope, from indifference to zeal, from 'the power of Satan unto God.' It is also rightly denominated *regeneration*; for it brings the person who experiences it, not under the mechanical transports of animal nature, or the blind impulses of a heated imagination, or into the delusive paths of enthusiasm; but into a *new state*, through the operation of the Spirit of God upon the spiritual part of man."

After adverting to the extraordinary conversions of Rochester, Colonel Gardiner, Mr. Newton, and Mr. Scott, as recorded *matters of fact*, Dr. G. says:

"Recollect the memorable advice given by the late Dr. Price to Lord Shelburne, the father of the present Marquis of Lansdowne. The nobleman inquired of the philosophic doctor, what would be the best means of reforming some profligate, idle, worthless fellows, who were employed on one of his estates: and was recommended to 'introduce a zealous Methodist preacher among them.' Here the reasoning was from a fact, and that no other than the preaching of Whitefield and Wesley among the Kingwood Colliers. "These were men who required not only to be *christianized*, but *humanized*. It was a mighty mass of deformity, without shape or order; and it was moulded into the human form; nay, more, it received the impress of the divine image, by the agency of the Holy Spirit, through the preaching of these laborious ministers." (Collyer.)

In the letter following that on *conversion*, the doctrine of the *influence of the Spirit*, is rationally and scripturally maintained. In vindication of that fundamental doctrine, the author avails himself

of

of the very high authority of Bishop Jeremy Taylor; quoting him as follows:

“God is especially present in the hearts of his people by his Holy Spirit: and indeed the hearts of holy men are temples in the truth of things, and in type and shadow they are heaven itself. For God reigns in the *hearts* of his servants: there is his kingdom. The energy of grace hath subdued all his enemies: there is his power. They serve him night and day, and give him thanks and praise; that is his glory. This is the religion and worship of God in the temple. The temple itself is the heart of man; Christ is the High Priest, who from thence sends up the incense of prayers, and joins them to his own intercession, and presents all together to his Father; and the Holy Ghost, by his dwelling there hath also consecrated it into a temple; and God dwells in our hearts by faith, and Christ by his Spirit, and the Spirit by his purities: and what is this short of heaven itself, but as infancy is short of manhood, and letters of words?”

Do any of the evangelical clergy, Methodist preachers, or dissenting ministers, maintain the doctrine of the influence of the Spirit, in language more strong, or unequivocal, than that used by the very learned and eminently pious prelate now quoted? And, yet, many who speak in the highest terms of the learning and orthodoxy of Bishop Taylor, confound the doctrine of divine influence with enthusiasm, and brand every minister who maintains it, whether in or out of the church, with the odious epithet, *fanatic*. But notwithstanding the contempt in which evangelical preaching is held by most in the higher walks of life, thousands and tens of thousands in the middle and lower ranks of society, hear it gladly; and proving, from experience, that there is a blessed reality in religion, they are not ashamed of Christ, or of his words, before a crooked and perverse generation. From the following passage, quoted from the letter on justification by faith, it will evidently appear, that the author has clear, consistent, and scriptural views of both the law and the gospel:

“The inspired writers of the New Testament consider man as he really is, that is, both as *guilty* and *depraved*; and they make us acquainted with the remedies God has graciously provided both for our guilt and depravity. They assure us that on the exercise of a lively faith we are justified from former sins, and brought into a state of acceptance with God, by virtue of the *atonement*; ‘the blood of Christ cleanseth from all sin;’ and, to meet our wants in the second case, or as theological writers frequently designate it, ‘to preserve us in a state of justification,’ we are promised the aids of the Spirit to renew the heart, and effectually lead us on to the performance of duty; this also being promised as a consequence of true faith. ‘Being justified by faith we have peace with God; because

because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."

"Now, in all this, he must have eagle eyes that can detect any thing like a tendency to licentiousness. For while faith is inculcated as the medium of justification, good works are equally enforced as the necessary concomitants, and only genuine evidence (to men) of true faith. Besides, it must not be forgotten, that though by justification we are freed from punishment, and brought into a state of acceptance, yet as justification is a state without degrees, it does not, nor ever was intended to, furnish the measure of the degrees of future happiness. Though we are brought into a state of justification independently of good works; yet the degrees of future happiness will be apportioned to 'our works of faith and labours of love,' performed subsequently to the 'renewal of our minds' by divine influences. Hence it is that we are exhorted to 'grow in grace,' to press forward to more exalted attainments, to be more and more 'transformed into the image of God;' that we may in due time obtain a larger portion of that blessing of the 'dead who die in the Lord, who rest from their labours, and their works follow them.'"

In the whole body of scriptural divinity, there are few doctrines more calculated to encourage the truly pious, than that of divine providence, of which Dr. G. seems to have clear and consistent views. But this, like other important doctrines, has been often misrepresented, and involved in obscurity. Many assert that it implies the necessity of all events, not excepting the most egregious sins that have been, or shall be committed. This necessity is, by some who maintain it, designated christian, and by others, philosophical necessity. Confounding *volition*, though maintained to be *unavoidable*, with *liberty* to choose, they endeavour to reconcile the absolute necessity of all the sins which ever were, or shall be committed, to the holiness of God, who, they assert, *decreed* them, and the liberty of the agents by whom they have been, or shall be committed. Infinite wisdom, they argue, must have proposed an end, in the formation of intelligent beings, and, consequently, decreed all the means in order to its accomplishment: and that as no event could ever take place in opposition to his will, no room was left for contingencies. Thus they blend truth and error. For that God proposed an end, namely, his own glory, in conjunction with the happiness of his rational offspring, in calling them into existence, is certain; but this is no argument in favour of philosophical, christian, or even *hypothetical* necessity. That no event can possibly happen independent of his *permissive* will is indisputable; but who that forms right ideas of the nature of moral government, would infer the *necessity* of the actions of moral agents from their being *barely permitted*? But it may be urged in answer: God

"doth

"doth according to his will in the army of heaven, and among the inhabitants of earth, and none can stay his hand." This is a divine truth; but it does not follow that God has decreed the commission of crimes which he has prohibited under the most dreadful penalties. God's authoritative will cannot be resisted; and hence, did he so will to save all men, as he willed the creation of the Universe, the salvation of all men would be the necessary consequence. But *thus* willing their salvation would militate against that wise provision of Divine Providence, which has ordained that men in a state of trial may either accept, or reject proffered mercy.

We are aware that, in opposition to such reasoning as this, it is often urged, that infinite wisdom, in creating intelligent beings, did not act at random, but must have formed a plan respecting their destiny, and such a one as would comport with the divine perfections. Granted; but it does not therefore follow, that it was included in his plan, that men, in a state of trial for eternity, should be *necessary* agents; much less, that any should be damned for *unavoidable* sins. Such a plan as this, bears no marks of wisdom or goodness, and hence could not possibly be that of Him whose wisdom is infinite, and whose tender mercy is over all his works.

But how, it may be asked, can the doctrine of Divine Providence be reconciled to men's free, or moral agency? And, if men be free agents, may they not, in many instances, thwart the divine will? We answer, the doctrine of man's moral agency, and that of Divine Providence, being both scriptural doctrines, are certainly reconcileable; for all the parts of divine revelation perfectly accord. And if, by thwarting the divine will be meant, doing what God *prohibits*, and with which he is displeased, nay angry every day, wicked men thwart it continually. But if, by thwarting the will of God, be understood, doing any thing which he *authoritatively* wills or *decrees* should not be done; his will never was, *is*, nor *can* be thwarted. For in giving laws to moral agents in a state of trial, he willed that they should possess a power to disobey, as well as to obey; and hence, their making a wrong choice is no contradiction to his *authoritative* will. This obvious distinction betwixt God's *authoritatively*, and *permissively* willing, if admitted, would enable many pious characters to reject the doctrine of absolute predestination. And, indeed, without admitting this distinction, we shall find it utterly impossible, on either rational or divine principles, to

"Assert eternal Providence,
And justify the ways of God to man."

From Dr. G.'s letter on this interesting subject we transcribe the following paragraph :

"James, after assuring us that the 'fervent prayer of a righteous man availeth much,' informs us that '*Elias* was a man, subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth for three years and six months: and he prayed again, and the heavens gave rain, and the earth brought forth her fruit.' We also learn from the Pentateuch that, when God in his anger sent fire among the Israelites, which consumed even 'in the uttermost part of the camp,' the people cried unto Moses; and when *Moses* prayed unto the Lord *the fire was quenched*. Now on both these occasions the interposition of Providence was vouchsafed in answer to prayer. We have here nothing to do with the reason of the connection subsisting between prayer and the providential supply of blessings or removal of calamity; but with the fact that such connection does subsist, and with the promise that such connection always will subsist: for this fact and this promise being incontrovertible, it is equally incontrovertible, that the providence of God reaches to all persons and things; their comparative insignificance or grandeur in our estimation forming no scale for him; but all and each being dealt with according to the rules of matchless wisdom, righteousness, and mercy."

The letter on eternal existence after death, contains many scriptural arguments in proof of the eternity of hell torments. After observing that the late Socinian translators, in a note on Matt. xxv. 46, maintain that this text "is rather *favourable* to the hypothesis, of the ultimate restitution of the wicked to *virtue* and to *happiness*," Dr. G. replies:

"I certainly can trace no allusion to either ultimate virtue or happiness in the express declaration, 'these shall go away into everlasting punishment: but the righteous into life eternal:' or, at least I must be permitted to think, that if the wicked may be permitted to extract a grain of hope from so strong a passage, the righteous have at least equal reason to dread, that, after a similar duration, they may lapse from virtue and happiness into wickedness and misery; and thus the good and the bad may change places at the termination of that *æonian* period, which is here alike placed before each class of persons. It can never, I conceive, be consistent with sound criticism, to interpret the same word used twice in the same sentence and connection, and in both directly applicable to the *soul*, which is naturally immortal, so as to indicate eternity in the one instance, and terminable duration in the other."

Dr. G. concludes his excellent work with a letter on Christian duties. With the concluding paragraph of that letter, we shall end this article:

"If

“If you wish, my friend, to have your capacious mind still farther ennobled and expanded by the influence of those truths which can make the simple wise; and have been known to confer a remarkable dignity of character and enlargement of soul upon the otherwise ignoble and illiterate;—if you wish to have your ‘conversation in heaven’ while your residence is on earth, to ‘see the Invisible,’ and secretly enjoy that Saviour, whom ‘to know is life eternal;’—if you wish to place your trust on a solid rock, to have your hope anchored in eternity, your charity glowing toward all mankind; if you wish to enjoy all the blessings of Providence, with a new zest unknown before, to gaze upon the delights of creation with new eyes, to explore the wonders of nature with double ardour; if you wish to evince a meek, gentle, compliant, forgiving, benevolent, conscientious behaviour in every station and character, to be a dutiful and respectful son, a discreet and tender husband, an affectionate and pious parent, an honest and obedient subject; if you wish to possess a heart swelling with love to God, a tongue ready to speak his praises and defend his cause, hands prepared to do his work, and feet to ‘walk in the way of his commandments;’ if you wish to bear prosperity without high-mindedness, adversity without a murmur, to manifest calm resignation under affliction; patient acquiescence in all the divine dispensations, to honour God through life, and to glorify him in death; to have the sting of the last great enemy deprived of its poison, and to quit the present life with a soul panting after immortality, and anxious to join the glorious assembly who ‘surround the throne of God and of the Lamb;’ if such as these be your desires, then, ‘forsake not the fountain of living waters,’ walk not by the light ‘of sparks of your own kindling,’ confide not in that strength which is perfect weakness;’ but throw yourself in imagination and in soul at the foot of the cross, implore with the deepest humility, yet with the unceasing ardour of Jacob, when he ‘wrestled with God and prevailed,’ a sincere and active faith in the merits and mediation of a crucified Redeemer, daily and copious supplies of the purifying and invigorating influence of the Spirit, and an ability to persevere unto the end of your course, that you may adorn the doctrine of God your Saviour in all things.”

June 23, 1812.

THE WORD OF GOD ILLUSTRATED.

ON HELL.

THE word *Adms*, is commonly rendered *hell* in our English translation of the New Testament. But this, like many other words in our language, has changed its signification from what it was

five or six centuries ago. At that time it signified, (according to its Saxon or German derivation,) *hidden, concealed, or invisible*: and therefore, might have been the best to express the word *Hades*, that our language could then afford. But *hell*, in its modern acceptation, means generally the place of punishment or torment for the wicked. *Hades*, in the New Testament, means chiefly a *state*, rather than a *place*: *i. e.* the state of the dead, or state of separate souls between death and the resurrection. The spirits of the righteous and of the wicked may both be in *Hades* at the same time; yet those of the former are in a place of happiness, those of the latter in a place of misery. This was the case with the rich man and Lazarus. They were both in a state of separation; but one was in a place of torment, the other in Abraham's bosom, (a term used by the Jews to signify a place of happiness.) *Hell*, in the modern acceptation of it, seems to be equivalent to Tartarus among the ancients; and *Paradise* answers to their Elysium. They believed that the souls both of the wicked and the virtuous were in *Hades*, after departing this life; but the former were in Tartarus or Orcus, (a place of torment) whilst the latter were in Elysium, (a place of happiness.)*

That *Hades* is distinct from *hell*, in its modern acceptation, appears evident from Rev. xx. 14, where it is said, that *Death* and *Hades* were cast into the lake of fire: but it would be absurd to say that hell was cast into hell. There will be no *Hades* (a state of separation,) when there will be no more death: but the lake of fire (*i. e.* a local hell, or place of torment,) will exist, when *Death* and *Hades* are no more.

Peter, when speaking of the resurrection of Christ, (Acts ii. 31.) quotes the 10th verse of Psalm xvi. and applies it to Christ: for, it could not be understood literally of David, because his body was corrupted, and continued in the grave: but Christ's body, after lying in the grave three days, did not suffer corruption, but was re-animated; and therefore he rose from the dead. We are not to consider the invisible world as at a *distance*: it is here, it is every where. And when it is said in the Creed and in our third Article, that Christ departed into *Hades*; the meaning is plainly this, that he was in the state of the dead, or state of separation for a time; but returned into this world, or re-assumed his body; hereby giving us a proof that we likewise shall be raised from the dead.

In the Old Testament *Hades* is used by the LXX. as a translation of the Hebrew word *Sheol*, which most commonly signifies the grave, and is so rendered in our common version. (See Gen. xxxvii. 35, ditto, xlii. 38, and various other places.) In Psal.

* *Dipbilus*, an ancient poet, as he is cited by *Clemens Alexandrinus*, (Strom. lib. 5.) speaks thus: 'We are of opinion, that in *Hades* there are two paths or places; one for the just, the other for the wicked.' Virgil speaks in like manner in the sixth book of his *Æneid*.

xlix. 14, sheep are said to be laid in *sheol*; that is, in the condition of the dead; for there can be no other *sheol* for sheep. But in the New Testament, *Hades* is generally to be understood as the state of the dead,* or invisible world; only in a few places it may, metaphorically, signify ruin or destruction; as when our Lord saith of those cities which would not receive him, notwithstanding his miracles; that they would be brought down to *Hades*, i. e. be demolished or become desolate.

The word used in the New Testament for *hell* (considered as a place of torment) is *Gebenna*. This term was formed from *Gehinnom*, the *valley of Hinnom*, a place on the east side of Jerusalem, where idolaters of old used to sacrifice their children to Moloch, and caused them to pass through the fire;† on account of which cruel fires it became a symbol or type of hell. Afterwards, they threw into it filth and things to be consumed by fires, which were kept there constantly burning. Hence the term *Gebenna* was used by them to signify the place of punishment in another world, in allusion to the perpetual fires kept up in the *valley of Hinnom*. The Jews understood the term very well: but when St. Mark wrote his Gospel, chiefly for the use of the Gentile converts, he explains it (ch. ix. 43.) by *πυρ ἀσβέστων*, *inextinguishable fire*.

JAMES CREIGHTON, A. B.

THE WORKS OF GOD DISPLAYED.

OF THE REEM, OR UNICORN.

BRUCE, the justly celebrated traveller, to whom we are indebted for the following description of this singular animal, like every true Christian philosopher, used philosophy as a hand-maid to religion; hence his illustrations of several parts of the Sacred Writings are original and valuable. His acquaintance with, and reverence for, the Scriptures, are conspicuous throughout his writings. He was master of most languages, understanding the Greek perfectly; and was so skilled in oriental literature, that he revised the New Testament in the Ethiopic, Samaritan, Hebrew, and Syriac, making many useful notes and remarks on difficult passages.

“There are,” saith he, “two animals named frequently in Scripture, without Naturalists being agreed what they are; the one is Behemoth, the other the Reem; both mentioned as the types of strength, courage, and independence on man, and, as such, exempted from the ordinary lot of beasts, to be subdued by

* See Bochart.

† This valley was likewise called *tophet*, from *toph*, a drum: because they made use of drums and other instruments to drown the cries of the children, whilst they were in the fire.

him, or reduced under his dominion. Though this is not to be taken in a literal sense, for there is no animal without the fear, or beyond the reach of, the power of man; we are (therefore) to understand this as applicable to animals of strength and size, so superlative, as that in those qualities other beasts bear no proportion to them.

“The Behemoth then, I take to be the Elephant; his history is well known, and my only business is with the Reem, which I suppose to be the Rhinoceros.

“The derivation of this word, both in the Hebrew and the Ethiopic, seems to be from erectness, or standing straight. This is certainly no particular quality in the animal itself, which is not more, or even so much erect as many other quadrupeds, for in its knees it is rather crooked; but it is from the circumstance and manner *in which its horn is placed*. The horns of other animals are inclined to some degree of parallelism, with the nose, or *as frontis*. The horn of the Rhinoceros alone is erect and perpendicular to this bone, on which it stands at right angles, thereby possessing a greater purchase or power, as a lever, than any horn could have in any other position.

“This situation of the horn is very happily alluded to in the Sacred Writings: ‘My horn shalt thou exalt like the horn of a unicorn;’ and the horn here alluded to is not wholly figurative, but was really an ornament worn by great men in the days of victory, preferment, or rejoicing, when they were anointed with new, sweet, or fresh oil, a circumstance which David joins with that of erecting his horn.

“Some authors, for what reasons I know not, have made the Reem or Unicorn, to be of the deer or antelope kind, that is, a genus whose very character is fear and weakness, very opposite to the qualities by which the Reem is described in Scripture; besides, it is plain, *the Reem is not of the class of clean quadrupeds*; and a late modern traveller, very whimsically, takes him for the Leviathan, which was certainly a fish. It is impossible to determine, which is the silliest opinion of the two. Balaam, a priest of Midian, and so in the neighbourhood of the haunts of the Rhinoceros, and intimately connected with Ethiopia, in a transport, from contemplating the strength of Israel whom he was brought to curse, says, they had as it were the strength of the Reem. Job makes frequent allusions to his great strength and ferocity, and indocility*. He asks, ‘Will the Reem stable and eat at thy manger?’ And again, ‘Canst thou bind the Reem with a band in the furrow, and will he harrow the vallies after thee?’ In other words, ‘Canst thou make him go in the plough or harrow?’

* That is, frequent allusions to his strength and indocility are made in the book of Job.

"Isaiah, who, of all the prophets, seems to have known Egypt and Ethiopia the best, when prophesying about the destruction of Idumea, says, that 'the Reem shall come down with the fat cattle;' a proof that he knew his habitation was in the neighbourhood.

"I have said the Rhinoceros does not eat hay or grass, but lives entirely upon trees, he does not spare the thorny ones, but rather seems to be fond of them; and it is not a small branch that can escape his hunger, for he has the strongest jaws of any creature I know, and best adapted to grinding or bruising any thing that makes resistance. He has twenty-eight teeth in all, six of which are grinders, and I have seen short indigested pieces of wood, full three inches in diameter, voided in his excrements; and the same of the Elephant.

"But besides the trees, capable of most resistance, there are in these vast forests within the rains, trees of a softer consistence, and of a very succulent quality, which seem to be destined for his principal food. For the purpose of gaining the highest branches of these, his upper lip is capable of being lengthened out, so as to increase his power of laying hold with this, in the same manner as the Elephant does with his trunk. With this lip, and the assistance of his tongue, he pulls down the upper branches which have most leaves, and these he devours first; having stripped the tree of its branches, he does not therefore abandon it, but, placing his snout as low in the trunk as he finds his horn will enter, he rips up the body of the tree, and reduces it to thin pieces like so many laths: and when he has thus prepared it, he embraces as much of it as he can, in his monstrous jaws, and twists it with as much ease, as an ox would do a root of celery."

THE PROVIDENCE OF GOD ASSERTED.

AN AWFUL VISITATION.

WHEN, saith Baxter, I had been at Kidderminster a while, in the beginning of July, the two families which I had last lived in, at Dudley and Bridgnorth, were at once visited with sickness, and they both sent for me (upon a conceit of my skill in physic,) but being from home, I went to neither of them, and it proved a most contagious malignant fever, next to the plague. Mrs. Foley and some of her family died; and Mr. Madestard, his wife, and a gentlewoman that lived with them, died within a day or two of each other. Being with my old friend Mr. William Rowley, the sad message came to us (Mr. Madestard being his kinsman) and I went with him to the funeral, and preached his funeral sermon in so deep a sense of the misery of that unprofitable people, and the deep

deep groans which I have heard from their faithful pastor for their obdurateness, that I could not forbear to tell them my fears of some heavy judgment to come upon that place, which they were more capable of laying to heart than their pastor's death. I had never before, nor ever did I since, presume upon such kind of predictions, nor did I speak that with any pretence of prophecy, but as the expression of that fear I could not then suppress. My text was Ezek. xxxiii. 33. "And when this cometh to pass, (lo! it will come) then shall they know that a prophet hath been among them." And when the war was begun, the town being against the parliament) was a garrison for the king, kept by the neighbouring gentlemen of the country; who fortified the castle, and when the parliament's forces came to take the town, they cast such effectual fire-works from the castle as burnt down the town to the ground, and burnt also the great church where I preached that sermon, and where Mr. Madestard was interred; so that the inhabitants were undone, and fain to lie under hedges, till the compassion of others afforded them entertainment and habitation: and as for their church, it was a great while before it was rebuilt, and that not till after two general collections for it. The first time that I came among them when the wars were past, I chose the same text again to preach on, to call their sins against their faithful pastor to remembrance; but they and I were so much interrupted with tears, that (with some pauses) I had much ado to proceed on to the end.

CONFIDENCE IN CHRIST EXEMPLIFIED.

THE Rev. Mr. Gideon, a Moravian missionary to the Indians in North America, was, about the middle of the last century, attacked by a savage, who, presenting his gun to his head, exclaimed, "Now I will shoot you, for you speak of nothing but Jesus." Mr. Gideon answered, "If Jesus does not permit you, you cannot shoot me." The savage was so struck with this answer, that he dropped his gun, and went home in silence. During his absence his wife had been taken extremely ill, and so great was the change wrought in his mind, that he ran to Mr. Mack, another missionary, and begged that he would come and tell him and his wife something of God. This sudden change in his temper and conduct was the more remarkable, inasmuch as no more than two days had elapsed since he had resolved to shoot every one who should speak to him about conversion. Mr. Mack went with him, and found a great number of Indians gathered together, to whom he and his Indian assistants, Joshua and Gideon, preached redemption in Christ Jesus with such power and unction, that the poor people were greatly affected.

THE GRACE OF GOD MANIFESTED, IN A MEMOIR OF SARAH MATTHEW, OF SUNDERLAND.

To the Editor of the Methodist Magazine.

Dear Sir,

OUR departed Sister was respected while she lived, and lamented when she died. If you think the following account will be acceptable and profitable to your numerous readers, you are at liberty to publish it in your periodical Work.

Sunderland,
July 1, 1810.

I am, Sir, your's, with great respect,

JAMES IRVING.

SARAH MATTHEW, the subject of the following account, was born at Clapham, in the county of Surrey, in the year 1781. Her father, Nicholas Matthew, died when she was about seven years old; and her mother, Elizabeth, very soon after. After that period, she often proved the truth of the Lord's promise to helpless orphans. From the death of her father and mother, she was brought up with her grandmother, Ann Matthew, of West Rainton, in the county of Durham; for whom she ever afterwards had a particular esteem. Of the state of her mind, with respect to religion, from the time she came to live with her grandmother, until the time of her conversion, our accounts are very few and imperfect; but from the whole it is very clear, that she always had much of the fear of God before her eyes.

When she was about twenty years of age, she came to live, as a servant, with Mr. William Middleton, of Sunderland, which, by the blessing of the Lord, proved the mean of her conversion to God; and which she ever after considered the best and most providential part of her life. Before this time she had frequently heard the Gospel of the grace of God preached to sinners with power, and also saw it attended with divine effects among her friends and acquaintance, and yet the word of life had not made any very deep impression on her mind. When speaking of her conversion, she often said, that Mr. Middleton's constant and regular practice of praying with, and for, his family, was made a great blessing to her; but particularly an observation that is very common, which he happened to make use of in one of his prayers; namely, "The road to hell was full of good desires." This wonderfully affected her mind, and she now began clearly to see, and sensibly to feel, that all her former righteousness, in the sight of God, was only like filthy rags, while substituted in the place of that redemption that Jesus Christ purchased on the cross, by his own most precious blood, for the salvation of the human

human race. From this time, the convictions of her mind respecting her dangerous and helpless state, gradually increased, until the morning when the Lord was pleased to turn her fervent prayers into grateful praises, her darkness into light, her bondage into liberty, and her weeping and sorrow into peace and joy.

Although she had been very regular in her conduct, and of a most amiable and sweet disposition, previous to this period, yet the Lord was pleased so deeply to discover to her the exceeding sinfulness of sin, and to cause her to drink so deeply of the bitter cup of repentance, that she mingled her drink with her weeping. But while labouring between hope and fear, she was deeply convinced, that the way to attain the end, was to use all the appointed means; so that she made it her constant practice to rise very soon every morning, for the sole purpose of pleading with the Lord in prayer. During these hours of prayer, and also sometimes when she sat under the preaching of the Gospel in the Methodist Chapel, her heart was much softened, and her eyes overflowed with tears; but the time was not yet fully come, when she could say with confidence and delight, "My Beloved is mine, and I am his." At this time she saw the blessedness of the enjoyment of pardon and peace through a Redeemer, in such a clear light, and her desire after the full possession of that blessing was so great, that she frequently said since, that if she had been in possession of the whole world, she would have readily parted with it, in order to obtain redemption in the blood of Jesus, the forgiveness of all her sins. She was now clearly convinced, that by grace she was to be saved, through faith, and that not of herself, as it was all the gift of God. Hence, on the 28th of January, 1802, among many other expressions, which showed she was no stranger to herself, she wrote in her diary, for that day, the following lines, as being the true state of her mind:

"Where am I now, or what my hope?

What can my weakness do?

Jesus, to thee my soul looks up;

'Tis thou must make it new."

From this time, she continued to seek the Lord, by fervent prayer and supplication; neglecting no opportunity of attending all the appointed means of grace, until the 17th of February, when she rose from her bed for the purpose of once more laying her case before the Lord. But the time was now at hand, when the Lord would no longer permit his handmaid to mourn the absence of her God, or in a state of darkness and sorrow to water her couch with her tears; for, that morning, he heard and answered her fervent prayer, and wiped away all the tears of sorrow from her eyes, and gave unto her "beauty for ashes, the oil of joy for mourning

mourning, and the garment of praise for the spirit of heaviness." She writes in her diary, that day, "I now feel love to God and all mankind." For a few months after her conversion, she continued to walk in the light of God's reconciled countenance every day; her peace flowed as a river; and she could then, with gratitude say, that the Lord had sent forth the spirit of his Son into her heart, crying, "Abba, Father." But, after a few months of rejoicing, she was, for a short time, much tempted to call in question the reality of her experience; so that her peace was, in a degree, broken, and her mind frequently much clouded. But these temptations were of short continuance; for the Lord soon removed every doubt and every cloud from her mind, and blessed her with such discoveries of his love as enabled her to say, with greater confidence than ever she had done before, "*My Lord, and my God.*" From that period she lost her confidence no more; but continued to stand fast, rejoicing in the Lord. Respecting the rest of her experience, from the time of her conversion until the time when she was called to receive her reward, it may not be necessary to say much, as her pious example will speak much more to her credit among her friends and companions, than any thing I can say for that purpose. For eight years she was an ornament to the profession of Christianity, and an honour to the Methodist Society, of which she was a member. During that time, her life was holy, her mind spiritual, and her conversation in heaven. She was always very particular in examining whether she was increasing or decreasing in the love and fear of God; and that she might be certain whether she was proceeding in the way to heaven, or measuring her steps back again to earth, she kept a very exact account of the state of her mind. The most particular time in which she examined into the state of her religious experience, appears to have been at the conclusion of the week. And she sometimes wrote with gratitude upon these occasions: "I have finished this week in the favour of God."

In general, she enjoyed a comfortable sense of the presence of God, and on particular occasions her cup of divine consolation ran over. She mentioned one time in particular, when she received the Lord's Supper, and she wrote the next day, "That she still continued to enjoy the light of God's countenance." Her love for all the appointed means of grace, was very great, and indeed it was no wonder, for mostly while she used them, the Lord caused her heart to rejoice in a sense of his love and presence. The preaching of the Gospel she generally proved to be spirit and life to her soul; and it is evident from her holy life, that she was fed thereby. She neglected no opportunity of attending her class meeting, and, for the most part, experienced those meetings to be times of refreshing from the presence of the Lord. Her account

of her experience was always plain, simple, and scriptural, so that the rest of the class were often much edified, while she related her hopes and fears, her sorrows and joys. She was always very careful to profess no more than she was certain she possessed, and sometimes used to say, that we should much rather say too little than too much. When she believed she had any faults, she was always ready to speak of them; and the sincere manner in which she used to do so, convinced every one, that she felt what she said, and that she was humbled, not in word only but also in principle; her honest simplicity in that respect might justly be said to be without either pride or guile. Her practice always agreed with her profession, for while she openly professed with her lips to love and enjoy God, she did not forget to prove the truth of her profession, by keeping all his commandments.

She had long been of a sickly and delicate constitution, so that she lived very much with death in her view; and while that was the case, she was always more happy than at any other time. It appears from some of her letters, which she wrote in the year 1809, that her confidence in the promises of God, and her communion with God, was very great. Perhaps it was then that the Lord began more fully to prepare her for the bitter cup, which she saw she had shortly to drink. Writing to a friend, she says, "I think I can say that I desire to be the Lord's, and to follow him fully; and I think I would part with any thing on earth, rather than part with my inheritance above. Lately my faith is much increased, I have not one doubt of my acceptance with God; and the thoughts of heaven often cheer my drooping soul. We shall not have long to suffer here; but let us always remember, that,

To patient faith the prize is sure;
And all, that to the end endure
The cross, shall wear the crown.

In the beginning of the year 1810, several symptoms of an approaching consumption began evidently to appear; and her friends who had long had their fears, that she was of a consumptive habit of body, began now to see that a serious crisis was fast approaching. Being advised to try medical assistance, she applied to Dr. Taft for advice. After she returned, I asked her what the doctor said respecting her health. She said, with a cheerful smile, "The doctor has told me that I am in the first stage of a consumption." From that time her resignation to the will of her heavenly Father increased daily, and her mind was more and more fixed on heavenly things. Some time about the beginning of March, it was thought proper for her to remove to Rainton, the place where she had formerly lived; but neither the change of air, nor any other means she used for her recovery, had the least effect; her disorder increased,

increased, her strength failed, and her dissolution seemed fast approaching.

About the middle of April, she was brought back to her friends at Thornhill. That day I conversed much with her; and from the blessed and composed state of her mind, it was evident, that "Death to her was for ever deprived of his awful sting."

On the 22d of April, I called to see her. Mr. Fletcher's Life, (I think) lying near, I took it up, and said, you will soon be with this good man. She smiled, and said, "Yes." After that, she inquired if I thought that the soul would be as happy, when separated from the body, as it would be at the resurrection. I said that I thought, when the soul and body were re-united, there would be a greater degree of happiness enjoyed. She answered, "Yes; but it will all be glory." A young woman (one of her acquaintance) coming in, she exhorted her, with much earnestness, to live near to God, and assured her that nothing but religion could do her good at a dying hour. One of Mr. Thornhill's servants coming in, she said to him, "I am now going to a better world; it is time for you to prepare; for we cannot get there without a preparation." Through that day she continued to praise the Lord, that she was then dead to all things below the skies; she said that her heart was disengaged from all earthly things. While suffering much pain, she would bless and praise the Lord for his goodness; and in all her actions and words, it clearly appeared, that, in her, patience had its perfect work.

April 23. After I went into the room, I said, "Are you happy?" She answered, "Yes, bless God." A little afterwards she said, "When I think of heaven, I long to be there." Some persons observing to her that her feet began to swell very much, she sweetly replied, "That is a good sign."

April 25. I saw her again, and, after some profitable conversation, asked her concerning the state of her mind. She answered, "Bless the Lord, my mind is still the same." After this I said, "What would you think if the Lord should again restore you to health?" to which she replied, with a pleasant smile, "That would be a great disappointment."

April 28. She was weaker, and in much pain, and said, "I long to be gone." I hope, said I, you can say, "Though he slay me, yet will I trust in him." She said, "Yes; and I can say more than that, for I love him too," May 3. She appeared much worse, but bore all her pain with the greatest patience. She said, "Bless the Lord, my mind is happy." Afterwards, she said, "What a mercy it is that I have religion now!"

May 5. One of her intimate friends came to stop with her for a few days. When she entered the room, Sarah said, "You are come

come to see me die." To another friend, who said, I thought you would have been in heaven before this time, she answered, "I thought so too; it is a disappointment, but the will of the Lord ought to be mine."

May 7. This afternoon, for the last time, I saw our departed sister, and, by seeing her, I saw the power of divine grace over the fear of death and hell, on the very borders of the invisible world. The wheels of life, to all appearance, were ready to stand still. Death was now near her dwelling; but to her he had for ever lost the terror of his name. The battle was now fought, and I might venture to say, for ever won: The race was now run, and the incorruptible prize was ready to be given. While I remained by her, she spoke of future things with great composure and delight; after that, I am informed, she said very little, and, about three o'clock in the morning, sweetly breathed her last, in the 29th year of her age, without either struggle or groan.

MEMOIR OF MADEMOISELLE *****,

A French Lady.

To the Editor of the Methodist Magazine.

Dear Sir,

THE happy subject of this memoir, was a French lady of high rank, who died at the age of 16. It was printed at Amsterdam in 1705, and translated from the French; but, by whom, I know not.

There are among the rich and great, many formidable hindrances to holiness; and, what even hinders their holiness must, in a proportionate degree, prevent their eternal salvation. But these obstacles have, through grace, been surmounted by several, among whom the young saint, an account of whom I transmit you, holds a distinguished place. I particularly recommend this account to the younger part of your readers.

Hull,

May 20, 1805.

I am, your's affectionately,

SAMUEL TAYLOR.

MADÉMOISELLE ***** , of whose last sickness and dying experience we here give an account, was descended from one of the most illustrious families of the province of ———. Both her parents were persons of high birth, and no less eminent for their piety and exemplary virtue. The bare mention of their names would be sufficient to convince the world of the high rank they held in society. But it is not on that account merely that they merit so particular a consideration; for their piety rendered them abundantly more illustrious than the antiquity of their family, or
their

their noble descent. Their ardour and zeal for the glory of God, and their forwardness and activity in defending the truth of His word, cannot be sufficiently commended; nor their constant perseverance in the profession and practice of true religion, be enough admired. The sufferings of the cross, which are the portion of the church militant here below, could never discourage them from making an open, bold, and constant profession of those truths, which our Lord Jesus Christ has revealed, and which the Martyrs have sealed with their blood. Their principal concern ever was, to communicate the knowledge of divine truth to all their family and dependants; and especially, with an earnest desire, that all the children which God had given them, should as well be partakers of that grace which they themselves possessed, as inheritors of their worldly estate.

Notwithstanding it pleased God early to deprive this illustrious family of their head, who had zealously endeavoured to lead all his children and dependants into the way of salvation; yet, under this great disadvantage, the interests of true religion were not less indefatigably attended to than before. It is certain that the diligent attention of Madame ****, to promote godliness in her family, was blessed with a success equal to that of her late excellent husband. This pious mother had the consolation of seeing the desired fruit of her godly labours for the edification of all her children, even beyond her most sanguine expectation. But especially, it must be acknowledged, that amongst all her daughters, the young lady, whose dying experience we here relate, gave, in the last moments of her life, the clearest and most incontrovertible evidence, how much she had profited by the instructions and examples of so tender and good a parent.

This pious young lady had been indisposed, for some days; and at length, on Sunday the 4th of May, her disorder increased to a degree that was alarming. She was seized with so violent a pain in her side, just at the heart, that, expecting the sudden approach of death, she most earnestly entreated that her mother might be called to her, that she might have the comfort of her blessing, and the benefit of her counsel. She no sooner saw her dear parent, than she stretched out her hand to her with all possible submission, and, in a manner expressive of the most ardent affection; and said to her, "O my dear mamma, I am persuaded that God is now going to call me out of this world! Help me, therefore, to put myself into a proper condition to appear before him. I feel my faith weak, and that I have very little contrition, pray for me, that he may speak to my heart. Alas! he does not speak to my heart. I feel myself the most wretched creature in the world! Pray to the Lord for me, that he may shew me mercy." Though
her

her mother was extremely affected with this discourse, yet she preserved a sufficient degree of composure to answer thus: "My dear, it is very true, that no flesh living can be justified in the sight of God, without the intervention of his mercy. But has not our Lord Jesus Christ made an atonement for the greatest of sinners? 'This is a faithful saying, and worthy of all acceptations, that Jesus Christ came into the world to save sinners. The blood of Jesus Christ cleanseth us from all sin.' And we have not only the express testimony of Scripture for this doctrine; but we have it illustrated and confirmed to us by the relation of particular instances of his rich, free, and preventing grace, having been bestowed on some of the most atrocious sinners that ever were found in the world; such as Manasseh, David, Peter, Paul, Mary Magdalene, the thief on the cross, and others. Jesus Christ, as you well know, my dear child, did not come to call the righteous, but sinners to repentance." She replied, "All this is very true, but I do not find in myself that repentance which God requires, and which he works in all those whom he receives to his mercy. Alas! he does not speak to my heart!" To this her mother answered, "Since your heart, my dear child, is so sensibly grieved at the view of your sins, and you are so earnestly breathing after a sense of God's gracious presence, it is a certain evidence that your conscience is not altogether dead and stupid: there is something in you which maintains a combat against sin; and this can be no other than the Holy Spirit. Hope always in God; and endeavour to maintain your confidence in Him, through the merits and mediation of your Redeemer, who said that, 'him that cometh to me, I will in no wise cast out.'" At those words, the sick young lady, lifting up her eyes to heaven, prayed in the most fervent manner, "Draw me, then, O Lord, and I will run after thee." She then expressed an earnest desire to see Mons. D. M., her pastor, who immediately came to see her, as soon as he was informed of her affliction, with some ladies of the neighbourhood, who were with him at the time the message was delivered. When the ladies came to her bed-side, she said to them, "My dear friends, pray for me, that the Lord may shew me mercy, and communicate his grace to me." Then turning to her pastor, she begged, in the most earnest manner, the assistance of his prayers, and the benefit of his pastoral counsel. When it was told her that it is pleasing to God to accuse ourselves before him, "Ah! it is indeed, (said she) 'for he that confesseth and forsaketh his sins, shall have mercy.'"

She passed the remaining part of the day in continual complaints, and mourning over the weakness of her grace. She was so much disordered in body and distressed in mind, that she no sooner fell into a little slumber, than she immediately awoke again. Almost every

every minute of her time that she could keep herself awake, she spent in deep meditation and fervent prayer; and very frequently she repeated, in the most pathetic and affecting manner:

“My heart, O Lord, has gone astray,
My feet full often slip;
Yet, since I’ve not forgot thy way,
Restore thy wand’ring sheep.”

She added, “O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. If thou, Lord, shouldst mark iniquities, who shall stand? But there is forgiveness with thee, that thou mayest be feared. Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow.” She sometimes exclaimed, “O wretched creature that I am! who shall deliver me from the body of this death?” Then, after a short pause, she addressed herself to God in fervent prayer, “Draw near to me, O God; and then I will draw near to thee. Purify my heart by faith, that so I may be in a capacity of drawing near to thee, and of enjoying thy gracious presence. Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies, blot out my transgressions; restore unto me the joy of thy salvation, and uphold me with thy free Spirit.” It is impossible for language to convey any adequate idea of the terror with which her soul was harrowed up. The anguish of her mind was extreme, and inconceivable by those who were not spectators of it. She, in the most affecting manner, bewailed the weakness of her grace; the little progress she had made in the ways of God; and her barrenness under such advantageous means of grace with which she had been favoured. And, with regard to the whole of her duty, she was deeply distressed in the review of her not having been sufficiently attentive to discharge it in the manner the word of God requires; and that, as it had respect both to God and her fellow-creatures. In this view of herself, bemoaning her pitiable condition, she repeated the 88th Psalm. “O Lord, (she added) though mine iniquities testify against me, do thou it for thy name’s sake: for my backslidings are many; I have sinned against thee. Lord, I call upon thy name, to obtain this mercy; for thine anger endureth but a moment; in thy favour is life; weeping may endure for a night, but joy cometh in the morning. As the hart panteth after the water brook, so panteth my soul after thee, O God: my soul thirsteth for God, the living God. When shall I come and appear before God?” As she was well read in the Scriptures, and had particularly been very conversant with the Psalms, she now reaped great advantages therefrom. For, during the whole night, she continued repeating the most affecting pas-

sages throughout the whole Book of Psalms, comparing her present experience with the several cases of those afflicted souls whose deep exercises of spirit are there recorded. About nine o'clock on Monday morning, a gentleman of the Roman Catholic persuasion made her a visit, and in a very polite and friendly manner, expressed his concern for her severe illness. After making proper returns to his civility, she entered into conversation with him about religion; and very distinctly and fully gave him a reason of her faith; proving that it was most clearly and indubitably founded on the infallible testimony of God's word, which cannot possibly fail or deceive any who ground their hope upon it; and adding, that as she had hitherto lived in the profession of it, so she was determined, in a dependence on divine grace, to die in the same faith. Some days after this, Monsieur M. B., a minister of the gospel, paid her a visit, and prayed with her; after which, they had a short conversation together, in which she pointed out those parts of his prayer which had most sensibly affected her. The whole of this day passed in the same manner as the former days ever since she was taken ill. She incessantly sighed and wept bitterly; often saying, "O my God, what a poor weak and sinful creature am I! How unworthy am I to come into thy presence!

• And now in my extreme distress,
The weight of guilt and Satan's roar;
Draw near, my helpless soul to bless,
And land me safe on Canaan's shore."

She repeated a great many of the most excellent passages from Drelincourt's Consolation against the fears of Death; but, as the whole could not be remembered, they are omitted altogether. After having been from Sunday morning in the deepest distress of soul, on account of her sinful nature, and the various effects of it in her life, and in the most alarming fears of the judgment of God on account thereof, her tears began to subside about seven o'clock in the evening; at which time she began to experience the consolation of the Holy Spirit, and was soon filled with joy unspeakable and full of glory! During these happy moments, over-hearing some present, speak of preparing something for her refreshment, she said, "You may very well spare yourselves that trouble; for I have already received from my God, that one and only remedy which alone could afford me any real refreshment—that remedy to which my soul aspired, for which I languished, and for the want of which you saw me so deeply distressed. I called upon the Lord when I was in distress, and the Lord has answered me. I feel that God has declared himself in my favour, and that now I have no longer any thing to fear. The right hand of the Lord is exalted; the right hand of the Lord hath done valiantly."

At length, after some importunity, she took what had been prepared for her; and being desired to use her utmost endeavours to get some sleep, she answered, that the quiet and repose of her soul constituted her only happiness and joy. And on being exhorted to take courage, from the ground there was to hope that God would restore her, in answer to the many prayers that with so much fervency were continually offered for her, she replied, "Ah! speak to me no more of that; I intreat you not so much as to hint any thing about my returning to this world again: for be assured that for the future I shall never entertain a desire for any thing but the heavenly blessedness; and the enjoyment of my God in glory. The fear of death is now wholly taken away from me. I well know that the wages of sin is death; but, blessed be God, I also know very well, and do really experience, that the gift of God is eternal life. I have but one request to make to you, which is, that you, without ceasing, pray to the Lord for me, that he may strengthen me more and more against those fears which my sins may possibly excite in me, and that he may so plentifully furnish me with the grace of his Holy Spirit, that, to the close of life, I may so fight the good fight of faith, that finally I may lay hold on eternal life." A person, in answer to this, said to her, that it might reasonably be expected, that fear and terror, on account of sin, should not be found in her in that degree in which it frequently is in others; since she was so young, had lived retired from the world, and seemed quite detached from its vanities, and had been entirely devoted to the service of God, and very exemplary in the whole of her conversation. She quickly replied, "How do you know but that I should have loved the world, and gone into all its sinful pleasures and vanities, if I had been educated in the manner in which persons of my rank usually are? O let us continue praying to him without ceasing, that he would so prepare and dispose my heart, that I may come to him with full assurance of obtaining his mercy."

Another lady in the company having said to her, "but, my dear, suppose it should be the will of God to restore you to us, in answer to our prayers"—she instantly replied, not giving her time to proceed farther, "Not my will, Lord, but thine be done. Nevertheless, it is better for me to be dissolved, and to be with Christ." Then sitting up in her bed, she very attentively viewed her hands and arms, and said, "This poor body must soon return to dust," but added, with a smiling countenance, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. For this corruptible must put on incorruption, and this mortal must put on immortality; and then death will be swallowed up in victory. O death where is thy

thy victory? Where is the dart with which thou pretendest to pierce me? My dear Lord Jesus has broken that dart, and quite disarmed thee."

After this she ceased to speak, lay down in bed, and for a short time seemed to be asleep; but, suddenly raising herself up, she turned to her mother, and with a countenance quite cheerful and expressive of the greatest firmness, serenity, and contentment, said, "My dear mamma, give me up to God, who has only lent me to you for a time." Her mother was deeply affected with this, sighed heavily, and lifting up her eyes, said, "Heavenly Father, I commit into thy hands both myself and this child which thou hast given me. Make us both partakers of thy holiness, and bring us to the full enjoyment of thyself in glory." The sick young lady replied, "I know in whom I have believed, and that he is able to keep that which I have committed to his charge;" and turning to her mother, with a look expressive of the utmost tenderness, she said, "My dear mamma, let me again drink of your good consolation." Her mother answered, "It is the Lord alone, my dear child, that can give you consolation." "Ah! madam," said she, "and you have often been the means of causing me to drink of it." The mother added, "You shall with joy draw water out of the wells of salvation." The young lady answered, "Yes, I do already drink of those waters which spring up to eternal life; my cup is full, and runs over. Lord, break this earthen vessel, and take from it that treasure which thou hast placed in it; extinguish the spark of natural life with which thou hast animated my poor mortal body."

The night following she dreamed that she saw two lamps suspended from heaven, which diffused a bright and very exhilarating light; and that, while she continued to view them, one of these lamps gradually ascended up into heaven, till she had quite lost sight of it. In the morning she related the dream to her mother, on which she took occasion to say to her, "My dear child, thou virgin of Israel, thou mystical bride, go forth to meet thy bridegroom with the lamp which thy Saviour has given thee, full of oil." On which the young lady cried out, "Father, into thy hands I commend my spirit. Yes, I am going forth to the marriage of the Lamb, who has espoused me in his great compassions; and I shall soon sit down in the kingdom of heaven, with Abraham, Isaac, and Jacob." Her pastor, who was present at this conversation, repeated Matt. xxv. 21, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." The young lady rejoined, "Ah! this joy of the Lord is my joy! I do indeed possess it! Mercy rejoiceth against judgment in my favour. Some time after this, Madame —, her mother, and one of her sisters, were in the chamber unknown to her, and heard her pray
with

with a fervour scarcely to be conceived, and then repeat several verses of the 6th, 51st, and 143d psalms; till at length she was exceedingly animated, and continued speaking to God with such extraordinary fervency, that she became wholly rapt out of herself, through transports of joy. She often broke out into these pathetic exclamations:—"O how happy am I! What joy do I experience! It is impossible for me to express it! Is it possible that there can be any other joy equal to that which I now possess! How shall I render suitable thanks to my God, in that he has heard my prayer!" Her mother, finding her in this delightful frame of mind, called in the whole company, which had some time before left her chamber, that they might be witnesses of her consolation, as they had been before of her sufferings in her deep distress. She was then sitting up in her bed, her hands joined together, her eyes directed towards heaven, full of fire, and with an astonishing expression of joy and gladness in them, and at the same time tempered with an air of great modesty. She spoke uninterruptedly for a long time, in a clear, strong, and elevated tone of voice; expressing her sentiments in very concise and nervous language; sometimes declaring the inexpressible happiness of her state, and at others the unspeakable joy she then felt. And in doing this, she generally made use of some pertinent passages of Scripture, both out of the Old and New Testaments. At intervals, she addressed herself to our Lord Jesus Christ, with respect to the redemption which she had obtained through his death; and then deeply abased herself in his holy presence. During the whole time, she was very abundant in praises to God; giving him a thousand thanks, and praising his holy name, for all the blessings and benefits she had received at his gracious hands. She afterwards paraphrased several chapters of the holy Scriptures; as the 5th, 8th, and 12th chapters to the Romans, and the 17th chapter of the gospel according to St. John; applying them to herself somewhat after this manner;—"O my God, is it so, that there is no condemnation to them who are in Christ Jesus? Why, then, there is nothing for me to fear: for I embrace with my whole heart, and thankfully lay hold on the merits of Jesus Christ the Redeemer of the world. I am now made free from the law of sin and death. It no longer gives me any fear. I find that my Lord Jesus Christ has communicated to me the law of the spirit of eternal life. Yes, O my God, I do know that I am one of thy children; since thy Holy Spirit, which is the spirit of truth, and the spirit of life in Christ Jesus, witnesses with my spirit, and comforts me in so powerful and efficacious a manner. I have not received the spirit of bondage again to fear, but I have received the spirit of adoption, which enables me to call the great God, and the Sovereign of the universe, my Father.

"Hence

"Hence depart, corroding fears,
God has wip'd away my tears;
Fears no more my thought employ,
Now they leave me to my joy!"

She now overheard one of the company expressing the utmost astonishment at the excellent manner in which she spoke. She answered, "It is not I that speak, but the Holy Ghost that speaks in me; he has given me the tongue of the learned: O hear me! listen to what I have to say! I earnestly wish that all the world might know how exceedingly the grace of God has abounded towards me. O come and help me to give thanks to his name for his unspeakable gift!" She frequently repeated these words; "Ah! how happy am I! What unutterable happiness do I possess! How shall I find language to express my joy! He is at last come! He has conquered! This holy Comforter has been sent to dwell with me. With him is the fountain of life, and in his light do we see light. Ah! what mercy and grace have I received from my God! although I am not worthy of the least of all the mercies, and of all the truth which he has shewed me. He has loaded my soul with his favours, and my mouth shall praise him with rejoicing. O my God, thou hast wiped away all tears from my eyes. Thou hast given me the white stone, and in the stone a new name written, which no man knoweth, save him that receiveth it. Thou hast abundantly satisfied me with the fatness of thy house, thou hast made me drink of the river of thy pleasures. The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me. My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; for he hath regarded the low estate of his handmaiden." O how good is my God! His goodness must needs be infinite, since he has had pity on me. Ah! my Lord Jesus Christ is very compassionate indeed! He has loved me with a superlative love, at the very time when I was his enemy. He knocked at the door of my heart, and stood waiting for me, while by unbelief and enmity I shut the door against him: yet by his free preventing mercy, he is come in, and has said to me, Peace be to thy heart! O what an abyss of infinite love is here! The true God, and true and real man in one person, suffered the ignominious death of the cross, to redeem my soul from hell, and procure me a title to heaven. Yes, my divine Saviour, I see flowing from the wounds of thy hands, thy feet, and thy side, as it were, rivers of blood, which have rendered me whiter than snow.

show. I adore thee, I embrace thee, O my Saviour and my God! Divine Sun of Righteousness, deign to shine into my soul, and illuminate me with the knowledge of thyself. Fill my heart with thy fear, and penetrate it deeply with thy love. Make me a partaker of thy holiness, and the beatific enjoyment of thyself; and, after my soul has quitted this weak and sinful body, grant that it may resume it again, a glorious spiritual body, to reign with thee for ever and ever."

Soon afterwards she turned to her mother, and said, "My dear mamma, bless and praise God the whole of your life, for the honour he has done you, in making you the instrument of bringing into the world a daughter whom he has converted into a temple for his Holy Spirit to dwell in, though in herself she is but a poor, miserable worm of the earth. May the great God bless you! May he pour down his richest blessings on all your posterity! May they be blessed with all spiritual blessings in Christ Jesus, and with all needful temporal blessings! O God, may they be honoured with an interest in thy holy covenant of grace, from generation to generation, and from one age to another, as long as the sun and moon endure!" She then called for the young ladies her sisters, prayed particularly for them, and in the most solemn and affectionate manner gave them her blessing. She also fervently prayed for her brothers and brothers in law, for Madame —, her sister in law, and Mademoiselle —, her niece; most solemnly and affectionately giving them all her benediction, by praying for blessings on them, though they were all absent. She now embraced every one who was present, in the tenderest and most affectionate manner, and prayed for them, and gave them severally her blessing; admonishing and exhorting them all. She took very particular notice of Mons. D. L. C.; and expressed her gratitude for the strong attachment he had always evinced for her family. Afterwards, turning to Madame D. L. C. his wife, she said, "Come, Madame, come and rejoice with me; come and take part with me in my joy; I am perfectly content with my present situation, certainly I ought to be so, for I have as much happiness as my heart can hold." She then, in a very grave manner, and with an awful solemnity upon her countenance, gave a general exhortation to the whole company. "O my dear friends, (said she,) forsake all your sins. Let nothing be practised in your life and conversation, or indulged in the most secret recesses of your hearts, that is contrary to the rule of God's word. It is the pure in heart alone that shall see God: and without holiness no man shall see the Lord. You have seen what awful terrors, deep sorrows, and bitter anguish my sins have brought on me. O my dear friends, let me intreat you all to profit by what you have witnessed in me! Let us always be concerned to edify the Church of

of Christ according to our vocation; but, more especially let us take care to give a good example, by living soberly, righteously, and godly in this present evil world. ‘And, finally, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.’ Ah! my dear friends, it is impossible for me to express how much I love you all: but I know this, that I love you all equally alike in Christ Jesus. I do not love my mother, my brothers, and sisters, better than I love all the people of God that I know. I love all the world. I would love even my very enemies, if I had any.”

At this instant, observing a person to weep, she said, and in a loud tone of voice, “Weep not for me, but weep for your sins. Let all of us weep for our sins.” And to convince them that she was not at all affected with the tears and passionate expressions of the tender friendship of those around her, she added, “I now no longer know any person after the flesh. And in this experience I am not singular; for Mons. — informed me that a pious lady in her dying moments made the same observation to him, and quoted the above-mentioned passage of Scripture on the occasion.” She now repeated her benediction on Mons. D. M., her pastor, most fervently praying for the choicest blessings on him; always calling him her good pastor, her dear pastor; conversing with him in the most affectionate manner, and wishing him a quiet and peaceable life, prosperity in his family, and peace with his brethren. “And may the Lord, (says she) in his infinite mercy, be pleased to bless your ministry more and more.”

(To be concluded in our next.)

A SHORT ACCOUNT OF ANN EVERED,

WRITTEN BY HER MOTHER.

ANN EVERED was born in Newport, Isle of Wight, April 27, 1791. When she was about six years old, the Lord was pleased to bring me, by a very heavy affliction, to see myself a sinner; and, blessed be his name, he enabled me to close in with the offers of grace and mercy, and to join the people of God. Often, after I had been at preaching or meeting, I made it a point of going up stairs, and my dear child would always follow me, and kneel down by my side; and if at any time I was prevented from doing it, she would say, “Mother, you have not been to prayer:” and many times I have found her on her knees alone. These good desires continued with her near two years; after this, she seemed to lose a measure of those good impressions, yet she always preserved a very meek spirit, and never had much acquaintance with the vain
and

and foolish children of her age. She was a dutiful child to her parents; what they said to her, she considered as a law; and after she was taken ill, she confessed that she never broke that law, without her conscience making her smart for it afterwards. I believe the Spirit of the Lord wrought powerfully upon her mind, two or three months previous to her illness, especially under some sermons she heard, particularly one delivered by Mr. C—r, at the conclusion of which he addressed the young people and children of Methodist parents. This sermon seemed to have great weight upon her mind, and, after hearing it, she lost all relish for the world. She now became acquainted with the state of her soul, and felt the burden of her sins too heavy to be borne; I often saw her weep, and when I asked her what was the matter, she would say, she was such a sinner, that if she died in that state she could not go to heaven. Several of our pious friends came to see her, and prayed with her. They told her she must pray to Jesus for life and salvation; that he was an all-sufficient Saviour; and that if she was sincere and in earnest, he would blot out her sins, and make her meet for heaven. Sometimes, when I asked her how she felt her mind, she said that she felt the prayers of good people to be very beneficial to her soul, and that she found it good to pray for herself. She kept her room about six weeks, at the end of which her disorder seemed to abate, and she got a little better. She appeared unfeignedly thankful, that she was once more permitted to attend the means of grace; and expressed a great desire to meet in our class, which she did four times during the period she was better. Soon after, she had a relapse; and one Sunday afternoon a pious young woman called upon her, and strongly exhorted her to cleave unto Jesus with all her heart, and urged the necessity of giving herself wholly up to him, entreating her not to rest short of that salvation he died to purchase. I believe this advice proved as a nail fastened in a sure place; for that evening she desired to be left alone, while we went to the chapel. When I returned, she was in her room, and on my entering, she caught hold of me, and said, "O mother, I never felt so happy in all my life: when you left me I went to prayer, and I felt a great nearness to the Lord. The enemy seemed to be on one side of me, and Jesus on the other, and I was so strengthened, that I wrestled with the Lord in earnest prayer, and he has blessed my soul with his heavenly love. Now I love you all; I love every body; O that I could see my brothers, that I might tell them what I feel, that they might seek after the same blessing. O mother, let us go to prayer." After this, I asked her if she thought the Lord had pardoned all her sins, and if the burden she felt was removed; she said, "I want a greater manifestation; I cannot say I feel it quite removed."

removed." I encouraged her to hold fast what she then enjoyed, and told her, if she would be faithful, that the Lord would bring her into the glorious liberty of his children. I had the satisfaction of often finding her on her knees in secret before the Lord. At the latter end of October 1810, her disorder had a rapid increase, and seemed to denote that her stay here would be short: she now felt the necessity of knowing that she was born of the Spirit, and of constantly living in a preparation for death. The salvation of her soul now appeared to her the one thing needful.

About the latter end of November, a friend called upon us from Portsmouth, and talked to her in a very comfortable manner. He set forth the willingness of Jesus to save her, and exhorted her to believe in him for salvation; when, all of a sudden, she exclaimed, "Now I know that God hath, for Christ's sake, pardoned all my sins, and I am not afraid to die, having found that peace that passeth all understanding." I believe, from that day, she never lost her confidence, but that her path, like that of the just, shone more and more unto the perfect day.

About the middle of December she was confined to her bed. During the whole of her affliction, she possessed a spirit of patience and resignation; I never heard her murmur, or wish her sufferings less. I often heard her say, that she did not wish one pain removed, but was willing to suffer all the Divine pleasure; fully confident that the Lord would bring her off more than conqueror at last. A friend said to her, I am sorry to see you lie here so long; she replied, "I don't feel it long; I feel more comfort and happiness on this sick bed, than ever I did when I was running on in sin, and following the vanities of this evil world. At another time she said, "O mother, I shall soon be in heaven, to sing the praises of God there; I shall have a new voice; I could never sing here, but there I shall sing the song of Moses and of the Lamb." At another time she said, O mother, when you and I get to heaven, we shall never part; it will not be for a day only, but for ever and ever. She appeared to have a great concern for poor sinners, and would speak to them when Providence brought them to see her. She would tell them how needful it was to prepare for death, while in health, for death was uncertain, when, or where, or how; as many, in perfect health when she was taken ill, were gone into eternity. One morning she said, "O mother, I have had such a night, I have been so happy; I did not dream; I was in heaven. I thought I was surrounded with glory, and heard most delightful music. I thought I looked up, and saw Jesus sitting on something, and that he looked down on me with a gracious smile; his glory was such as I cannot describe to you: O mother, what a place heaven must be, if a glimpse of it is so transporting and delightful!" This manifestation was a source of joy to her as long as she lived.

When

When her pains were most intense, the greatest joys and support were given her. One day, when she had been exercised with severe pain and shortness of breath, she said, "I have been realizing death, and it has no sting; death is no king of terrors to me, but a welcome messenger, if he were to come to-day." At another time she said, "O mother, I am so full of Divine love, I feel that love is stronger than death!"

We now come to the day before she died: she seemed determined to spend and be spent for her blessed Master: she enforced, on all that came in her way, the absolute necessity of obtaining an interest in Christ. One person who came to see her, whom she thought was not in earnest, she entreated not to rest in her present state, as it was not impossible that she might be gone before her, and said, that not to know Christ as her Saviour would be dreadful, after so long making a profession. To one that came that day to see her, who had sat under the preaching of the word for some years, but had not joined the society, she said, "How much better it would be to join the people of God, to have the benefit of their prayers and good advice;" and added, that if she was ill they would come to see her, and pray for her, and that that would be a great blessing to her soul. She said, "My dear Redeemer was crucified for you and me; and, O, what should I have done, if he had not died?" After this, she cast a pleasant look at me, and said, "Mother, the time will soon come! O, happy moment to me! I have no doubt but you will feel at parting with me, but look to the Lord, and he will support you." Her soul was full of love day and night before she died. On Sunday morning, about six o'clock, she said to me and the young woman that was with me, "I am very ill:" I said, Yes, my dear, your conflicts here will soon be past; she said, "Yes, mother, they will." We then talked very comfortably near a quarter of an hour, when, all of a sudden, she said, "O, how faint I am!" We lifted her up, but she soon desired us to lay her down again; and desired us to call her father, and brothers, and sisters. She then said, "Now I am going, the time is come." I asked her, if she was still happy; she said, "Yes; it is hard work, but the Lord supports me." I asked her, if we should go to prayer; she said, "Yes." I desired her, that when she could no longer speak to us, she would give us a token of her happiness, by holding up her hand. Her brother prayed, and she lay much composed, and said, "I feel much of the loving-kindness of the Lord." We were constrained to praise the Lord for his goodness to her. She lay a few minutes, and then held up her hand, as a token of her happiness; and after a few moments more, she waved her hand, and said, "Victory! victory! victory!" After this, she breathed a little, and then her

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happy

happy spirit took its triumphant flight to the paradise of God, on the 14th of April, 1811, and within a few days of twenty years of age.

MISCELLANEOUS.

ACCOUNT OF THE MARTYRDOM OF ARCHBISHOP CRANMER.

To the Editor of the Methodist Magazine.

Rev. Sir,

HAVING extracted the following account of Archbishop Cranmer's martyrdom, from a periodical work, I transmit it to your's, hoping it will be acceptable.

Northampton,
June 10, 1812.

Your's respectfully,
JAMES BLACKETT.

"ON the 20th of April, 1554, the Archbishop was condemned. From that time, a more rigorous treatment, than he had yet experienced, took place. It is said he was scarce allowed the necessaries of life. A full year had now elapsed, since the Archbishop's disputation at Oxford, and condemnation for heresy.

Among the number at this time, who died for their religion, were the Bishops of London and Worcester;* who were delivered over to the secular arm under a commission from Pole, the cardinal legate. As they were carried to the stake at Oxford, they passed under the window of the prison in which the Archbishop was confined, and looked up for a parting view. The Archbishop was engaged at that time in conference with a Spanish friar; but hearing a tumult in the street, he came to the window. They were not yet out of sight. He just lifted up his eyes and hands, and sent after the venerable sufferers, a fervent ejaculation for God's assistance in this last great trial.

More ceremony, however, was thought necessary in the Primate's case, than had been used in their's. Pole's authority was not sufficient. A commission therefore was sent for to Rome. The ceremony of his degradation was performed by Thirlby, Bishop of Ely. Thirlby, in Cranmer's better days, had been honoured with his particular friendship, and owed him many obligations. Besides those of greater value, in the way of preferment, "there was nothing he was master of (we are informed) which was not at Thirlby's command, jewel, plate, instrument, map, horse, or any thing else, though a present from the king, if his friend once took a fancy to it, the generous Archbishop would immediately give it

* Ridley and Latimer.

him.

him. And many times the doctor, for civility's-sake, would instantly refuse it, yet Cranmer would send it him the next day by a special messenger. Infomuch, that it grew into a proverb, that Doctor Thirlby's recommendation of any thing to my lord of Canterbury, was a plain winning or obtaining it."

As this man, therefore, had long been so much attached to the Archbishop, it was thought proper, by his new friends,* that he should give an extraordinary test of his zeal. For this reason, the ceremony of the degradation was committed to him. He had undertaken, however, too hard a task. The mild benevolence of the Primate, which shone forth with great dignity, though he stood dressed in all the mock pageantry of canvas robes, struck the old apostate to the heart. All the past came throbbing into his breast; and a few repentant drops began to trickle down the furrows of his aged cheek. The Archbishop gently exhorted him, not to suffer his private affections to overpower his public. At length, one by one, the canvas trappings were taken off, amidst the taunts and exultations of Bonner, Bishop of London, who was present at the ceremony.

From the time of Cranmer's degradation, the behaviour of the popish party towards him was totally changed. Every one who now approached him, put on an air of civility and respect. Elegant entertainments were made for him. He was invited frequently by the Dean of Christ-church: and no liberty or indulgence, which he could desire, was denied. In the midst of these amusements he was given to understand, that the queen was greatly disposed to save him: but that she had often been heard to say, "she would either have Cranmer a Catholic, or no Cranmer at all:" that, in short, they were authorised in assuring him, that if he would only conform to the present changes in religion, he might, if he pleased, assume his former dignity; or, if he declined that, he might enjoy a liberal pension in retirement.

Among all the instances of diabolical cruelty, we scarce find a greater than this. The whole rage of the popish party seemed to be centred against this upright man. His soul they had damned: his body they were determined to burn: and to complete their triumph, they wanted only to blast his reputation. With this view, these wicked arts were put in practice against him; which succeeded, alas! too well. Cranmer, who was sufficiently armed against the rage and malice of his open enemies, was drawn aside by the delusions of his false friends. After the confinement of a full year, within the melancholy walls of a gloomy prison, this sudden return into social commerce, dissipated the firm resolves of his soul. A love of life, which he had now well mastered, began insensibly to grow upon him. A paper was offered him, import-

ing his assent to the tenets of popery; and, in an evil hour, his better resolution giving way, he signed the fatal snare!

Cranmer's recantation was received by the popish party with joy beyond expression. It was immediately printed and published; and their cruel work wanted now only its last finishing stroke, a warrant was expedited for his execution, as soon as possible; while he himself was yet kept ignorant of their purpose.

Some writers say, that the recantation was published unfairly; and a modern attempt has been made to invalidate that recantation, which the papists sent abroad.

But no apology could vindicate him to himself. In his own judgment he was fully convicted. Instead of that joy which gives serenity to the dying martyr, his breast was a devoted prey to contrition and woe. A rescued life afforded him no comfort. He had never, till now, felt the power of his enemies. Stung with remorse and horror at what he had done, he consumed his days and nights in anguish. "I have denied the faith; I have pierced myself through with many sorrows:" were the melancholy notes which took possession of his mind, and rang in his ears a constant alarm. Then would occur, in a full tide of compunction, the aggravating thoughts—that he, who had been chiefly instrumental of bringing in the true faith, should be among those who had deserted it; that he, who had been so long the leader of others, should set them so dreadful an example; and that he, who had always been looked up to with respect, should at length be lost, and abandoned among the herd of apostates.

Overcome with grief and perplexity, which ever way he turned his eyes, he saw no ray of comfort left. To persevere in his recantation, was an insupportable thought: to retract it, was scarce possible. His paper was abroad in the world; and he himself was in the hands of men, who could easily prevent his publishing, or speaking, any thing counter to it, if they should suspect he had such an intention.

He had yet received no intimation of his death; though it was the 20th of March; and by the purport of the warrant, he was to be executed the next day! That evening, Dr. Cole, one of the heads of the popish party, came to him; and, from the insidious and ambiguous discourse of this person, he had the first intimation, though yet no direct one, of what his enemies intended. After Cole had left him, he spent the remaining part of the evening in drawing up a repentant speech, together with a full confession of his apostacy; resolving to take the best opportunity to speak, or publish it; which he supposed, indeed, the stake would first give him. But, beyond his expectation, a better was afforded.

It was intended, that he should be carried immediately from the prison to the stake, where a sermon was to be preached; but, the morning

morning of the appointed day being wet and stormy, the ceremony was performed under cover. About nine o'clock, the lord William of Thame, attended by the magistrates of Oxford, received him at the prison-gate, and conveyed him to St. Mary's church, where he found a crowded audience waiting for him. He was conducted to an elevated place in public view, opposite to the pulpit. He had scarce time to reflect a moment on the dreadful scene which he saw preparing for him, when the vice-chancellor, and heads of houses, with a numerous train of doctors and professors, entered the church. Among them was Dr. Cole, who, paying his respects to the vice-chancellor, ascended the pulpit. Cole was a man of abilities; and was considered, according to the mode of those times, as an elegant scholar. His discourse, indeed, seems to have been an excellent piece of oratory.

After a proper preface, he shewed the reasons why it was thought necessary to put the unhappy person among them to death, notwithstanding his recantation. On this head he dwelt largely, and said full as much, as so bad a cause could be supposed to bear. Then, turning to his audience, he very pathetically exhorted them to fear God, and tremble; taking occasion from the example before their eyes, to remind them of the instability of all human things, and of the great duty of holding fast their profession without wavering. "This venerable man," said he, "once a peer, a privy-counsellor, an archbishop, and the second person in the realm, renounced his faith,* and is now fallen below the lowest." He addressed himself last to the degraded Primate himself. He condoled with him in his present calamitous circumstances; and exhorted him to support, with fortitude, his last worldly trial.

Cranmer's behaviour, during this discourse, cannot be better described than in the words of a person present; who, though a papist, seems to have been a very impartial spectator. "It is doleful," says he, "to describe his behaviour; his sorrowful countenance; his heavy cheer; his face bedewed with tears; sometimes lifting up his eyes to heaven in hope; sometimes casting them down to the earth for shame. To be brief, he was an image of sorrow. The dolor of his heart burst out continually at his eyes in gushes of tears: yet he retained ever a quiet and grave behaviour; which increased the pity of men's hearts, who unfeignedly loved him, hoping it had been his repentance for his transgressions."†

The preacher having concluded his sermon, turned round to the whole audience; and, with an air of great dignity, desired all who were present, to join with him in silent prayers for the unhappy man before them. A solemn stillness ensued. Every eye, and

* The popish faith, he means.

† Namely, in embracing and promoting the protestant 'heresy.'

every hand, were instantly lifted up to heaven. Some minutes having been spent in this affecting manner, the degraded Primate, who had fallen also on his knees, arose in all the dignity of sorrow, and thus addressed his audience:

“I had, myself, intended to have desired your prayers. My desires have been anticipated; and I return you all that a dying man can give—my sincerest thanks. To your prayers for me, let me add my own.” He then, with fervour of devotion, broke out in this pathetic exclamation. “O Father, Son, and Holy Ghost, have mercy on me, a miserable sinner! I who have offended against heaven and earth more grievously than tongue can express, whither shall I flee for succour? On earth, all refuge fails me. Towards heaven, I am ashamed to lift my eyes. What shall I then do? Shall I despair? God forbid! O good God! Thou art merciful and refusest none who come unto thee for succour. To thee, therefore, I flee. Before thee I humble myself. My sins are great: have mercy upon me! O blessed Redeemer! who assumedst not a mortal shape for *small* offences, who diedst not to atone for *venial* sins; accept a penitent heart, though stained with the foulest offences! Have mercy upon me, O God! whose property is always to have mercy. My sins are great; but thy mercy is still greater. O Lord, for Christ’s sake, hear me, hear me, most gracious God!”*

While he thus prayed, the people spontaneously caught the fervour; and joined audibly with him. The whole scene was highly solemn and affecting. Having concluded his prayer, he rose from his knees; and, taking a paper from his bosom, continued his speech to this effect.

“It is now, my brethren, not time to dissemble. I stand upon the verge of life—a vast eternity is before me. What my fears are, or, what my hopes, it matters not here to unfold. For one action of my life, at least, I am accountable to the world—*my late shameful subscription to opinions, which are wholly opposite to my real sentiments*. Before this congregation, I solemnly declare, that the fear of death alone, induced me to this ignominious action—that it hath cost me many bitter tears—that, in my heart, I totally reject the Pope, and the doctrines of the Church of Rome—and, that —.” As he was continuing his speech, the whole assembly

* Nothing can exceed the pathos of this address. Let us only realize the circumstances under which it was made—the remorse and distress of the Archbishop’s mind—his situation—destitute of all created refuge—just on the verge of eternity—just going to suffer a cruel death for that faith, of which he now seemed to have forfeited all the benefits by his recantation—his apostasy—surrounded by those who triumphed in his fall—without a pious friend to cheer and confirm his mind—let us realize the circumstances, and contemplate the nature of the prayer, and we must be struck with it as a fine display indeed of humble, penitent faith, struggling against the greatest possible discouragements, and supporting the mind from sinking under them. We are not surprised at what followed it.

was in an uproar. Lord Williams gave the first impulse to the tumult; crying aloud, "Stop the audacious heretic." On which, several priests and friars, rushing from different parts of the church, with great eagerness, seized him; pulled him from his seat; dragged him into the street; and, with some indecent precipitation, hurried him to the stake, which was already prepared. Executioners were on the spot, who secured him with a chain, and piled the faggots, in order, around him.

As he stood thus, with all the horrid apparatus of death about him, amidst taunts, revilings, and execrations, he, alone, maintained a dispassionate behaviour. Having now discharged his conscience, his mind grew lighter; and he seemed to feel, even in these circumstances, an inward satisfaction, to which he had long been a stranger: his countenance was not fixed, as before, in abject sorrow on the ground; he looked round him with eyes full of sweetness and benignity, as if at peace with all the world. A torch being put to the pile, he was presently involved in a burst of smoke and crackling flame: but, on the side next the wind, he was distinctly seen, before the fire reached him, to thrust his right hand into it, and to hold it there with astonishing firmness: crying out, "This hand hath offended! This hand hath offended!"

His sufferings were soon over. The fire rising intensely around him, and a thick smoke involving him, it was supposed he was presently dead.

AN ACCOUNT OF THE DEATH OF J. F., AN INFIDEL.

To the Editor of the Methodist Magazine.

Dear Sir,

THE readers of your Magazine are frequently favoured with notices of the deaths of pious and devout persons, and the consolation and encouragement they are calculated to afford to believers, must ever render them highly desirable. The death of the *Infidel*, though less pleasing, is, however, not less instructive to mankind at large, and hence, may be allowed to claim a share of your attention. It is true, indeed, of the *Sceptic*, that, whilst the "Memory of the *just* is blessed," his name sinks into silent oblivion, and his mortal remains and his memory are allowed to rot together; yet, it is to be regretted, that whilst Society justly felicitates herself on the riddance of so dangerous a pest, she does not more frequently proclaim aloud the awfully important lesson which his death-bed so authoritatively teaches.

There lately departed from this point of earth, to appear before him, the "habitation of whose throne" is, "justice and judgment," the soul of J. F. Through the greatest part of a life of about 40

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years,

years, he had been diligent in availing himself of all opportunities to deride the existence of a God, the scheme of Christian Redemption, and other objects of divine revelation. The Bible was his jest book, and Christians and Christianity butts of never-failing ridicule. What Person, in his letters to Travis, says of the accomplished and witty Infidel who wrote the History of the Roman Empire, might, with equal propriety, have been applied to the defunct subject of these remarks. "He often makes, when he cannot readily find, an occasion to insult our religion; which he hates so cordially that he might seem to revenge some personal injury. Such is his eagerness in the cause, that he stoops to the most despicable pun, or to the most awkward perversion of language, for the pleasure of turning *scripture* into ribaldry, or of calling Jesus an impostor." The hand of God seemed to follow this man through life, visiting him successively with afflictions in mind, in circumstances, and in person, and warning him of the fatal error and end of his ways: but he seemed only the more resolutely to stop his ears against the exhortatory voice of heaven, and to harden his heart against conviction. Animal enjoyments, the gratification of passion and of appetite, formed the pleasures of his life, and no difficulties were too formidable, no sacrifice too great to obtain these. At length, the resistless hand of death arrested him, in the prime of life, having scarcely lived out half his days; and, though possessing an income, little short of affluent, he has left a wife and ten children to the eleemosynary attentions of friends, or to penury and want.

Of the circumstances of his death little is known, but that *little* is awfully conclusive as to himself, and imperiously monitory to others. Within a few hours of his departure, a young person, who had access to him, tenderly feeling for his melancholy condition, and impelled by conscientious motives, to offer him a word of religious instruction, though every *human probability* of benefitting him seemed to discountenance the attempt, introduced what he meant to say, by sympathizing with the sufferer in his present bodily afflictions, and went on to remark that it was of the *mercy* of God that the unimpaired use of intellect was continued to him as he approached *dissolution*. Up to this point the enfeebled, expiring man, heard him with attention, or with indifference; but the word "*dissolution*," stung him to the soul. Starting up with a look of horror and distraction, and with a degree of bodily strength that he could not have been supposed yet to possess, he hastily repeated the word "*Dissolution*," and with great perturbation added, "What do you mean by talking to me of *dissolution*? What have I to do with *dissolution*? If you come to converse with me about my bodily complaints I will listen to you; but if you begin to talk to me like a *Methodist Preacher*, or have any thing to say

say about *religion*, there is the door, walk out." He then sunk back into a reclining posture. The interview was of course speedily finished, and nothing further has become known respecting him, except that with his little remaining strength he afterwards expressed to a relation standing over him, his sorrow that he was not able to get up and "kick" his sympathizing visitant "out of the room."

Reader! art thou an infidel, speculative, or practical? Art thou "without God in the world?" Tremble at the fearful death of this unbeliever. Remember that *thou* too art fast hastening to *dissolution*, and that this man's doom will be thine, except thou repent and flee for mercy to a crucified Redeemer.

Within the space of a small number of years, it has fallen to my lot to observe the exits of three persons of like principles with the above, or rather like him in being devoid of all fixed principles. One of these was a medical practitioner of considerable eminence; noted in professional matters for his uncommonly bold, original, and independent, modes of thinking, yet combining with these much discrimination and solidity of judgment. He had read extensively, and had richly stored his mind with classical learning. He too was an indefatigable scoffer at revealed religion, and a slave to some of the lowest and most degrading vices. When life (which he had industriously shortened by intemperance) seemed drawing to a close, he sent for a minister, and confessed to him his belief of the existence of a God, and of the immortality of the soul, and laboured to effect in him a persuasion, that though he had often made a jest of Christianity for the amusement of his convivial friends, yet in his *heart* he had always been a *firm believer*. Wishing, it is presumed, to make reparation or atonement for his past sins, he further sent his illegitimate children to the parish church, and had them baptized. Within a short period after this, he died. Another was a schoolmaster, who through life had hardily avowed himself an unbeliever. On the approach of death he sent for a pious minister, and made confession of his faith in the several doctrines of Christianity. In each of these instances, an admission of the truth of our holy religion, and a tribute of homage to it, were wrung from the dying sceptics by the pangs of a condemning conscience, and the apprehended approach of eternal misery; but if the Word of God is true, and that Word unequivocally asserts, that a "new birth" unto righteousness, a divine change of heart, is an indispensable pre-requisite to an "entrance into the kingdom of heaven," truth sternly refuses the concession, that there remains any *scriptural* ground whereon to build a hope of the salvation of one or other of these persons.

The last case I shall mention, though a deeply shaded one, yet shines in its back ground a relief which I am happy in being

able to present to your readers, after the mournful details which have just passed under their view. The subject of it was a young man who had in early life addicted himself to mathematical studies, and had subsequently pursued them with unrestrained avidity. From constantly habituating the mind to search for *demonstration* in support of any alleged truth, he at length proudly refused as insufficient all evidence short of this*; and steadily avowed his persuasion that the Christian system was a fallacy, its foundation a forgery, and its support the craft of those whom it supported. With such a singular combination of ingenuity, pertinacity, and calm self-possession did he endeavour to vindicate his opinions, that in his occasional disputations with zealous but ill-informed Christians, it might almost have appeared that he had truth and argument on his side. A disease of a peculiarly severe and distressing nature; at length attacked him; so extreme indeed was the pain that he almost constantly laboured under that a temporary suspension of it could only be obtained by administering opiates to an almost incredible extent. He now professed to waver in his disbelief of the existence of a God, but even in this perilous situation he did not scruple to declare, that if there *were* such a being, he must be hard hearted and cruel in the extreme, to suffer one of his creatures to be thus tormented. Till within two days of his death he continued in great bodily sufferings, and in mind restless and unhappy. At this period, however, an extraordinary circumstance occurred, which I shall simply relate, (on the unquestioned veracity of an individual who witnessed it) leaving your readers to form from it their own conclusions. The unhappy sufferer on the morning of the day previous to that of his death, sunk into a state of insensibility or kind of swoon; he lay extended on the bed with his eyes open, but unconscious of every thing and person about him, and continued in this state for above half an hour, when he suddenly recovered, and to the astonishment of those around him, cried out, "Incomprehensible! one God! one Christ!" He immediately rose from his bed, knelt down, and began vehemently to pray to God. A short time afterwards he desired the family to be called together, and prayed again; and up to the hour of his death on the following day, he anxiously availed himself of every interval of respite from his severe sufferings, to call upon God. What were the specific objects of his prayers? What the operations of his mind at this solemn juncture, or the influence of Divine Grace upon it? And what his state of preparation, when the "last enemy" arrived, particular

* Should any reader of your Magazine, have unhappily fallen into this dangerous snare, the writer of this article would earnestly recommend to his perusal, *Gamier on Moral Evidence*, an admirable little work lately published, and, subsequently, *Bishop Butler's Analogy*.

circumstances render it impossible *now* to ascertain. They will be unfolded at the last day.

Is it possible, that the arm of Divine Mercy could be extended to meet a hand, now indeed in a dying moment, uplifted in an act of supplication, but, which through an entire life had been employed in rebellion against God? Is it possible, that acceptance could be found for a few expiring accents of prayer, issuing from lips that had been unceasingly busied in "denying God," in reviling, defaming, blaspheming him? Is it possible, that the great God of heaven should deign to accept the last remaining dregs of a life spent in endeavours to counteract his gracious designs; to turn into ridicule his dearest object, the redemption of a lost world, and to inspire and arouse to action his avowed and malignant enemies? The recollection of the crucified thief, assists us to solve these difficulties, and we rejoice in admitting the *possibility* of salvation under such circumstances. We inquire no farther. Whilst we indulge a trembling hope that the soul of our departed fellow mortal will at the last be found numbered among the redeemed of the Lord; we would loudly warn the infidel and the scoffer at revealed truth, to beware, lest the Almighty should desist in the exercise of his long-suffering towards them, and swear in his wrath, that they shall not enter into his rest; or, if not finally excluded from hope of mercy, lest on a death-bed they should find themselves in a state of doubt and disquietude; but a degree less dreadful than damnation itself.

I am, dear Sir, your's sincerely,

Newcastle-upon-Tyne, May 30th, 1812.

PISTOS.

INDIAN LOGIC.

A TRADER in North America was endeavouring to persuade the Indian Brother Abraham, that the Brethren were not privileged teachers. He answered: "They may be what they will, but I know what they have told me, and what God has wrought in my soul. Look at my poor countrymen there, lying drunk before your door. Why do you not send privileged teachers to convert them, if they can? Four years ago I also lived like a beast, and not one of you troubled himself about me; but when the Brethren came, they preached the cross of Christ, and I have experienced the power of his blood, according to their doctrine, so that I am freed from the dominion of sin. *Such teachers we want.*"

ERUPTION OF THE SOUFFRIER MOUNTAIN.

A Friend having favoured us with the Antigua Journal for May 20, we transcribe from it the following Article, which, we believe, will be interesting to many of our Readers.

Description of the Eruption of the Souffrier Mountain, on Thursday, the 30th of April, 1812, in the Island of St. Vincent.

THE Souffrier Mountain, the most northerly of the lofty chain running

running through the centre of this Island, and the highest of the whole, as computed by the most accurate survey that has yet been taken, had for some time past indicated much disquietude; and from the extraordinary frequency and violence of earthquakes, which we calculated to have exceeded two hundred within the last year, portended some great movement, or eruption. The apprehension, however, was not so immediate, as to restrain curiosity, or to prevent repeated visits to the Crater, which of late had been more numerous, than at any former period, even up to Sunday last the 26th of April; when some gentlemen ascended it, and remained there for some time. Nothing unusual was then remarked, or any external difference observed, except, rather a stronger emission of smoke from the interstices of the conical hill at the bottom of the Crater. To those, who have not visited this romantic and wonderful spot, a slight description of it, as it lately stood, is previously necessary, and indispensable to the better understanding the account which follows—for no one living can expect to see it again in the perfection and beauty, in which it was on Sunday the 26th ult.

About two thousand feet from the level of the sea*, (calculating from conjecture), on the south side of the mountain, and rather more than two thirds of its height, opens an immense circular chasm, somewhat exceeding half a mile in diameter, and between five and six hundred feet in depth: exactly in the centre of this capacious bowl, rose a conical hill about two hundred and fifty, or three hundred feet in height, and two hundred feet in diameter, richly covered and variegated with shrubs, brushwood and vines, above half way up, and for the remainder, powdered over with virgin sulphur to the top. From the fissures in the cone and interstices of the rocks, a thin white smoke was constantly emitted, occasionally tinged with a slight, bluish flame. The precipitous sides of this magnificent amphitheatre were fringed with various evergreens, and aromatic shrubs, flowers, and many alpine plants. On the north and south sides of the base of the cone, were two

* As the dimensions of the mountain are said to be inaccurately stated in the above account, we add a short extract from another paper printed in St. Vincent.

"The Crater of the volcanic mountain in this Island, exceeds in magnitude, if any thing, Mount Vesuvius in Italy, being better than a mile across, and three in circumference; about nine hundred feet in depth; and, as computed by the most accurate survey, upwards of three thousand feet from the level of the sea. It had a conical mountain in the middle of the bottom, which stood about three hundred feet in height, and full nine hundred feet in the base, covered over with brush wood and vines nearly half way up; on the top lay small masses of sulphur, and from the apertures in the sides of the cone sulphureous smoke was constantly emitted, and sometimes a bluish flame was discernible. On the north and south sides of the base, were two large lakes, one of a noisome brackish water, and the other perfectly pure. In short, nothing could represent the tremendous magnificence of this place, as it stood previous to the eruption."

pieces of water, one perfectly pure and tasteless; the other strongly impregnated with sulphur and allum. This lonely and beautiful spot was rendered more enchanting by the singularly melodious notes of a bird, an inhabitant of these upper solitudes, and altogether unknown to the other parts of the Island, hence fancifully called, as if supposed to be, Invisible, though it certainly has been seen, and is a species of the Merle.

A century had now elapsed, since the last convulsion of the mountain, or since any other elements had disturbed the serenity of this wilderness, (than those which are common to the tropical tempest). It apparently slumbered in primeval solitude and tranquillity, and from the luxuriant vegetation and growth of the forest, which covered its sides from the base, nearly to the summit, seemed to discountenance the fact, and falsify the records of the ancient volcano. Such was the majestic and peaceful Souffrier on April the 27th; but we trod on "*Ignem suppositum cineri doloso*," and our imaginary safety was soon to be confounded by the suddenness of danger and devastation; for just as the plantation bells rang twelve at noon, on Monday the 27th, an abrupt and dreadful crash from the mountain, with a severe concussion of the earth, and tremulous noise in the air, alarmed all around it. The resurrection of this fiery furnace, was proclaimed in a moment, by a vast column of thick, black, ropy smoke, like that of an immense glass house, bursting forth at once, and mounting to the sky, showering down sand, with gritty calcined particles of earth, and favillæ mixed, on all below. This driven before the wind towards Wallibou and Morne Ronde, darkened the air like a cataract of rain, and covered the ridges, woods, and cane pieces with light grey coloured ashes, resembling snow when a little soiled by dust. As the eruption increased, this continual shower expanded, destroying every appearance of vegetation. At night, a very considerable degree of ignition was observed on the lips of the crater, but it is not asserted, that there was as yet any visible ascension of flame. The same awful scene presented itself on Tuesday; the fall of favillæ and calcined pebbles still increasing, and the compact pitchy column from the crater rising perpendicularly to an immense height, with a noise at intervals like the muttering of distant thunder. On Wednesday the 29th, all these menacing symptoms of horror and combustion still gathered more thick and terrific for miles around the dismal, and half-observed mountain. The prodigious column, shot up with quicker motion, dilating as it rose, like a balloon. The sun appearing in total eclipse, shed a meridian twilight over us, that aggravated the wintry gloom of the scene, now completely powdered over with falling particles. It was evident that the crisis was as yet to come; that the burning fluid was struggling for a vent, and labouring to throw off the superincumbent

perincumbent strata and obstructions, which suppressed the ignivomous torrent. At night it was manifest, that it had greatly disengaged itself from its burthen, by the appearance of fire flaking now and then above the mouth of the crater.

On Thursday, the memorable 30th of April, the reflexion of the rising sun on this majestic body of curling vapour, was sublime beyond imagination; any comparison of the glaciers, of the Andes, or Condilleras with it, can but feebly convey an idea of the fleecy whiteness and brilliancy of this awful column of intermingled and wreathed smoke and clouds. It afterwards assumed a more sulphureous cast, like what we call thunder clouds, and in the course of the day a ferrugineous and sanguine appearance, with much livelier action in the ascent, and a more extensive dilation, as if almost freed from every obstruction. In the afternoon, the noise was incessant, and resembled the approach of thunder still nearer and nearer, with a vibration that affected the feeling as much as the hearing. As yet there was no convulsive motion, or sensible earthquake. Terror and consternation now seized all beholders. The Caribs settled at Morne Ronde, at the foot of the Souffrier, abandoned their houses, with their live stock and every thing they possessed, and fled precipitately towards town. The negroes became confused, forsook their work, looked up to the mountain, and as it shook, trembled with the dread of what they could neither understand, or describe. The birds fell to the ground, overpowered with showers of favillæ, unable to keep themselves on the wing. The cattle were starving for want of food, as not a blade of grass or a leaf was now to be found. The sea was much discoloured, but in no wise uncommonly agitated; it is remarkable, that throughout the whole of this violent disturbance of the earth, it continued quite passive, and did not at any time sympathize with the agitation of the land. About four o'clock P. M. the noise became more alarming, and just before sun-set the clouds reflected a bright copper colour, suffused with fire. Scarcely had the day closed, when the flame burst at length pyramidically from the crater, through the mass of smoke; the rolling of the thunder became more awful and deafening. Electric flashes quickly succeeded, attended with loud claps, and now indeed the hurly burly began. Those only who have witnessed such a sight, can form any idea of the magnificence and variety of the lightning and electric flashes; some forked zig-zag playing across the perpendicular column from the crater; others shooting upwards from the mouth like rockets of the most dazzling lustre; others like shells with their trailing fuzes flying in different parabolas, with the most vivid scintillations from the dark sanguine column, which now seemed inflexible, and immovable by the wind. Shortly after seven P. M. the mighty caldron

was seen to simmer, and the ebullition of lava to break out on the north-west side. This, immediately after boiling over the orifice and flowing a short way, was opposed by the acclivity of a higher point of land, over which it was impelled by the immense tide of liquified fire that drove it on, forming the figure Δ , in grand illumination. Sometimes, when the ebullition slackened, or was insufficient to urge it over the obstructing hill, it recoiled back, like a refluxing billow from the rock, and then again rushing forward impelled by fresh supplies, and scaling every obstacle, carried rocks and woods together in its course down the slope of the mountain, till it precipitated itself down some vast ravine, concealed from our sight by the intervening ridges of Morne Ronde. Vast globular bodies of fire were seen projected from the fiery furnace, and bursting, fell back into it, or over it on the surrounding bushes, which were instantly set in flames. About four hours from the lava boiling over the crater, it reached the sea, as we could observe from the reflection of the fire and the electric flashes attending it. About half past one, another stream of lava was seen descending to the eastward towards Rabacca. The thundering noise of the mountain and the vibration of sound that had been so formidable hitherto, now mingled with the fullen, monotonous roar of the rolling lava, became so terrible, that dismay was almost turned into despair. At this time the first earthquake was felt; this was followed by showers of cinders, that fell with the hissing noise of hail during two hours. At three o'clock, a rolling on the roofs of the houses, indicated a fall of stones, which soon thickened, and at length descended in a rain of intermingled fire, that threatened at once the fate of Pompeia, or Herculaneum. The crackling and coruscations from the orator at this period exceeded all that had yet passed. The eyes were struck with momentary blindness, and the ears stunned with the glomeration of sounds. People sought shelter in cellars, under rocks, or any where, for every where was nearly the same, and the miserable negroes flying from their huts, were knocked down, or wounded, many killed in the open air, several houses were set on fire. The estates situated in the immediate vicinity seemed doomed to destruction; had the stones that fell been proportionally heavy to their size, not a living creature could have escaped death; these having undergone a thorough fusion, were divested of their natural gravity, and fell almost as light as pumes, though in some places as large as a man's head. This dreadful rain of stones and fire lasted upwards of an hour, and was again succeeded by cinders from three till six o'clock in the morning. Earthquake followed earthquake almost momentarily, or rather the whole of this part of the island was in a state of continued oscillation, not agitated by

shocks, vertical or horizontal, but undulated like water shaken in a bowl.

The break of day, if such it could be called, was truly terrific, darkness only was visible at eight o'clock, and the birth of May dawned like the day of judgment. A chaotic gloom enveloped the mountain, and an impenetrable haze hung over the sea, with black, sluggish clouds of sulphureous cast. The whole island was covered with favillæ, cinders, sconæ, and broken masses of volcanic matter. It was not until the afternoon, the muttering noise of the mountain, sunk gradually into a solemn, yet suspicious silence! Such were the particulars of this sublime and tremendous scene, from the commencement to the catastrophe!—To describe the effect, is, if possible, a more difficult, and truly most distressing task. Of these, in our next, we shall collect, and accurately report the particulars.

Kingston, (St. Vincent,) May 6.

A CURIOUS FACT.

We have extracted the following Article from a respectable Irish Journal, entitled "The Patriot," of Wednesday last, as it contains a curious fact, and is honourable to all parties concerned in it.

To the Editor of the Patriot.

"By inserting the following statement, you will much oblige several friends to the principles and integrity with which your valuable Paper is conducted.

"On the first of June last, I received a letter from Francis Freeling, Secretary to the General Post-Office, London, informing me that I had, in the course of last winter, refused a letter, which, having been returned to the Dead Letter Office, was found to contain intelligence of some importance, and that he was ready to deliver the letter, with its contents, to any friend of mine authorized to receive it; or he would send it to me by post, if I preferred that mode. Accordingly, I requested he would send it to me through this channel, as being the most expeditious. In the course of a few days I had his answer, with the letter inclosed, which contained a hundred pound Bank of England note, and the following words:

'Dear Averell,

1st Month, 15th Day, 1812.

'FROM some intimation of thy faithfulness, I here inclose thee 100*l.* to be laid out, as thou shalt judge best, upon the poorest of the Missionaries in Ireland, who instruct the people in that language.

'FARE THEE WELL.'

"I cannot possibly trace whence this bounty hath come, but I adore the gracious care of Providence, in sending this most season-

able relief to that useful Charity, for which it was designed; and the more so, as I had refused this letter, from the supposition that it was sent only to put me to the expense of postage (as I had before received several of that description) and hence it had been in the Post-Office near five months. The care and pains also, which Francis Freeling, the Secretary of the Dead Letter Office, took to find me out, and to send me in my retirement, this money, which might have been concealed and embezzled, without a possibility of detection, excite in my mind sincere thankfulness for that integrity of principle, the Gentlemen are possessed of, who fill the Public Offices under Government; a proof to me, that they act as under the influence of that wisdom that cometh from above, and I feel happy in taking this opportunity of returning them, as well as the unknown generous donor of this bounty, my most hearty thanks.

ADAM AVERELL, Clerk."

We take this opportunity of informing our Readers, that lately has been published, Part V. of the Rev. Mr. Frey's Hebrew Bible, sold by Gale, Curtis, and Fenner, Paternoster-row.

THE Work will be comprised in twelve parts, price 5s. 3d. common, royal 7s. 6d. The next part will complete the first volume. The second volume will be accompanied with a Lexicon, containing all the roots in the Hebrew and Chaldaic languages, with a Latin and English translation, and will be delivered, gratis, to those subscribers whose names have already been received by, or may be forwarded to the Editor, Mount-street, Whitechapel-road, before January 1813, with a reference to any house in London, where the parts may be delivered and paid for.—Also, a second edition of the Editor's Narrative, to which is added, An Address to Christians of all denominations, in behalf of the Seed of Abraham, price 2s. 6d.

* * Mr. Frey has likewise in the Press his Hebrew and English Grammar; and a Dictionary in two parts, the first, containing all the primitives and derivatives in the Hebrew and Chaldaic languages, with a Latin and English translation; and the second, the principal words in Latin and English, with a Hebrew translation.

OBITUARY.

DIED, September 6th, 1811, Mrs. Ann Rogerson, in the seventy-fourth year of her age. She was the second daughter of Mr. Quarton, farmer, of Full Sutton, in the East Riding of Yorkshire. Twice, at an early period of her life, she

was considerably affected by a sense of her guilt and danger; but, like too many others, by not walking with the wise, but associating with practical fools, she sinned away her convictions, and became as careless as ever.

In 1767, she was married to Mr. Robert Minethorp, who, entering upon a large farm, suffered his mind to be so occupied with the cares of this life, that he neglected his spiritual concerns. The divine impressions which had been made upon her mind, being erased, she drank deeply into the spirit of the world, and sought for happiness in fashionable dress and trifling company. About fourteen years after her being married to Mr. Minethorp, he died, and his affairs having prospered, he left her possessor of considerable property. The landlord from whom they had rented their farm, not being willing to continue her upon it, she sold her stock, and removed, accompanied by one of her nieces, to Pocklington. She bought a house in that town; and intended that herself and niece should live independent of business, and enjoy what they thought to be harmless pleasures. In a short time she became intimately acquainted with several gay and giddy females, in conjunction with whom she formed parties for pleasure, and these they sometimes held on the Lord's day.

But after some time, Mrs. M. and her niece began to attend preaching at the Methodist Chapel, and were soon convinced of the truth of the doctrines which they heard delivered there. But, notwithstanding this conviction, they did not immediately come out from among the wicked, but continued for some time to associate with them as usual. While Mrs. Minethorp's mind was in this divided state, knowing the truth in some measure, without heartily embracing it, Mr. W. Rogerfon, of Pocklington, read to her the twelfth chapter of the Epistle to the Romans. On hearing that chapter read, she was convinced of the sin and folly of conformity to the world, and immediately renounced gaiety of dress, which had long been one of her greatest idols. Having made this, and other necessary sacrifices, and her mind being no longer disposed to relish the company of such as follow lying vanities, she joined the Methodist Society. She earnestly sought the Lord, nor did she seek him in vain; for he visited her with his gracious presence, and enabled her to rejoice with joy unspeakable, and full of glory. Enjoying that happiness which she had long sought in vain, in the ways of sin and folly, she thought nothing too hard to do, nor any thing too much to suffer, by which she might promote the honour of Him, whose service she proved to be perfect freedom.

Not long after this time, having been a widow about four years, she was married to Mr. Rogerfon.—From her first setting out in the Christian course, to the end of her life, she walked in all the commandments and ordinances of the Lord blameless. Being brought to God among the Methodists, she continued among them; making it a matter of conscience, to avail herself of attending, at every opportunity, the various means of grace which they enjoy.

After having been so weak and afflicted, about the beginning of last summer, as to be unable, without assistance, to remove from one room to another, she recovered so far, in June, as to indulge the pleasing hope of meeting once more with her brethren in the Chapel, to receive her ticket. But when the time arrived, for delivering the tickets, she was not able to attend. Many visited her during the last year of her life; some for the purpose of receiving profit by her holy conversation, and others to examine whether the religion she professed, would afford happiness in sickness and approaching dissolution. Among other things, she said to some of her visitants, she had great cause to bless God, that she ever came to Pocklington; having there been brought to know and feel herself a sinful, condemned creature, and directed to Jesus the only Saviour of lost sinners. She delighted to converse upon spiritual subjects, and often expressed her gratitude to God, for both temporal and spiritual blessings. Through the whole of her last affliction, she was much engaged in the pleasing employment of praising God.—I visited her often during the last year, and always found her happy, and blessedly resigned to the divine will. In short, she adorned her Christian profession, by manifesting her love to God and his people, by delighting in his word and ordinances, and by humble and patient submission to the dispensation of his providence.

FRANCIS WRIGLEY.

DIED, Nov. 11, 1811, Mr. John Martin, of Flushing, near Falmouth. He was awakened to a thorough consciousness of his state, as a sinner against God, in the thirty-fifth year of his age. He soon after obtained a sense of the pardoning love of God, of which blessing he continued a happy partaker, during the remaining thirty-two years of his life.

He was the first person in Flushing who opened his door for the Methodist Preachers.

Preachers. When a small class was formed, he was appointed the leader of it, and naturally cared for the souls of those who were under his care; being in all things faithful unto him that had called him. Though his circumstances were by no means affluent, for a considerable time he received and entertained the ministers of Christ entirely at his own expense; and, to the end of his pilgrimage, he manifested a sincere and affectionate attachment to them, and to the good cause in which they were engaged. Both his public and private deportment were consistent and uniform. He was one that walked in wisdom towards them that were without, giving no occasion to the adversary to speak reproachfully.

He was subject to an asthmatic complaint for some years before his death, during the continuance of which his mind was variously exercised. He was at times powerfully assaulted by the enemy of his soul, and subject to some painful exercises of a temporal nature; but he always found help in his God, and his faith did not fail.

The prophet observes, "that at evening time it shall be light," which was the case in the departure of brother Martin. His end was more than peaceful; it was triumphant! During the last half hour of his life, until the powers of language failed, he continued to praise God. The last sentence he could articulate, was, "Glory be to God, all is well." Shortly after this he fell asleep in Jesus.

Many persons attended his funeral; and our room was remarkably crowded a short time afterwards, when the circumstance of his death was attempted to be improved, in a discourse upon Job xix. 25, 26.

A. B. SECKERSON.

DIED, Jan. 8, 1812, Grace Peters, of Ponsonooth in the Redruth Circuit. She was powerfully awakened to a sense of her lost condition, under the ministry of Mr. Caleb Simmons, in 1798. She continued athirst for salvation for about five weeks, when at a very remarkable prayer-meeting, in which no less than sixteen persons were either convinced or justified, the Lord brought her into the glorious liberty of his children.

From this time until her death, she continued a steady member of the Methodist Society. Nearly the whole of her last two years, she was prevented from attending the public means of grace, by bodily weakness and affliction.

About four weeks before her death, she was violently assaulted by her spiritual adversary. It was suggested to her mind, that her hopes were delusive, that she knew nothing of religion, &c. The struggle continued three days and nights, during which she eat and slept but little. On the last night, she wrestled with the Lord, until she was literally bathed in sweat and tears. Her gracious God then rebuked the tempter, and visited her with large manifestations of his gracious presence. In the course of those violent conflicts, several encouraging texts came with power to her heart, such as, "I have graven thee upon the palms of my hands. None shall be able to pluck thee out of my hands, &c."

From this time, she appeared as one on the very borders of heaven.

When worn almost to a skeleton by her consumptive complaint, her exertions in praising God were very extraordinary. I visited her a short time before her death, when, with a smile upon her pale face, and with her eyes lifted up to heaven, she exclaimed, "O how I long to be gone! I have no fear, no doubt. Death is sweet! Come, Lord Jesus!"

Thus died Grace Peters in the thirty-fifth year of her age.

A. SECKERSON.

DIED, Nov. 17, 1811, Mrs. Amy Gower, in her eighty-fourth year. She was born at Gueffling in Suffex, Dec. 22, 1727; and was the fifth daughter of Thomas and Elizabeth Relf, who were regular attendants on the Church of England; and led their children, of whom they had eight, in the same way.

This, by the good providence and preventing grace of God, excited cautious and modest fear, in my mother, and induced her to put and keep on the form of godliness, and to act so uprightly, as generally to have, according to her views, a conscience void of offence, towards God and towards men; though at that time, not acquainted with the spirituality of the law, or with the excellence and comforts of the Gospel. She continued to go to church, and to proceed in a round of external duties for years, and was zealous in her way; but not being favoured with an enlightened ministry, experienced but little of the power of religion. The Methodists, where she resided, at that time, were not much known, and, as has been usual in such cases, were strangely misrepresented. In 1760, she was married to an upright, conscientious

tious man, by whom she had five children. These were all brought up very strictly, according to the Established Church; which was a means, under God, of greatly restraining them from outward sin. She seemed by her conversation with, and prayers for me, when very young, to have had some just views of the importance of the Divine Interposition, and of the excellence and necessity of Divine Influence: for after all her efforts to guide her children in the good way, she would speak with apparently deep concern, to this effect: "May the Lord give you his grace;" and at other times, "All, that I can do is, to pray to God to give you his grace, &c." I believe it was in the year 1787 or 1788, that her son Francis heard the Methodist Preachers with serious attention: he soon after joined the Society, and in commemorating the dying love of Christ, found redemption through his blood, the forgiveness of his sins; and after living an ornament to his Christian profession, died in the full assurance of faith. His resignation, hope and love, evinced in sickness and death, had no inconsiderable effect on the mind of his mother and surviving relations. In 1798, the glorious doctrines of Methodism, which are those of the Holy Bible, were preached at Witterham. Persecution immediately commenced, which has continued, with some variation, to this day. Several years after, the preachers came frequently thither, and zealously published the Gospel of Christ. A few poor sinners were awakened, and after some time a society was formed, amidst much misrepresentation and opposition; which, like the bush in the fire, yet continues unconsumed. However, my mother being convinced that the Methodists preached the truths of God, as revealed in the Scriptures, most cordially united with them in sentiment and affection; and became a sharer both of their persecutions and consolations. In the year 1798, she was fully convinced of the absolute necessity of relying on the Lord Jesus Christ alone, for life and salvation; and was enabled shortly after, so to believe as to rejoice in the Lord Jesus as her God and Saviour. Now the preaching of the word was sweetly relished by her, and Jesus was unspeakably precious to her soul. She could say, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace," &c. &c. She met in class regularly, as strength permitted, and frequently ex-

pressed herself as a sinner before God, and an old sinner too: and then would thankfully declare, how good and gracious the Lord had been towards her all the days of her life.

She was confined to her bed by a cold and fever, only a few days previous to her dissolution. Her class leader, whom she deservedly respected, and with whom she had met several years, says, "I daily visited her during her illness, prayed, and conversed with her on her soul concerns; and in general, I found her quite calm and serene, free from doubts and fears, and resigned to the will of God." It seems as if she had a presentiment of her death; for she said to those who were taking her up stairs, "I shall never come down again alive;" and another time she said, "My nurse thinks to raise me up again by nourishing things; but she will not be able." Finding her mortal frame sinking, she repeated the words of Job with a particular emphasis: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God;" and those of the Psalmist, "My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever;" and also, "Whom have I in heaven but thee, and there is none upon earth I desire in comparison of thee;" and likewise, "In my Father's house are many mansions," &c. &c.

In the course of her illness, a friend called, and asked her, what views she now had of her future felicity; she replied, though in pain of body, "I am happy." Being further asked, "On what does your happiness depend?" "I am," said she, "a sinner, and Jesus Christ came into the world to save sinners;" and then gratefully expressed herself as believing in, and depending on him for salvation. Her friend said, "I hope we shall all meet in heaven." She immediately rejoined by a hearty Amen, and with significant, serious cheerfulness, added, "I am happy, die when I may." Soon after, another kind visitant waited on her, and read the fourteenth and fifteenth chapters of St. John's Gospel; with which choice portions she was much delighted, and signified that she was very comfortable. Nearly two days previous to her dissolution, an intimate acquaintance visited her, to whom she observed, (having a very laborious respiration) "It is a hard thing to die." After remaining still for some time, she broke

broke out in her favourite words, "Whom have I in heaven but thee," &c. "And now, I know that my Redeemer liveth. O Death where is thy sting," &c. Her acquaintance inquired, if the found death had lost its sting, to which she answered with a smile in the affirmative. Nov. 17th, about five in the evening, I arrived and saw, with considerable emotion, my aged, affectionate parent panting for breath; and her eyes nearly closed to all that is visible on earth. But if practicable, I wished to hear my dear mother speak once more of the best things, and to know at this solemn season, the real state of her soul: I therefore said, "Mother, is Christ precious to you?" she simply said, "Yes." I asked, "Do you feel peace and comfort in your mind?" and as if she wished to give me ample satisfaction of her happy state, she appeared to collect all her remaining strength, and very feelingly and emphatically said, "I do, I do." We united in prayer and praise, and while thus engaged, her body gently sunk into the arms of death, and her spirit doubtless rose exulting to be for ever with the Lord.

For some years, age and infirmities had been weakening the powers of nature, and affecting her memory; and she was not without failings to deplore; but, through grace, she lived and died, proving the divine compassion, succours, and influences, through faith in the merits and person of Jesus. May I follow her as she followed Christ, and eventually rise after her, to that house not made with hands, eternal in the heavens.

R. GOWER.

CITY OF LONDON AUXILIARY BIBLE SOCIETY.

On Thursday the 6th of August, in the Egyptian Hall, at the Mansion House, a Meeting was held of Gentlemen and Ladies, desirous of promoting an Establishment for the circulation of the Bible among the poorest classes of the metropolis. The nature, character, and purposes of this infant Institution, will appear from the following account of the proceedings on that occasion.

The Right Honourable the Lord Mayor, from the chair opened the business, by expressing the pleasure with which he saw so numerous an Assembly convened, to facilitate the distribution, and promote the knowledge of the Holy Bible. "As

a zealous member of the Church of England, (said he) God forbid, that any act of mine should endanger the establishment which I so much admire. As far as I am able to judge, I think the doctrines of the Established Church are the most pure, and it is by far the best system by which we can worship our Maker; but is it to be said, that churchmen and dissenters shall never go hand in hand together, for the exercise of the various duties that our Blessed Saviour has directed us to perform? This doctrine, in my opinion, cannot be maintained. If the Bible were to be delivered with comments by the different sectaries, then there would be some objection, but to deliver the pure Word of God, translated as it now appears, under its present publication, is the duty of all those who are candidates for eternal happiness."

The Rev. Mr. Owen, on the part of the British and Foreign Bible Society, explained the objects of that Institution; and answered a variety of objections that had been made to it: "To judge (said he) of the Society, by what we sometimes hear abroad, we should suppose, if we were not better informed, that it is a mere project, a contrivance, an experiment yet to be tried, doubtful in its character, and questionable in its operation, and not what has received the test of experiment, and the merits of which have been fully established.

"We should think, that it is the nursery of a few persons of low situations in life, of men of dull penetration who have not the soundest principles, and that it is the offspring of dissent, on the one hand, and of turbulence on the other. But, my Lord, if we present to you the Chancellor of the Exchequer, if we refer you to the First Lord of the Treasury, and if from the Cabinet we proceed to the Courts of Justice, and point out to you two judges of no mean consideration. If we pass onward to the Episcopal Bench, and direct your observation to mitres which have been adorned by literature and science, by virtue, and by every thing that is good and apostolical; if from these we pass to the Aristocracy; and point to statesmen employed, and not employed, to men disciplined in all the political tactics of a great empire. If, lastly, my Lord, we go to the almost total aggregate of the British population, though not graced with important situations, yet these also we behold benefactors to mankind, in the patronage they have afforded, in common with the more dignified,

to this Institution—then, indeed, will you be convinced, if not before, that there is some foundation for the pretensions we make to encouragement and support.” He concluded with introducing Dr. Brunmark, chaplain of the Swedish Embassy, in the place of Mr. Steinköf, who is abroad on the business of the public society.

Dr. B. entered particularly into the benefits derived from the British and Foreign Bible Society in his own country. He said, that thousands and tens of thousands, but for the happy establishment of that Society, would not have heard of the Gospel, and he mentioned the following interesting anecdote. “When Sweden was forced to make peace with France, and war with England, the customary war prayer was read by public order in all the different churches of Dalecarlice. The people of that country warmly expostulated on the occasion. ‘No war with the English (they said) we are not, we will not be at war with them. They are our best friends, they send us corn to sow our land, they send us medicines to cure our sick, they supply us with a thousand good things, and what is more than all, they send us the Bible.’ In the sequel, it was requested, that the form of prayer should be discontinued; to which, a short time afterwards, the clergymen of the country assented. This, my Lord, (continued the learned foreigner) is one of the examples of the natural benefit derived from the friendly interposition of this Society.” He concluded in these words: “I hope by the blessing and mercy of God, that the utmost success will be given to the new Institution now about to be formed, and I can entertain no doubt that the Holy Redeemer will confess those before his and our Father, who shall thus eminently promote the peace, virtue, religion, and happiness of the world.”

The Rev. Mr. Hughes was also introduced by Mr. Owen, and after having further explained the nature and benefits of the British and Foreign Bible Society at some considerable length, he commented on the distinction between that Establishment which was general, and the local Institution, which it was the business of this Meeting to form. Of the former he said,

“The British and Foreign Bible Society, having the honour to possess the countenance of magistrates, senators, nobles, and princes, have expended more than £100,000, and it has issued from London

above 200,000 Testaments, and 140,000 complete Bibles. It has produced nine similar societies on the continent of Europe, one of splendid promise in India, and twenty in North America. Such societies in every part of the United Kingdom, are multiplied; its spirit has visited every quarter of the globe, promoting unity, peace, and love every where, as an angel come down from heaven, to relieve the distresses of mankind.”

Of the distinction of the two societies, he expressed himself as follows.

“My Lord, the duties of the Committee of the British and Foreign Bible Society, are different from those which devolve on the Auxiliary Establishment. The members of the former will maintain a friendly supervision over the entire system, but they will not, because they cannot, from the nature of their obligations, localize their labours. They cannot do for London, but as they interpose for Liverpool, or for Lima. They regard all cities and all kingdoms, and from this generality in their purpose, they cannot enter the dwellings of the needy, and uninformed, whom they would relieve; they cannot descend to the minuteness of personal agency; and who would impose upon them in the vast hope of their designs, and with their gigantic labours all the individual exertions of an auxiliary society? They would link shore to shore, and recognize the bonds and brotherhood of the vast family of man; but at the same time that I contemplate the extensive duties of the one, I would fitly appreciate the labours of the other institution; and in truth the obligations of a London Auxiliary Bible Society are immense.”

He then added; “accept then, my Lord, Ladies and Gentlemen, from an humble officer of the British and Foreign Bible Society, the warmest welcome, the assurance that your exertions will meet with its most hearty concurrence, and may your energies be actively employed in favour of a cause, which will more abundantly conduce to the real grandeur of your city than any other in which they could be employed. But, whatever may be the effect of your zeal, and whatever may be the fate of your city, you may under every evil, exclaim with triumph,

“——— Si Pergama dextrâ
Defendi possent, etiam hæc defensa
fuissent.”

He closed his address with observing, that

that valuable institutions had been formed to teach the poor to read, the liberality of this metropolis had been conspicuous in contributing to their support; but that if this class of the community be not furnished with proper books, all the purposes of that munificence will be frustrated.

The Lord Mayor then directed, that the Resolutions which had been prepared should be read by the secretary, which were in substance as follows. 1. The object and constitution of the British and Foreign Bible Society, are approved by this Meeting. 2. That a City of London Auxiliary Bible Society be formed, to distribute the Scriptures in London, and to co-operate with the British and Foreign Bible Society. 3. The Bibles and Testaments circulated, to be without comment, and in the authorized version. 4 and 5. Annual members constituted by the payment of one guinea per annum. Perpetual members by the payment of ten guineas, or by executors, the payment of bequests of fifty pounds. 6. The business to be conducted by a president, vice-presidents, a treasurer, three secretaries, and a committee. 7. Clergymen, and dissenting ministers, if members, to be entitled to vote, excepting for officers. 8. The committee to meet once a month or oftener. 9. The Secretaries to summon special meetings of the committee on the requisition of members. 10. The city to be divided into districts, in which two or more members are to attend. 11. The subscriptions and donations to be annually remitted to the Parent Institution, in order to derive from it the advantages it holds out for the purchase of books. 12. Books to be furnished at reduced prices, on the application of sub-committees. 13. Money received for books sold, is to be applied in the purchase of more copies. 14. The poor's stock of books to be kept separate from the subscriber's stock. 15. Associations of persons, not members, may purchase at the Society's Repository, books for distribution, &c. 16. A general meeting of subscribers to be held annually in October, when a new committee is to be appointed. 17. States who shall be re-eligible. 18. Nominates the president, vice-presidents, treasurers, secretaries and committee for the present year. 19. Contributions to be now made, and to be received by the treasurers, the city bankers, and at the bar of Lloyd's. 20. The resolutions to be published, on the direction

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of the committee. 21. The committee to meet on the 18th of August, to prepare, print, and circulate an address on the object and views of this Society.

Mr. Rowcroft concurred perfectly with the twenty-one resolutions which had been read, and which he proposed as the basis of the Association. He said, that the Egyptian Hall was a place peculiarly suited to such a Meeting, as Egypt was the cradle of science, and of the best and soundest morality in which the world had been instructed.

Mr. Favel was happy to see the Chief Magistrate of the city supporting such an Institution, and should be inclined to quarter with the arms of London, opposite to the dagger, which indicates nothing but blood, that Bible which implies peace, good will and brotherhood to all. The value of peace which was thus inculcated, might be learned from the history of treaties, and the maxims of national policy. What was the *status quo ante bellum*, but that after so many lives had been lost, after so much blood has been poured forth, we will listen to reason, which might as well have been our disposition, before so many of our fellow creatures had been sacrificed.

The Lord Mayor then put the question upon the resolution, which was carried unanimously.

The Right Honourable the Chancellor of the Exchequer, rose to move the thanks of the Meeting to the Lord Mayor, and congratulated the company on this highly honourable, and glorious day, in which it has been determined to use every endeavour to circulate that volume, a knowledge of which never failed to inspire gratitude, and adoration to that Being, who was the author of every blessing. He had doubted, if his public duties would allow him to attend, but he had accepted the invitation from a conviction, that no time could be more usefully employed. It was, perhaps, remarkable, that this Institution should be established amid the thunders of war, but "the ways of God are not as our ways, nor his thoughts as our thoughts." We lived in times of national and political convulsion; a mighty city had been shattered into ruins, and should the same fate attend our own, the inhabitants could not be found better employed, than in promoting the knowledge of the Gospel. We had seen the most dreadful crimes committed. A minister had been assassinated, who was a warm friend and supporter

supporter to the objects of this Meeting; affording a dreadful proof of the deep tint of guilt, of which the human mind is capable, when not governed by the principles of divine truth. The prevention of these offences would be a considerable, but not the greatest benefit resulting from the exertions of this Meeting; and that the efforts of the metropolis would be highly successful in setting an example to the rest of the kingdom, Mr. Vanittart was from experience convinced.

Mr. R. H. Martin seconded the motion, and referred to the history of a certain judge, who, during a violent storm, when fear seized upon all present, refused to forsake his station, insisting that he could not be found by his Creator, if he should think fit to deprive him of life, in a more acceptable situation, than in the impartial distribution of justice. Should an earthquake visit our city, no work could be more pleasing to God, than that in which this Society was engaged. It was highly fit, that the thirst after religious knowledge resulting from Sunday Schools, first introduced by Mr. Raikes, should be properly satisfied. In ancient times it was said, that ten righteous persons might save a city from destruction; what fear was there, that ours would be destroyed, when he looked at the present Meeting. The resolution of thanks to the Lord Mayor was put by Mr. Vanittart, and carried nem. con.

The Lord Mayor shortly returned thanks, declaring that only in his capacity as Lord Mayor of the city of London, could he think himself worthy of becoming president of this Society.

Mr. John Thornton expressed his hearty determination to support this Society in the city of London, with whose liberality the rocks of Sweden, the plains of Moravia, and the passes of Spain and Portugal had rung. A nobler work was now about to be taken in hand, since the relief of the distressed of the mind was to be attempted. The Honourable Gentleman then adverted with much feeling to the calm resignation that would be felt by a soldier dying in the field of battle, if he received at that awful moment religious consolation. Having noticed in terms of praise, the system of localization, he proceeded to repel the objections, maintaining, that in this Society, there was no principle of decay to prevent its exertions being perpetual, as its labours would be immortal. He concluded by moving

that the thanks of the Meeting be presented to the Vice Presidents.

The Rev. Mr. Hatch seconded the motion, congratulating the Meeting on the sentiments already delivered by preceding speakers in the true christian spirit.

The question was then put and carried, and Mr. Alderman Scholey returned thanks.

Mr. Pearfall, after a short preface, moved the resolution of thanks to the gentlemen of the Provisional Committee; who had been instrumental in promoting this Meeting.

Dr. Edwards seconded the resolutions, and earnestly exhorted the Meeting fervently to join in that great undertaking, of diffusing among our fellow creatures, the greatest possible means of doing the greatest possible good, conferring upon them a source of consolation, as permanent as important. The question was then put, and the resolution was carried unanimously.

Mr. B. Neale, in returning thanks for the distinguished honour which the Provisional Committee had received, briefly adverted to two or three objections, which had been raised against this auxiliary society. The first was, that it would interfere with the parent institution. In reply to this, he urged the presence and co-operation of the highly respected secretaries, and in the name of all his colleagues, declared their highest ambition to be to augment the fund, the influence, and the respectability of the British and Foreign Bible Society. Some persons had thought, that an auxiliary for the city was needless, thinking it impossible, that here a great want of Bibles would be felt. The statement of the Committee he hoped would be a final answer to this, and when it was found by concurrent testimonies from various parts, that more than half of the poor in the city were destitute of the Scriptures, who would any longer deny the utility, or rather the necessity of a society to supply a want so lamentable. In addition to this, we might remember the number of prisoners passing through our prisons every year, the many foreigners arriving in our port from all nations of the earth, and the perpetual flux of inhabitants in our city. The principles on which the Society was established, were an unanswerable reply to another objection, that it was only set on foot to create patronage. He apologized to the Lord Mayor

Mayor and other public characters present, that so much of their valuable time had been occupied, but trusted that much of their judicial labour would in future be saved, by the growing influence and circulation of the Bible. Glorious times were predicted, when violence and war should be banished from the earth, and it was not too much to expect that the spread of the Word of God, might contribute to hasten that long wished for day. He concluded by alluding to the city motto, and wishing that "Domine dirige nos," might ever be the prayer of the Committee, and of all well wishers to the Institution.

The Rev. Mr. Wilson, met this Assembly with a delight he was incapable of expressing. Its design was not personal emolument, but mental improvement, by enlightening the darkness, and removing the prejudices which at present surrounded the path of virtue; in such a cause the whole world should join. It had been urged by way of objection, that this Society for the dissemination of the Bible, would diminish the circulation of the Liturgy of the Church of England. He could answer this objection, by the plain fact, that the number of Prayer Books distributed within the last eight years, since the commencement of the Bible Society, exceeded the number of the eight years preceding by 120,000; it appeared to him, that the knowledge of the one, would promote the circulation of the other. His surprise was, that so few objections had been raised, and throughout no intemperance had been shewn, but every thing regarding the Institution had been conducted with the discretion and coolness which usually accompany a good cause. The Rev. Gentleman went on to observe, upon the assistance that would be afforded to many other benevolent societies, and of the means which the city of London particularly possessed, of widely spreading the knowledge of the Gospel in foreign countries. After calling the attention of the Assembly to the exertions at Bristol and Liverpool, and pressing upon them the extreme necessity of individual perseverance, he moved the thanks of the Meeting to the secretaries of the parent society.

The Rev. H. F. Burder, in a few words seconded the resolution, which having been put from the chair, was passed unanimously.

The Rev. Mr. Owen, with great pathos, commented on the extensive bene-

fits which had already been derived from the Bible Society, and on the abundant advantages which were likely to accrue from the auxiliary society now founded upon it.

"And now let us look abroad (said he) and consider to what a vast extent the operations of the Society have proceeded, and how, in all directions it has dispensed its blessings. To those persons in this august room, civil and ecclesiastical, native and foreign, who are gathered together to establish a society of the same kind, need I mention, that the kings of Prussia, of Sweden, and the emperor of Russia, are all patrons of local institutions of this nature. But I will not place the Autocrat of all the Russias, above the city of London, whose chief magistrate I am soliciting for the support of this new Institution. To shew you the encouragement which the parent establishment has received, I would ask you to bestow a glance upon the Hindoos and Mahometans, with thirty millions of Indians, constituting the provinces that compose the vast empire of Great Britain in Hindostan. My Lord, the first authority in that remote country, has given its countenance to the British and Foreign Bible Society. Hearing that this Institution had undergone a heavy expense of freight and duty on a particular occasion, both these were generously remitted, and two thousand rupees, or 250*l.* were saved to the concern."

After some further remarks on the establishment of a similar society in Ceylon, under the patronage of the chief judge, and general remarks on the foreign duties and connections of the Society, the Rev. Gentleman continued in these words:

"To such an institution, my Lord, you have this day given the highest countenance, and accompanied by the best security for your perpetual support.—This Society has been productive of much good in troublesome times, in times of political disunion and discord, in times of severe national and personal distress. In such times as these, she has maintained the intercourse, when the temptations of commerce have been too weak to effect it, and those ports which have been shut against our shipping, have been opened to this friendly Institution. My Lord, then at a period, when the countries of the earth are disorganized by tumult, and exhausted with blood, when it seemed almost impossible that she should survive amid the general destruction,

struction, at such a moment as this, she stands forward in health, and strength, to meet you in this hall, and on this most auspicious day."

Mr. Gurney Barclay, entered into an examination, particularly of the personal benefits resulting to the friends of such an institution. "The very benefits (said he) we are conferring upon others, are reflected back upon ourselves. The remedies we apply to the diseases of others, in passing through our hands, administer to our own welfare. The physician heals himself. In this great metropolis (he added) we have more than in any other situation, need of all which can remind us of the truths inculcated in the Scriptures. In the country surrounded by the wonders of nature, we have many objects to make a powerful impression on our affections; but here in this crowded city, surrounded by the perishable works of man, enveloped in a thick mist, by which even the sun is shorn of his beams, and wrapped up in our worldly pursuits, we ought to be instructed by other means of our relation to God."—He concluded, by moving the thanks of the Meeting to the Chancellor of the Exchequer, and to the other gentlemen who had on that occasion advocated the cause of the Institution, which having been seconded by Mr. S. Thornton, and carried unanimously,

The Chancellor of the Exchequer expressed his acknowledgments, and for the further honour done to him on the motion of Mr. Thornton, by adding his name to the list of Vice Presidents.

Mr. Alderman Wood pointed out the particular advantages that would result from such an establishment, of which he was made sensible by his own personal experience in the populous ward over which he presided, and by the opportunities afforded him during his public duties as sheriff of Middlesex. He terminated his speech, by moving the thanks of the Meeting to the Right Honourable the Lord Mayor, for his conduct in the chair, and for the use of the Egyptian Hall.

Mr. William Allen, one of the Society of Friends, in a short speech seconded the resolution, and expressed his perfect concurrence with the objects of the establishment.

The Lord Mayor closed the important business of the day in these words:

"I shall only now add, that the use of the Hall itself, the splendid illuminations which have been displayed in it, all the

trophies of the arts of commerce and of victory; all that man can unite to render the entertainments of this place splendid and pre-eminent; all these embellishments collectively, are unequal to what we now see."

An Extract from a Report of the Committee of the Naval and Military Bible Society. 1812.

On a reference to the state of the Finances of this Society, at Lady-day, 1811, it appears, that 36*l.* 14*s.* 3*d.* was the whole balance in the Treasurer's hands. Had the Committee been charged with the interests of a less noble object, than that which this Institution contemplates, there could have been little in the Finances of the Society to hold out encouragement; and the prospect became the less promising as the Committee proceeded in their attempt to disseminate, as widely as possible, throughout our Navy and Army, the inestimable advantages of the Bible.

This observation will be briefly illustrated by mentioning, that the stock, at the period of the last report, consisted of 2177 Bibles and 435 Testaments; on this stock, on the pecuniary balance already stated, and on the income arising from subscriptions, &c. (averaging, for the last four years, little more than 500*l.* per annum,) the Committee had to undertake the supply of the Scriptures to our sailors and soldiers, whilst their numbers were gradually increasing by the augmentation of their Establishments.

Notwithstanding these difficulties, the Committee felt it their duty to proceed to the full extent of the means in their possession, regardless of the disparity between their funds and the demands likely to be made upon them; trusting, that, with the divine blessing upon their efforts, they should meet with adequate support from the Christian benevolence of a British Public.

Under these impressions, the Committee, upon their first appointment, did not hesitate to send, for the use of the sick and wounded in the hospitals at Cadiz, after the memorable battle of Barrosa, 200 Bibles and 100 Testaments, consigned to Lieut.-Gen. Graham. By a communication from the Chaplain-General of his Majesty's forces, the Committee are enabled to state, that the Chaplain to the British army at Cadiz, in acknowledging the receipt of these Bibles and Testaments, added, that the supply arrived most opportunely, and had been very gratefully

gratefully received by the sick and wounded in that garrison; and that, had it not been for the prompt attention of this Society, those gallant sufferers would have been left totally destitute of the Scriptures, as the supply of books forwarded by the Chaplain-General for the military hospitals at Cadiz, had not, at that time, reached their destination.

The Committee continued to meet the applications for Bibles from Officers of the Navy and Army to whom this Society had become known; and, it will appear, on reference to the ships, regiments, &c. supplied, that 2,135 Bibles, and 518 Testaments have been distributed during the last year.

But, as the Committee learned, with much concern, from various quarters, that there was a general and lamentable want of the Scriptures in the Navy and Army; and were convinced that the officers and men of both services were but very partially acquainted with the existence of this Society, they determined to adopt such measures as appeared to them likely to give greater publicity to the Institution; and, at the same time, to afford them more detailed and accurate information as to the number of Bibles in the possession of the sailors and soldiers, and the further proportion likely to be required for their use.

The Committee accordingly issued letters, which, though hitherto confined to officers commanding ships and regiments on home stations only, have already produced applications for no less than 26,327 copies of the Scriptures; which applications are stated, by the officers transmitting them, to have been actually made by *individual* sailors and soldiers. These requests from our countrymen in arms were highly gratifying to the Committee, and will, no doubt, excite in the breast of every member of the Naval and Military Bible Society, an ardent wish to meet such solicitations, especially as proceeding from those very men, through whom, under Divine Providence, we are preserved in the peaceable enjoyment of Civil and Religious Liberty. From the state of the finances, however, the Committee have hitherto felt their utter inability to answer more than a few of the most urgent of these applications; a compliance with the whole of them, would have created an expense of between 4 and 5,000*l.* The Committee therefore, confined their supplies to such ships and regiments as were almost or altogether, (as several were,) without a single Bible.

In this extremity, the Committee necessarily turned their minds to the consideration of some mode, whereby to obtain pecuniary aid in a degree proportioned to the exigencies of the Society; every individual was called upon to exert himself to procure donations and subscriptions amongst his own circle of friends and acquaintance; much has been accomplished, and yet more may be done in this way; and considering the important post occupied by this Society, the Committee urge it upon each member, to apply himself diligently to the improvement of the funds of the Institution.

It was further suggested, that great and beneficial effects might arise from an appeal to the public from the pulpit, on the 5th of Feb., being the day appointed for a general Fast; under this idea, the Committee drew up a brief statement, exhibiting the objects of this Society, the state of its funds, and its deficiencies, and they took other essential steps previously to the circulation of the general address then in contemplation: individual applications were also made to persons likely to give an influence and a sanction to this proceeding; such opinions were consulted as promised desirable information, and ultimately 2000 copies of a general address were transmitted to clergymen and other ministers in various parts of the kingdom. The measure succeeded beyond what had been expected, as the sums collected by these means amounted to 2042*l.* 16*s.* 4*d.* independently of 202*l.* 2*s.* as donations, and 51*l.* 6*s.* by new Annual Subscriptions.

The Committee having reported upon the most material points connected with the Finances of this Society, submit an abstract of the receipts and expenses of the past year; and in adverting to the balance now remaining in the hands of the Treasurers, it is with concern they feel it their duty to state, that they are still very far from being enabled to meet the demands made upon the Society from ships and regiments on home stations only; the wants of our brave defenders employed in the fleets and armies abroad, have as yet been but partially supplied; the Committee, therefore, urgently solicit the clergy, and all other Christian ministers, to renew and continue their exertions, and, at the same time, it is their wish to impress upon the Members of the Naval and Military Bible Society in particular, and upon an enlightened and liberal Public in general, that they cannot give a better proof of love to their Country, loyalty

loyalty to their King, and (above all) of regard to their most holy Religion, than by cordially uniting to afford this Institution the means of accomplishing its grand and important object, by putting the Bible into the hands of *every* British sailor and soldier desirous of reading it.

The Committee add, that in their recent purchases of Bibles and Testaments, they have procured copies of a good size and type for the use of the navy and the hospitals, that the complaints which have in some instances been made, respecting the smallness of the print for common readers, and especially on board ship, may in future be obviated. They have also been successful in their efforts to obtain, from the Universities at Oxford and Cambridge, a supply of above 2000 Bibles, and 6000 Testaments, of a clear type, and of so small and convenient a size, as to be peculiarly adapted to the use of our army employed on service in the field; the Principal and Syndics of the University of Cambridge, having obligingly undertaken, at the instance of this Society, to strike off 4000 copies of a Testament similar to that forming a part of a pocket Bible, (pearl type) now in the press. The attention of the Committee has also been engaged in arrangements for the better preservation of the Bibles and Testaments distributed by this Society, by improvements in the binding, and by adding clasps; which will, it is hoped, render them much less liable to injury, when stowed in the seaman's chest, or packed in the soldier's knapsack.

The Committee have been enabled, during the past year, to double the number of Naval and Military stations, whereat this Society had depôts of Bibles; which measure will tend greatly to facilitate the distribution, and eventually to diminish the expense of carriage.

Since the formation of this Society, in 1780, nearly 50,000 Bibles, besides a great number of Testaments, have been gratuitously dispensed to British sailors and soldiers; and the Committee have received many pleasing and satisfactory testimonies from officers of different ranks, as to the advantages they have observed to be produced in the moral characters of the men under their command, by the perusal of the Inspired Volume.

Within a short period, a new and striking feature has presented itself in immediate connexion with the Military Establishment of this country, by the formation of Regimental Schools, under

the patronage of the highest authority. This improvement, however, in the article of Military Education, will necessarily augment the claims on this Society, which may now be expected to contribute largely to the cultivation of religious knowledge in these early Military Institutions; and the Committee conceive that only one feeling can be excited on this subject, and that the feeling so excited, will naturally induce the Society to afford aid to the establishments in question.

In thus adverting to the wide sphere opened for the education of soldiers and their children, the Committee are of opinion they cannot better support their recommendation, (that measures should be adopted for supplying the Regimental Schools with Bibles and Testaments,) than by a quotation from the General Orders of His Royal Highness, the Commander in Chief, dated the 1st Jan. 1812.

"It must ever be remembered that the main purposes for which the Regimental Schools are established, are, to give to the soldiers the comfort of being assured, that the education and welfare of their children are objects of their Sovereign's paternal solicitude and attention; and to raise from their offspring a succession of LOYAL SUBJECTS, BRAVE SOLDIERS, and GOOD CHRISTIANS." Such purposes it must be allowed are entitled to the highest commendation, whether considered in a religious, a moral, or a political light: and means more effectual cannot be used for the accomplishment of the end proposed, than by affording the soldiers and their children an opportunity of becoming well acquainted with the doctrines and precepts of the Bible. Under these impressions the Committee recommend, in the most urgent manner, such an amendment or alteration in the laws of this Society, as will empower them in future to supply the Regimental Schools with the requisite proportion of Bibles and Testaments, for the use of the soldiers and their children, for whose joint education these valuable institutions have been established.

The Committee consider it advisable to recommend a slight alteration in the 12th Law* of this Society, which limits the usual distribution of Bibles and Testaments to *one Book* (of either description) among ten individuals: for the Committee are of opinion that the distribution of *Bibles*, (even under the present circumstances of the Society's finances,) should extend beyond that proportion;

* Now the 14th.

and that a further grant of *Testaments* should be sanctioned, at the discretion of the Committee, to meet the numerous applications which still remain unanswered.

During the correspondence of the past year, the Committee have met with instances wherein the necessity and utility of this Institution have been questioned, on the one hand by persons conceiving that no good is likely to arise from the distribution of Bibles amongst our sailors and soldiers, and on the other by those who, though friendly to that measure, are not satisfied as to the necessity for the continuance of a *separate* society for the purpose. The Committee, therefore, in concluding their report, remark briefly, that with respect to the former objection, (which happily is now but rarely advanced,) the testimony from Naval and Military Officers in favour of the perusal of the Scriptures by their men, ought to be deemed sufficient to confute so erroneous an opinion; as to the latter objection, which is more common, the Committee observe, that they are persuaded there are many and weighty reasons for its not being consolidated with any other Institution; it possesses high and honourable patronage, and pecuniary support, which it is of the greatest importance should not be relinquished; and as many of its benefactors do not unite with institutions engaged in the distribution of the Scriptures to other classes of society, it is evident that the aggregate good done, is considerably augmented by the continuance of this Institution. The Committee observe, that they might adduce many other powerful arguments, to prove that this Society is entitled to the countenance and support of every Christian, and of all true patriots: but that

they will content themselves with inquiring, whether it must not be very gratifying and encouraging to our sailors and soldiers, when far removed from their native land—contending with the dangers of the sea—with disease in unhealthy climates—or with the enemies of their country,—to reflect, that there is a *distinct Society* of their countrymen at home, peculiarly alive to *their* religious interests, and providing for *them exclusively*, the best source of instruction and consolation under all the hardships to which they are exposed.

It is (saith the Committee, in the last paragraph of the report) the duty of other departments with much care and at great expense, to equip our forces with provisions, with clothing, and with arms, to as to fit them to meet the enemies of their king and country; and add, that they would ask the Members of the Naval and Military Bible Society, and Britons in general, whether an appeal in behalf of 560,000 of their countrymen in arms, shall be made in vain? and whether they will allow this Institution to be abolished, or to fail for want of adequate support? an Institution, whose sole object is to provide these very men with the Holy Scriptures, which, under the divine blessing, will qualify them for that warfare, wherein as Christians they must be engaged, and in which, by far the greater number, (as members of the Church of England,) have pledged themselves “manfully to fight under the banner of the King of kings, against sin, the world, and the devil, and to continue Christ’s faithful soldiers and servants to their lives end.”

• Baptismal Service. *

POETRY.

VISITING THE HOUSE OF MY NATIVITY AFTER A LONG ABSENCE.

(By a Scholar, late of Kingswood.)

TIME.—MORNING.

INE out, ‘fair sun!’ and gild the present hour;

w o’er my mind thy genial influence pour,
s thine to animate the body’s might,
d’een the soul’s uplifted by thy light;
w life is felt where beams the cheering ray,
d all Creation owns thy potent sway.

How oft, when silent night her veil hath spread,

And o’er the world her gentle poppies shed,
While all around have sunk them down to rest

Hath deep reflection liv’d within my breast!
Thought after thought, begetting thought again,

Have led me onward to the question---when
And where I drew my first, my infant breath,
Where first imbib’d the principle of death?

The

The body's death—the soul ! it never dies,
But flourishes, immortal, in the skies.

If, then, my mind were wont so oft to trace
Where the first sun-beam play'd upon my
face,

How must my bosom swell this day to see
The very walls which then encompass'd me !
Yes, on this spot my mortal part began,
And that part too which leads to more than
man.

Eight thousand times since here my footsteps
rang'd,

The day and night alternate rule have chang'd.
What wonder then, if in thy ample space,
My soul should travel to its natal place ?
Oh I do love the good old-fashion'd mode—
The warm attachment to our first abode !
Methinks were I to see the world on fire,
To save THIS house my strength would first
aspire !

But ah ! what's this that shoots across my
mind ?

Why look'st thou, Memory, so far behind ?
And Melancholy—sister of her way—
Wilt thou not leave me to myself to-day ;
Why pour ye bitters in the cup of joy—
Why, why, when bliss begins, that bliss de-
stroy ?

O cease, my pen ! 'tis time I lay thee down ;
Thy duty's done—the rest I claim my own.
I would employ thee still if thou could'st
write

As faithful as the feelings that indite :
Say, in what characters would'st thou express
A MOTHER'S loss—whose self was tenderness ?

Since, then, description can't her worth re-
veal,

Let silent sorrow speak her virtues still.

When I reflect how many things I've seen
Since I last left this interesting scene,
How many towns and villages I know,
My wand'ring spirit, in pursuit, will go,
E'er to the sister kingdom of our isle,
Where ev'ry morning wak'd me with a smile !
Deep, roaring waters roll'd betwixt us then ;
But Fortune brought me to my land again.
And while yet early in my boyish age,
I went to school, to learn to be the sage !
Hail ! *Kingswood*, hail ! in thee I learnt to
scan

What makes the difference 'tween man and
man.

Yes, unto thee the noble truth I owe—
"Knowledge is power;"—and Bacon tells
us so.

Thus, after all the changes I have pass'd,
Where I first started, there I'm come at last.

ETERNAL POWER ! who dost the Good inspire
Touch now my youthful heart with holy fire
Help me to dedicate my life to thee,
And know why God commanded me to—BE

To the Editor of the Methodist Magazine.

Rev. Sir,

The following Verses, which appeared some
months ago in a periodical Publication, were com-
posed by a worthy and respectable Local Preach-
er of our Connexion. Should you think proper to give
them a place in your Miscellany, they will prob-
ably please and edify many of your Readers.

PHILAGATHOS

The Latter Day Glory.

"Blessed be his glorious name for ever, and
the whole Earth be filled with his Glory ; Am-
en and Amen !" PSAL. lxxii. 19.

1 Come, Brethren, and sing
Our Saviour and King ;
With highest Hosannas Creation shall ring
Chorus. Continue the strain,
Repeat it again,
And shout Hallelujah ! Amen, a

Amen !

2 The mountains bring peace,
The little hills grace ;
Join Angels with Sinners in anthems
praise.

Chorus. Continue the strain, &c.

3 The meadow is mown,
The handful is sown ;
Rejoice, for the dew of his blessing con-
down.

Chorus. Continue the strain, &c.

4 Behold, the clouds bend,
The showers descend ;
Again swell the Chorus that never shall
Chorus. Continue the strain, &c.

5 The Reign of the Son
With us is begun ;
To conquer the nations, Messiah rides on
Chorus. Continue the strain, &c.

6 Each Sceptre and Crown
He claims as his own ;
And sovereigns with subjects fall wor-
ping down.

Chorus. Continue the strain, &c.

7 The flame of his grace
Sets Earth on a blaze,
And makes Man's dark dwelling a Plan-
et-praise.

Chorus. Continue the strain, &c.

8 This Pæan shout all
The tenanted Ball,
"God blessed for ever, and Lord over
Chorus. Continue the strain, &c.

THE METHODIST MAGAZINE,

FOR DECEMBER, 1812.

BIOGRAPHY.

An Account of the Rev. PHILIP HENRY,

Minister of the Gospel, near Whitchurch, in Shropshire.

(Concluded from page 808.)

CHAP. VIII. *The last nine years of his life, spent in liberty and comfort at Broad-Oak.*

THE indulgence granted to Dissenters, in April, 1687, must needs have been a reviving to those who for so many years had lain buried in silence and restraint: nor can any, who will allow themselves the liberty of supposing the case their own, wonder that they should rejoice in it, though, the design of it being manifest, they could not but rejoice with trembling. Mr. Henry's sentiments of it were, "Whatever men's ends are in it, I believe God's end in it is to do us good."

In May, 1688, a new commission of the peace came down for the county of Flint, in which Mr. Henry was nominated a justice of the peace for that county. It was no small surprise to him, to receive a letter from the Clerk of the Peace, directed to Philip Henry, Esq. acquainting him with it, and appointing him when, and whither, to come to be sworn. His answer was, that he was very sensible of his unworthiness of the honour, and his unfitness for the office, to which he was nominated, and therefore desired to be excused. He was excused, and did what he could, that it might not be spoken of in the country. There were some, who, upon this occasion remembered, that a few years before, a reverend clergyman in Shropshire, told Mr. Henry to his face, that he had done more mischief in the country, than any man that ever came into it; and that he himself hoped shortly to be in the commission of peace, and then he would rid the country of him. But, alas! he was quite disappointed. Thus honour, like a shadow, flies from those that *pursue* it, and follows those that *flee* from it.

It was not without some fear and trembling, that Mr. Henry received the tidings of the Prince of Orange's landing, in Nov.

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1688,

1688, as being somewhat in the dark concerning the clearness of his call, and dreading what might be the consequence of it. He used to say, "Give peace in our time, O Lord," was a prayer that he would heartily set his amen to. But when secret things were brought to light, and a regular course was taken to fill the vacant throne with such a king and such a queen, none more rejoiced in it than he did. He celebrated the national thanksgiving for that great deliverance, with an excellent sermon on Rom. viii. 31, "What shall we then say to these things? If God be for us, who can be against us?"

In his Sabbath work, Mr. Henry was uniform and abundant. He began his morning family worship, on Lord's days, at 8 o'clock, when he read and expounded pretty largely, sung a psalm, and prayed; and many of his people strove to come time enough to join with him in that service. He began in public, just at 9 o'clock, winter and summer. He began with prayer; then sung the cxth Psalm; next he read and expounded a chapter in the Old Testament in the morning, and in the New Testament in the afternoon. After the exposition he sung another Psalm; then he preached; and after sermon he sung the cxviii Psalm. He intermitted at noon, about an hour and a half, in which he took a little refreshment in his study, but made no regular dinner. During this interval the morning service was repeated, by a person who had written it from the lips of the preacher, to as many of the hearers as remained in the chapel. When that was done, he began the afternoon's service; in which he not only read and expounded a chapter, but catechized the children, and expounded the catechism, before his sermon. Thus did he go "from strength to strength," and from duty to duty; running the ways of God's commandments with an *enlarged heart*. The variety and vivacity of his public services made them exceeding pleasant to all who joined in them, who never had cause to complain of his being tedious. He used to say, "Every moment of Sabbath time is precious, and none of it to be lost;" and that he scarcely thought the Lord's day well spent, if he were not weary in body at night; weary *with* his work, but not weary *of* it. In pressing people to number their days, he would especially exhort them to number their *Sabbath* days—how many they have been—how ill they have been spent—how few may remain—that they might be spent better; and he would observe, that "for every twenty years of our lives, we enjoy above a thousand Sabbaths," which must all be accounted for in the day of reckoning.

As to his constant preaching, it was very substantial and elaborate, and greatly to edification. He used to say that he could not *flourish* in his preaching; knowing that where the language and expression are stiff, and forced, and fine, it does not reach the

greater

greater part of the hearers. When he grew old, he would say that surely he might now take a greater liberty to *talk* in the pulpit, that is, to speak familiarly to the people; yet, to the last, he abated not in his preparations for the pulpit, nor ever delivered any thing raw and undigested, much less any thing unbecoming the gravity and seriousness of the work. If his preaching was talking, it was talking to the purpose. His sermons were not common-place; but even when they were most plain and trite, his management of them was usually peculiar and surprising. In those years, as formerly, he kept, for the most part, in a method for subjects, but was seldom more than one Sabbath on a text. When he concluded a subject that he had been a good while upon, he spent one Sabbath in a brief rehearsal of the marrow and substance of the many sermons which he had preached upon it; this he called the clenching of the nail, that it might be as a "nail in a sure place." So very industrious was he, and no less ingenious, in his endeavours, that his hearers might be *able, after his decease*, "to have those things always in remembrance;" and it is to be hoped, that by the blessing of God, the effect did not altogether disappoint his expectations.

It would be pleasing and useful to give an account of the method of his Sabbath subjects, for the last nine years of his life, together with his manner of administering the ordinances, and exercising the discipline of the church, as well as the subjects of his week-day sermons, in all which he was a pattern of excellence; and this was intended, till it was found that it would swell this narrative into too great a bulk. Let it only be observed, that he did all this work *gratis*, and without being *burthensome to any*; nay, he was best pleased, when, at the places where he preached, nothing was got for his entertainment, but he came home fasting; as in other places, it was a trouble to him to see his friends careful about much serving, though he knew it was out of their kindness and respect to him.

As to the circumstances of his family in these last nine years of his life, they were somewhat different from what they had been; but the same *candle of God*, which had shined upon his tabernacle, continued still to do so. In 1687, and 1688, he married all his five children; and all, not only with his full consent, but to his abundant comfort and satisfaction. He would say, that he thought it the duty of parents to study to oblige their children in that affair; and, though no children could be more easy and at rest in a father's house than they were; yet, he would sometimes say, concerning them, as Naomi to Ruth, "Shall I not seek rest for thee?" He used to advise his children, with regard to their choice of a partner, 1st. To keep within the bounds of profession; such a profession of religion as, one may charitably hope,

springs from a good principle—2dly, “Look at suitability,” in age, quality, education, temper, &c. He used to observe from Gen. ii. 18, “I will make him an help meet for him,” that where there is not *meetness*, there will not be much *help*. And he would commonly say to his children, in reference to that choice, “Please God, and please yourselves, and you shall never displease me;” and he greatly blamed those parents who conclude matches for their children, and do not ask counsel at their mouth. He never aimed at great things in the world for his children, but sought for them, in the first place, the kingdom of God, and the righteousness thereof. He used to mention the saying of a pious lady, who had many daughters: “The care of most people is, how to get good husbands for their daughters; but my care is, to fit my daughters to be good wives; and then let God provide for them.” In this, as in other things, Mr. Henry steered by that principle, “That a man’s life consisteth not in the abundance of the things that he possesseth.” Yet it pleased God so to order it, that all his children were disposed of, into circumstances very agreeable and comfortable, both for life and godliness. He was greatly affected with the goodness of God to him in this respect; without any forecast or contrivance of his own. “The country (says he in his diary) takes notice of it; and what then shall I render? Surely this is a token for good.” All his four daughters were married at Whitewell chapel, and he preached a wedding-sermon for each of them, in his own family. He would often tell his friends, “That those who desire, in the married condition, to live in the *favour of God*, must enter upon that condition in the *fear of God*.” While he lived, he had much comfort in all his children, and all their yoke-fellows, and somewhat the more that, by the divine Providence, four out of the five families which branched out of his, were settled near him, at Chester.

CHAP. IX. *His Sickness and Death.*

In the time of his health, he made death very familiar to himself, by frequent and pleasing thoughts and meditations on it; and endeavoured to make it so to his friends, by speaking often of it. His letters and discourses had still something or other in them which bespoke his constant expectation of death. Thus did he learn to *die daily*. And it is hard to say, whether it was more easy to him to speak, or uneasy to his friends to hear him speak, of leaving the world.

His constitution was but tender; and yet, by the blessing of God upon his great temperance, and exercise, he did, for many years, enjoy a good measure of health, which he used to call, “The sugar that sweetens all temporal mercies, for which we ought

ought to be very thankful, and of which we ought to be very careful." He had sometimes violent fits of the cholic, which were very afflictive for the time. Towards his latter end, he was distressed sometimes with a pain, which the doctor thought might arise from a stone in his kidneys. Being once upon the recovery from a severe fit, he said to one of his friends, who asked him how he did, that he hoped, by the grace of God, he should now be able to give one blow more to the devil's kingdom; and often professed, that he did not desire to live a day longer than he might do God some service. He said to another, when he perceived himself recovering, "Well, I thought I had been putting into the harbour, but I find I must go to sea again."

The infirmities of age, when they grew upon him, did very little abate his vigour and liveliness in preaching; but he seemed to renew his youth as the eagle's, as those who are "planted in the house of the Lord," who still "bring forth fruit in old age; to shew that the Lord is upright." But, in his latter years, travelling was very troublesome to him; and he would say, that when he thought to shake himself as at other times, he found "his hair was cut." His sense of this led him to preach an occasional sermon, not long before he died, on John xxi. 18, "When thou wast young, thou girdedst thyself," &c. Another occasional sermon he preached when he was old, for his own comfort, and the comfort of his aged friends, on Psalm lxxi. 17, 18, "O God, thou hast taught me from my youth," &c. On that subject he observed, "That it is a blessed thing to be taught of God from our youth—that those who have been taught of God from their youth, ought to declare his wondrous works all their days after—and that those who have been taught of God from their youth, and have, all their days declared his wondrous works, may comfortably expect, that, when they are old, he will not forsake them. Christ is a master who does not usually cast off his old servants."

For some years before he died, he used to complain of an habitual weariness; contracted, he thought, by his standing to preach, sometimes very uneasily, and in inconvenient places, immediately after riding. He would say, "Every minister is not cut out for an *itinerant*." Sometimes the manifest attention and affection of the people in hearing, enlarged him both in copiousness and fervency, beyond what his strength could well bear. Not many months before he died, he wrote thus to a dear relation, who inquired solicitously concerning his health: "I am always weary; and I expect no other, till I lie down in the bed of spices; and so the grave is to all the saints, since *he* lay in it, who is 'the rose of Sharon, and the lily of the vallies.'" When some of his friends persuaded him to spare himself, he would say,

"It

"It is time enough to rest when I am in the grave; what were candles made for, but to burn?"

It does not appear that he had any particular presages of his death; but many instances there were of his actual gracious expectation of it, somewhat more than ordinary, for some time before. The last visit he made to his children in Chester, was in July, 1695, almost a year before he died; when he spent a Lord's day there, and preached on Epist. to Philemon ver. 25, "The grace of our Lord Jesus be with your spirit." By *grace* he understood not so much the good will of God towards us, as the good work of God in us; it is called the *grace of Christ*, both because he is the author and finisher of it; and because he is the pattern and example of it. Now, the choicest gift we can ask of God for our friends, is, that this grace of our Lord Jesus Christ may be with their spirit. This is the one thing needful—the better part—the root of the matter—the whole of man—the principal thing—the more excellent way—a blessing indeed—and the thing that accompanies salvation. The grace of Christ in the spirit, *enlightens* the spirit—*enlivens* the spirit—*softens* the spirit—*subdues* the spirit—*purifies* the spirit—*preserves* the spirit—*enlarges* the spirit—*guides* the spirit—*sweetens* the spirit—and *strengthens* the spirit; and, therefore, what can be more desirable? A spirit without the grace of God, is a field without a fence—a fool without understanding—it is a horse without a bridle—it is a house without furniture—a soldier without armour—it is a cloud without rain—a carcase without a soul—a tree without fruit—and a traveller without a guide. How earnest therefore should we be in praying for grace, both for ourselves and others!

A little before his death, he had several of his children, and grandchildren, with him at Broak-Oak, with whom he was much comforted and very cheerful; but, frequently, he told them he should be there but a little while to bid them welcome. And he was observed often, in prayer, to beg of God for readiness for death, which must come certainly, and might come suddenly. One asking him how he did? He answered, "I find the chips fly off apace, and the tree will be down shortly." On Lord's-day, June 21, 1696, he went through the work of the day with his usual vigour and liveliness. He was then preaching over the first chapter of the 2d Epist. of Peter, and was that day on those words, "Add to your faith virtue." He took virtue for christian courage and resolution in the exercise of faith; and the last thing he mentioned was, that Christians have need of courage in dying; "for (said he) it is a serious thing to die, and to die is a work by itself."

The Tuesday following he rose at six o'clock, according to custom, after a better night's sleep than ordinary, and in his usual health.

health. Between seven and eight o'clock, he performed family worship, according to his usual manner. He expounded very largely the first half of the 104th Psalm, and sung it; but was shorter in prayer than he used to be, probably being then taken ill. "Blessed is that servant, whom his Lord, when he cometh, shall find so doing." Immediately after prayer, he retired to his chamber, not saying any thing of his illness; but was soon after found upon his bed in great extremity of pain in his back, breast, and bowels. The means that had formerly given him relief were altogether ineffectual. He had not the least intermission of pain, either up, or in bed, but was continually restless. In this extremity, he was constantly looking up to God, and calling upon him, who is a present help in the time of trouble. His end was peace, his death was gain, and in it he had hope.

About eight o'clock in the evening, his son and a doctor came from Chester. They found him in the same extremity of pain, in which he had been all day. What further means were used for his recovery were fruitless. He apprehended himself going apace, and said to his son, when he came in, "O my son, you are welcome to a dying father! I am now ready to be offered, and the time of my departure is at hand." His pain continued very acute, but he had peace within. "I am tormented, said he, but, blessed be God, *not in this flame*; and, soon after, "I am all on fire; but, blessed be God, it is not the fire of hell." To some of his neighbours, who came in to see him, he said, "O make sure work for your souls, by getting an interest in Christ while you are in health; for if I had that work to do now, what would become of me? But, I bless God, I am satisfied." It was a caution he often used to give, "See to it, that your work be not undone, when your time is done, lest you be undone for ever."

Towards ten or eleven o'clock that night, his pulse and sight began to fail; of the latter, he himself took notice, and inferred from it the approach of his dissolution. He took an affectionate farewell of his dear wife, with a thousand thanks for all her love, and care, and tenderness; and left a blessing for all his children, and their partners, and his grand-children. He said to his son Matthew, who sat by him, "The Lord bless you, and graut that you may do worthily in your generation, and be more serviceable to the church of God than I have been!" His son replied, "O Sir, pray for me, that I may but tread in your steps;" to which he answered, "Yes, follow peace with all men, and holiness, and let them say what they will."—More he would have said, to bear his dying testimony to the way in which he had walked; but nature was spent, and he had not strength to express it. In his dying agonies, he continued calling upon God, and committing himself

himself to him. His last words, when he found himself just ready to depart, were, "O death, where is thy ——;" with that, his speech faltered, and within a few minutes, he quietly breathed out his precious soul into the embraces of his dear Redeemer, whom he had trusted, and faithfully served in the work of the ministry, about forty-three years. He departed betwixt twelve and one o'clock, June 24, 1696, in the sixty-fifth year of his age. He had often expressed a desire, that, if it were the will of God, he might not outlive his usefulness; and it pleased God to grant his desire, and give him a short passage from the pulpit to the kingdom; from the height of his usefulness, to receive the recompence of reward. So it was ordered by him, in whose hands are our times.

His death filled the country with surprise and mourning. Many excellent sermons were preached on the occasion, and many excellent things were said of him; with one of which I shall conclude this narrative. It is the testimony of a worthy clergyman of the Church of England, the Rev. W. Turner, A. M. Vicar of Walburton, in Suffex. "Mr. Henry, says he, was a man of so clear a brain, so gentle a behaviour, so steady a conversation, so regular a devotion; was so courteous and condescending to inferiors, so respectful and dutiful to superiors, so sweet and obliging to all; was so careful to improve his time well, and to do as much good as possible to every body; so constantly affectionate in his prayers for the king and government, so desirous to keep up a fair correspondence and communion with his conforming brethren, so very indifferent in making proselytes to his particular opinions, and yet so zealous to promote true Christianity and substantial goodness; so inoffensive in all his expressions and actions; so prudent, pure, pious, just, sober, charitable, cheerful, and pleasant, that I am almost afraid to give him his due character, lest they that knew him not, should suspect my veracity, and imagine my pen to be managed by some mercenary hand."

I believe the readers of the Methodist Magazine are not fond of *long* articles; and therefore I have need perhaps to apologize for the length to which *this* has extended; but I can assure them that I have omitted very interesting matter, sufficient to form the leading article of the next year's volume, from January to December: and though so many things have been said of this good and great man, the half has not yet been told. How delightful to reflect, that *we* may be as holy, (if not also as useful) and as happy as he! Yes, blessed Jesus! thy grace is sufficient for *us*; and through thy strengthening influence "we can do all things."

London, 1812.

J. STEPHENS.

DIVINITY.

DIVINITY.

A SERMON ON 2 CORINTHIANS vi. 14.

(Concluded from page 316.)

ANOTHER powerful temptation to marry with one who does not fear God and walk in his ways, is the prospect of worldly gain. A man or woman with such a prospect, commonly reasons in this way. This match will place me in very different circumstances: Two small fortunes joined together will make something; or a large sum of money with the person I have an opportunity of marrying, will not only render my circumstances easy, but enable me to do much more good: I can relieve the poor, and support the cause of God in a manner I otherwise could not do. And if this money come not into my hands in this way, it may fall into the hands of one who will waste it by pride, folly, or extravagance. But is not such reasoning more like that of one who loves money, than of one whose heart is under the influence of the love of God? The flesh and not the spirit suggested these arguments, which, if they convince yourself, will not convince others of the purity of your motives. If your own salvation, the relief of the poor, or the cause of religion, required that you should possess a larger fortune, you ought to think of acquiring it some other way, and not by breaking the law of God. The fact is, *you* want the money: The poor and the cause of religion, have hitherto done without it, and can do so still; say not then that you cannot be happy or saved without an increase of property, lest you renounce Christ as the author of your happiness and salvation.

Another argument for disregarding this precept, is that the unbeliever may be converted by being married to one who is truly enlightened. If, says the man, I marry this woman, I have no doubt but that she will soon both fear and love God; for she really is not stubborn, but easy to be entreated; and I believe my conversation and example will, in a little time, make her as good as myself. What a pleasing dream is this! Perhaps a few months in the same house with her, will awake you to despair. If her salvation be the object you have in view, I should suppose you have already done all you could to make her both see and feel the truths of the Gospel, and you cannot reasonably expect that your conversation and example, will be more effectual. Why then will you close your eyes, and still dream of doing what God alone can do? Does it necessarily follow, that because she becomes your wife, she must, therefore, become religious? Do you forget, that, to make her a *christian*, she "must be born again?"

again?" And can any thing but the grace of God effect that change? But, what a ridiculous notion is this which floats in your head! You go out of the way to heaven to bring another in! You disobey your Maker, that you may lead another to obedience! Every wise man, and every wise woman, ought to be ashamed of such folly as this; and never think of doing evil that good may come.

Another very formidable argument is advanced by some, who are about to do what ought not to be done: They say, we have made this a matter of prayer: We have asked counsel of God, and while we pray, we feel happy, and take the comfort we experience, as an encouragement to proceed in our matrimonial arrangements. Here experience is brought to prove that *wrong* is *right*! Your feelings, without doubt, on this occasion, are the delusive fabrications of your own fancy, generated by evil desire, and do not proceed from the Spirit of God; for it is impossible that his *Spirit* should encourage what his *Word* forbids. You are inclined to do what you ask God's leave to do, and turning over the subject in which your reigning passion is interested, whether in your closet, or elsewhere, gives you pleasure; and as God hath given you directions in his word, which you are not inclined to follow, he pays no attention to your prayers, but suffers you to be deceived by your own unruly passions and desires.

That you should feel pleased, therefore, while you pray about marrying one you are inclined to marry, is not surprising. But that you should pray at all about marrying one whom God hath said you shall not marry, is shocking. If you were to hear a man say he had been praying to God, that he might know whether he should rob his neighbour's house, would you not think him a compound of ignorance, impudence, and wickedness? But why should he not pray to God to let him steal, as well as you pray to God to let you marry an unbeliever, since both these actions are alike forbidden? Were this a matter undetermined by the Bible, your foolish praying might be borne with; but to go to God to consult him about doing what he hath positively said you shall not do, is intolerable! If you are bent upon disregarding the word of God, and following your own desires, do not, I beseech you, for the sake of common modesty, do not sanctify your wickedness by an insulting prayer.

These, my brethren and sisters, you know, are some of the arguments, by which too many professing christians endeavour to convince themselves and others, that they may be yoked together with unbelievers, without offending God, and deserving the censure of the church. But such arguments, and a thousand more if possible more plausible, are lighter than vanity, when placed in opposition to a divine injunction. And had not a man's hear

in some degree, already started aside, he would hear the voice of the cunning serpent in every whisper, that urges him to taste the forbidden fruit.

But, besides the *wickedness* of doing (under any pretence) what God hath prohibited; we may add, that "*the way of transgressors is hard.*" When you have had your own will, and married directly contrary to the Bible, you have either to set out afresh for the kingdom of heaven, or, by adding iniquity to iniquity, urge on the way to ruin: If you keep the way to hell, you have got a help-mate; if you intend to go to heaven, you have got a clog. I shall suppose, however, that you still intend to inherit the kingdom of God, and therefore shall take it for granted that you have been convinced of your error, and humbled before God for your fault; and also have sought, or are seeking his favour. Seeing you are thus willing to mind the one thing needful again, let me tell you how you have got involved, let me place you upon your guard against the evils which threaten you.

By marrying an unbeliever, you grieve the spirit of your *religious friends*, and greatly interrupt your fellowship with the people of God. Their utmost charity cannot make your evil—good; and for some time it will be impossible for them to be as free with you as they were before. To tell you their minds about what cannot now be remedied, is a very delicate point: If they should say all that they could about the wrong step you have taken, they are afraid it might lessen your family comforts: If they should suppress their sense of the evil you have done, and treat you with all that familiarity of friendship they once did, they are afraid you might grow callous, and lose sight of your sin. Their grieved spirit, therefore, very probably, will shew itself in a cold indifferent carriage, which you will scarcely brook: Your partner in life, knowing why the people of God thus look shy, and stand aloof, will not let slip such an opportunity of setting you against them; she will construe their grief into malice, and their suspension of friendship into neglect and hatred. In a few months, perhaps, you adopt the phraseology you daily hear, and call your old friends,—your best friends, *bigots*, and speak of them as being unsocial and unforgiving in their temper. So that if a total separation from their communion do not take place, your profiting by their society will be greatly hindered. You will, in a great measure, lose their confidence and counsel; and they, your esteem and support; and, if instead of blaming yourself, you think them faulty, the wound will be healed with the more difficulty.

By marrying an unbelieving husband or wife, you are yoked to one that can neither help you to save your own soul, nor those of your children. In every thing but religion, your wife may be a help-mate. This she does not understand; for this she is not concerned.

cerned. She may introduce doubts into your mind, and check your fervour; but to expect either light or heat from one so dark and cold, is utterly absurd.

And how will you be able to raise an altar to God in your house? Will your unconverted partner strengthen your hands in God, and help you to perform religious duties in your family? May you not rather expect every impediment will be thrown in your way? How are your children to be brought up in the discipline and instruction of the Lord? How will you be able to fix in their minds religious principles? How are you to succeed alone in this difficult undertaking, seeing children require the united exertions of both father and mother, to restrain them from those evils, to which they are either naturally inclined, or ready to copy from the example of others. Alone—did I say! nay, when you are worse than being alone, when you are connected with one, who will, in this case, very likely oppose you? You will either have many unhappy contests, or yield the point, and suffer your children to mix with the world, grow vile, and be unrestrained.

Your house will, therefore, be divided against itself, and your children will have two different examples daily before their eyes, and be instructed in two opposite ways; and it is to be feared they will, from inclination, follow the worst. You go to the temple of the Lord—perhaps your partner frequents the theatre, or card table, or tavern, or house of ill fame. You pray to God and read his word, and other books of a pious tendency. Your partner curses, and blasphemes, and lies, or introduces into your family, novels, romances, and other books utterly subversive of all good principles and religious deportment. You teach your children to be governed by the word of God in all things, and in every step they take through life, to consult their eternal interests. Your partner teaches them to be guided by their own fancy, and in all things to gratify their desires, to promote their worldly interests, and to study their present conveniences. And cannot you see which example and counsel your children are the most likely to follow? And will it be no abatement of your family comforts, to be the parent of children, with so little probability of educating them in the fear of God, and of meeting them in the kingdom of heaven?

By marrying a person that does not fear God and walk in his way, you take one into the closest union with yourself, who is in the broad way to hell; and, instead of proving wedlock to be what some have termed it, "*finished happiness*," you may expect to find it "*complicated misery*." Your souls will mix like oil and water; for one is spiritual and the other carnal. And is it possible that two persons so differently disposed, can long love, confide, and delight in each other, as husband and wife ought to do? A few months,

months, perhaps, may leave you in possession of each other's affections; or at least you may suffer them to pass without yielding to petulance and inquietude. But the serpent will not be long, after beguiling you into a wrong connexion, before he procures your expulsion from the pleasant garden of connubial pleasures, where you promised yourself a lasting paradise. Your Eve will be your tempter, and you will become her accuser; quarrels will hence ensue, "for how can two walk together except they be agreed?"

But provided you are tolerably happy together: as happy as persons of different views, and interests, and inclinations can be; you look forward to the future destiny of her with whom you are now united, and see "that heaven is not promised to the life she leads." Therefore, except a change take place in her, when once you are severed by the stroke of death, you cannot expect to meet again. And is it not an afflicting consideration, that the person you live with in this world, is likely to live with the devil in the next? My wife, say you every day, is going to hell! We eat at one table—live in one house—and sleep in one bed now, but very soon we shall probably be separated as far as the rich man and Lazarus! and she who is now comforted in my bosom, will, ere long, be tormented in those flames! Ye unmarried men and women, who fear God, marry a person of such a cast, and in such danger, if you dare.

But the evil of being unequally yoked together with unbelievers, is not confined to those who are thus culpable; the effects are felt in every christian society where this is practised. Out of this evil, grows much of that conformity to the world, which in all ages has crept into the church of God. The Jews making marriages with heathen nations, always adopted some of the customs of those with whom they thus formed alliances. Solomon's outlandish wives introduced idolatry into his court, and turned his heart from his God.

Intermarrying with irreligious families, has a direct tendency to produce conformity to the world. If you marry an unbeliever, your house will be open to a number of ungodly relations and acquaintance, who will call your christian simplicity of manners and modest attire, needless restraints and affected singularity; and that you may accommodate yourself to the taste of your new relations, you yield by degrees to observe their customs and to copy their manners. But the evil does not stop here. Some of your religious friends seeing you more gay than themselves, will become ashamed of their plainness of apparel, and unfashionable habits, and exchange their simplicity and frugality, for your expensive and worldly decorations. By and by, it is forgotten that you married a person without religion, and your wife and children are considered as partly belonging to a religious community, because they

they belong to you; and then the serious children of other religious families, are tempted to imitate what they see in your's, and think it hard if they may not dress, and amuse themselves, and spend their time as your children do. And thus the contagion spreads from one to another, affording an awful proof, that nothing increases the disease of conformity to the world, so much as alliances with it by marriage.

These, my brethren, are some of the evils I wish you to avoid, by guarding you against the cause of them, an unequal yoking together with unbelievers. And having warned you of this main rock, against which too many have dashed themselves to pieces, perhaps I cannot conclude better than by suggesting a few hints, lest you should founder where you suspect less danger.

As religion is the first thing you ought to look for, in the person with whom you are about to connect yourself by marriage, you must be well convinced that his religion is real, and not merely assumed to deceive you, and to serve himself. Were you to marry a man for the sake of *wealth*, would you not be well satisfied that his riches did not consist in a genteel equipage, and expensive establishment, but in real property, which, from a good title he could claim as his own? And ought you to be less careful in a matter of greater importance? Had you a history of all the frauds which are practised in the world, you would find many that pretended to religion, for the sake of an advantageous marriage.

And you ought not only to be convinced that his religion is real, but deep, and of some standing. A man may be no hypocrite in religion, and yet have very little, and be very unstable. Whatever may be a man's sincerity at the present, if he be not well established in religious principles, his inexperience is not adequate to the cares of a family, and the exercises and temptations which will come upon him, may make him like a wave of the sea tossed by the wind.

But though religion be the first thing you are to look for; in a partner for life, it is not the only requisite for happiness in the married state. You want one of a proper age with yourself; for, a wrinkled forehead and a blooming cheek; hoary hairs and a childish vacuity, match as ill as decayed fruit, and that which is yet unripe. And if conjugal happiness spring from agreement, the obsolete manners of the aged, and the novel follies of youth, do not promise much comfort in the nuptial state. You want a suitable temper and disposition: Spirits dull, and lively; minds cheerful, and dejected; manners distant, and familiar; dispositions reserved, and communicative, are a perpetual restraint upon each other.

Never let tempers so opposite be joined in the bonds of wedlock. And you will find an advantage also, in yoking with one, whose

whose religious opinions do not differ from your own; for a difference in sentiment may break your peace, and diminish your family comforts. You, who should be one in all things, will be divided in your choice of religious friends: Two different communities will distract your thoughts, and engage your attention. You will worship God in two different places, and only unite in the same devotional exercises at home; and even there, your opposite opinions may hinder your prayers, and render your family worship less refreshing*.

Be cautious, therefore, in fixing on a help-mate, because it is for life. You may as well do right, and bear the yoke with pleasure, as do wrong, and drag heavily all your days. Do not always conclude that your first thoughts are right, but wait a little for sober reason to give her opinion; and then you will not make promises one day and revoke them the next. This is one of the greatest evils which attends a connexion of this sort; and therefore every precaution should be taken to prevent it. Sometimes, indeed, temptations are not wanting to dissolve a connexion, which has been formed with much serious thought, and earnest prayer; but in general, it is a *hasty* engagement, that is reviewed with repentance, and broken with disgrace.

And you should be the more cautious in forming a connexion of this kind, not only as the breaking of your engagements is an evil replete with bad consequences, but also, from this consideration, that you must never marry against your inclination. If you be in search of a wife, you may find a woman whose friends recommend her as a likely person, and at the first interview, you may think so yourself; but, "*do nothing rashly.*" Be sure you can love her, before you make any engagement with her. Let not her beauty, wit, fortune, friends, or even her religion, tempt you to marry her, unless you are strongly attached to her.

"Two kindest souls alone must meet;
'Tis friendship makes the bondage sweet,
And feeds their mutual love."

My brethren, such cautions relative to your matrimonial engagements, will not, I hope, be as water spilt upon the ground: I therefore commend you to God, and to the word of his grace, beseeching you to act wisely, and in the fear of him, who alone can rightly direct all your steps; and praying, that, when you do yoke together, it may be in the name of Jesus Christ, and for your mutual improvement in holiness and happiness. *Amen.*

* See the Methodist Magazine, for 1796, page 253, &c.

THE TRUTH OF GOD DEFENDED.

A REVIEW of the TWELFTH VOLUME of the Works of the late
Rev. JOHN WESLEY, A. M. (Octavo Edition.)

THIS Volume contains Mr. Wesley's Appeals, his Letters to Mr. Church, a Letter to the Bishop of London, and one to an Irish Clergyman. Several of these important Tracts we shall notice in order. They were all written at an early period of Methodism, when the term *Methodist* was held in as much abhorrence by the generality of the inhabitants of England, as that of *Christian* was in the first century, throughout the Roman empire. Nor is this hard to be accounted for; Methodism being nothing else than a revival of primitive Christianity.

From the time of the disgraceful reign of Charles the Second, when about two thousand conscientious ministers were driven from the Church, by the Act of Uniformity, and were denied *toleration* to preach out of it; till the revival of true religion, by the instrumentality of Mr. Wesley and his early associates in the great work of reformation, infidelity and profaneness continued to increase. Most of the ministers of the Established Church, during the interval in question, in avoiding Calvinism, ran into pharisaism; not distinguishing between the errors of Calvin and the essential doctrines of Christianity contained in his system. Their sermons were in general well written, but contained little more than short essays on some points of morality; essays more suited to a heathen academy, than a Christian pulpit. They multiplied works, and good ones too, in proof of the truth of Christianity, but infidels remained unconvinced, and increased in numbers; and the great mass of the people shewed a total disregard to the very forms of religion. Comparatively few attended any place of public worship, and much fewer still partook of the sacrament of the Lord's Supper.

As early as the year 1712, Bishop Burnet, after declaring, that many came to be ordained, who could not "give a tolerable account even of the catechism itself;" and that "the ignorance of some was such, that in a well regulated state of things, they would appear not knowing enough to be admitted to the Holy Sacrament; adds, "This does often tear my heart. The case is not much better in many, who, having got into holy orders, come for institution, and cannot make it appear, that they have read the Scriptures, or any one good book, since they were ordained; so that the small measure of knowledge upon which they got into holy orders not being improved, is in a way to be quite lost."—These things pierce one's soul, and make him often cry out, "Oh that I had wings like a dove, for then would I fly away and

be at rest;" "What are we like to grow to?" For an answer to this query, we refer our readers to Mr. Wesley's Appeals, and his Works on Original Sin. On perusing these, if they be persons of piety and candour, and comparing the present state of religion, both in and out of the Establishment, with that in which it was sixty years ago, they will not fail to say, "The Lord hath done great things for us, whereof we are glad."

From the following quotation, taken from the beginning of Mr. Wesley's "Earnest Appeal to Men of Reason and Religion," every judicious reader will easily discern the purity of the doctrines maintained by the first Methodist preachers, and the excellence of the motives by which they were influenced.

"Although it is with us a very small thing to be judged of you, or of man's judgment, seeing we know God will make our INNOCENCY as clear as the light, and our JUST DEALING as the noon-day; yet we are ready to give any that are willing to hear, a plain account, both of our principles and actions: as having renounced the hidden things of shame, and desiring nothing more, than by manifestation of the truth, to commend ourselves to every man's conscience in the sight of God.

"We see (and who does not?) the numberless follies and miseries of our fellow-creatures. We see on every side, either men of no religion at all, or men of a lifeless, formal religion. We are grieved at the sight, and should greatly rejoice, if by any means we might convince some, that there is a better religion to be attained, a religion worthy of God that gave it. And this we conceive to be no other than love; the love of God and of all mankind, the loving God with all our heart, and soul, and strength, as having first loved *us*, as the Fountain of all the good we have received, and of all we ever hope to enjoy; and the loving every soul which God hath made, every man on earth, as our own soul.

"This love, we believe to be the medicine of life, the never-failing remedy for all the evils of a disordered world, for all the miseries and vices of men. Wherever this is, there are virtue and happiness, going hand in hand. There are humbleness of mind, gentleness, long-suffering, the whole image of God, and at the same time a peace that passeth all understanding, and joy unspeakable and full of glory.

"This religion we long to see established in the world, a religion of love, and joy, and peace, having its seat in the heart, in the inmost soul, but ever shewing itself, by its fruits, continually springing forth, not only in all innocence, (for love worketh no ill to his neighbour,) but likewise in every kind of beneficence, spreading virtue and happiness all around it," (p. 1, 2.)

After proceeding a little farther, in a strain equally sensible and evangelical,

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evangelical, the author, reasoning with infidels, on the subject of what they *profess* to believe, says,

“Are we to be guided by *our own* conscience, or by that of *other* men? You surely will not say, that any man's conscience can preclude *mine*. You, at least, will not plead for robbing *us*, of what you strongly claim for yourselves. I mean the right of private judgment, which is indeed unalienable from reasonable creatures. You well know, that unless we faithfully follow the dictates of *our own* minds, we cannot have a conscience void of offence towards God and towards man.

“Upon your own principles, therefore, you must allow us to be, at least, *innocent*. Do you find any difficulty in this? You speak much of prepossession and prejudice, beware you are not entangled therein yourselves. Are you not prejudiced against *us*, because we believe and strenuously defend that system of doctrines which you oppose? Are you not enemies to *us*, because you take it for granted we are so to *you*? Nay, God forbid! I once saw one, who, from a plentiful fortune, was reduced to the lowest extremity. He was lying on a sick bed, in violent pain, without even convenient food, or one friend to comfort him; so that when his merciful landlord, to complete all, sent one to take his bed from under him, I was not surprised at his attempt to put an end to so miserable a life. Now, when I saw that poor man weltering in his blood, could I be angry at him? Surely no. No more can I at *you*. I can no more hate, than I can envy you. I can only lift up my heart to God for you, (as I did then for him,) and with silent tears, beseech the Father of mercies, that he would look on you in your blood, and say unto you, *live*.

“Sir, (said the unhappy man, at my first interview with him,) I scorn to deceive you or any man. You must not tell me of your Bible; for I don't believe one word of it. I know there is a God, and believe he is all in all, the ‘*Anima Mundi*,’ the

‘*Vastum*
Mens agitans molem, et magno se corpore miscens.’

“But farther than this, I believe not; all is dark; my thought is lost. But I hear (added he) you preach to a great number of people night and morning. Pray, what would you do with them? Whither would you lead them? What religion do you preach? What is it good for?” I replied, ‘I do preach to as many as desire to hear, every night and morning.’ You ask, ‘What I would do with them?’ I would make them virtuous and happy, easy in themselves, and useful to others. ‘Whither would I lead them?’ To heaven, to God the Judge, the lover of all, and to Jesus the Mediator of the New Covenant. ‘What religion do I preach?’ The religion of love: the law of kindness brought to light by the Gospel.

Gospel. 'What is it good for?' To make all who receive it enjoy God and themselves: to make them like God; lovers of all; contented in their lives; and crying out at their death, in calm assurance, 'O grave, where is thy victory! thanks be unto God, who giveth *me* the victory, through my Lord Jesus Christ,'" (p. 7, 8.)

It is well known by all who have any knowledge of Church history, that the immoral lives of professing Christians have a direct and powerful tendency to propagate infidelity, and to confirm the prejudices of Jews, Turks, and Heathens, against Christianity. Many of these have common sense sufficient to ask, 'What good does the belief of Christianity do its professors?' And seeing the generality of professing Christians living in gross immorality, they infer the badness of the blessed and holy religion of the Bible, from the wicked lives of men who disgrace their profession.

"It is now," saith Mr. Wesley, "some years, since I was engaged unawares in a conversation with a strong reasoner, who at first urged the wickedness of the American Indians, as a bar to our hope of converting them to Christianity. But when I mentioned their temperance, justice, and veracity, (according to the accounts I had then received,) it was asked, 'Why, if those heathens are such men as these, what will they gain by being made Christians? What would they gain by being *such Christians* as we see every where round about us?' I could not deny, they would lose, not gain, by such a Christianity as this. Upon which she added, 'Why, what else do you mean by Christianity?' My plain answer was, 'What do you apprehend to be more valuable than good sense, good nature, and good manners? All these are contained, and that in the highest degree, in what I mean by Christianity. Good sense (so called) is but a poor, dim shadow of what Christians call faith. Good nature is only a faint, distant resemblance of Christian charity. And good manners, if of the most finished kind that nature assisted by art can attain to, is but a dead picture of that holiness of conversation, which is the image of God visibly expressed. All these put together by the *art of* God, I call Christianity.' 'Sir, if this be Christianity, (said my opponent in amaze,) I never saw a Christian in my life.'

"Perhaps (continues Mr. W.) the case is the same with you. If so, I am grieved for you, and can only wish, till you see a living proof of this, that you would not say, *see a Christian*. For this is scriptural Christianity, and this alone. Whenever, therefore, you see an unreasonable man, you see one, who perhaps, calls himself by that name, but *is* no more a *Christian* than he is an *angel*. So far as he departs from true, genuine reason, so far he departs from Christianity. Do not say, this is asserted, not proved. It is undeniably proved by the original charter of Christianity.

tianity. We appeal to this, to the written word. If any man's temper, or words, or actions, are contradictory to right reason; it is evident to a demonstration, they are contrary to this. Produce any possible or conceivable instance, and you will find the fact is so. The lives, therefore, of those who are *called* Christians, is no just objection to Christianity," (p. 10, 11.)

In the same strain of manly sense and sound reasoning, Mr. W. proceeds to shew, that the "foundation of true religion stands on the nature of God and the nature of man, together with their mutual relations;" and that consequently the service of God is a reasonable service. But after doing this, in a manner worthy of himself, he proves the absolute necessity of the influence of the Holy Spirit on the minds of men, in order to their possessing that "holiness, without which no man shall see the Lord."

Having proved, in the course of a few pages, that immoral characters demonstrate themselves to be without God in the world, and that the form of godliness may exist without the power; the author, addressing those who conclude themselves to be righteous, though destitute of divine love, says,

"This religion, (that of divine love,) which alone is of value before God, is the very thing you want. You want (and in wanting this, you want all) the religion of love. You do not love your neighbour as yourself, no more than you love God with all your heart. Ask your heart now, if it be not so? It is plain, you do not love God. If you did, you would be happy in him. But you know you are not happy. Your *formal* religion no more makes you happy, than your neighbour's gay religion does him. O how much have you suffered for want of plain dealing! Can you bear to hear the naked truth? You have *the form of godliness*, but not the *power*. You are a mere whited wall. Too sure. For your 'inward parts are very wickedness.' You love 'the creature more than the Creator.' You are 'a lover of pleasure more than a lover of God.' A lover of God! You do not love God at all, no more than you love a stone. You love the world, therefore, the love of the Father is not in you.

"You are on the brink of the pit, ready to be plunged into everlasting perdition. Indeed you have a zeal for God; but not according to knowledge. O how terribly have you been deceived! Posting to hell, and fancying it was heaven. See at length, that *outward religion* without *inward*, is nothing; is far worse than nothing, being indeed no more than a solemn mockery of God. And *inward religion* you have not. You have not the faith that *worketh by love*. Your faith (so called) is no living, saving principle. It is not the Apostle's faith, 'the substance (or *subsistence*) of things not seen! So far from it, that *this* faith is the very thing which you call *enthusiasm*. You are not content with being

without it, unless you blaspheme it too. You even revile that *life which is hid with Christ in God*; all seeing, tasting, hearing, feeling God. These things are *foolishness to you*. No marvel; 'for they are spiritually discerned,' (p. 19, 20.)

These two paragraphs are a model for faithful preaching. Formalists, as well as notorious sinners, are to be warned of their danger; and that in the plainest terms. *To be in earnest* is an essential requisite for a preacher of the Gospel. The meretricious ornaments of speech are below the dignity of an ambassador of Christ. He, if faithful to his trust, endeavours so to speak as to cause his hearers to be so engaged with the momentous truths which he delivers, as not to have leisure or inclination to admire his talents. He preaches not himself, but Christ Jesus the Lord; and the end he has in view, is the glory of God, in the conversion of sinners and the edification of believers. Such a preacher was the reverend *John Wesley*.

The following is an extract from Mr. Wesley's Answer to the Charge, that gain was the end he had in view, in all his extraordinary labours.

"I freely own, this is one of the best advised objections which has ever yet been made; because it not only puts us (himself and fellow-labourers) upon proving a negative, (which is seldom an easy task,) but also such a one as scarcely admits of demonstrative proof at all. But for such as the nature of the thing allows, I appeal to my manner of life which has been from the beginning. Ye who have seen it (and not with a friendly eye) for these twelve or fourteen years last past, or for any part of that time, Have ye ever seen any thing like the love of gain therein? Did I not continually remember the words of the Lord Jesus, '*It is more blessed to give than to receive?*' Ye of Oxford, Do ye not know that these things are so? What gain did I seek among you? Of whom did I take any thing? From whom did I covet silver, or gold, or apparel? To whom did I deny any thing which I had, even to the hour that I departed from you?—Ye of Epworth and Wroote, among whom I ministered for (nearly) three years, what gain did I seek among you? Or of whom did I take or covet any thing?—Ye of Savannah and Frederica, of whom did I take any thing? Or whose food or apparel did I covet, (for silver and gold had you none, no more than myself, for many months) even when I was in hunger and nakedness? Ye yourselves, and the God and Father of our Lord Jesus Christ, know that I lie not," (p. 39, 40.)

Mr. W. after shewing, that, instead of acquiring any wealth by his labours, he had incurred a debt of six or seven hundred pounds, adds,

"But suppose the balance on the other side, let me ask you one plain question. For what gain (setting conscience aside) will you
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be obliged to act thus? To live exactly as I do? For what price will you preach (and that with all your might, not in an *easy, indolent, fashionable* way) eighteen or nineteen times every week? And this throughout the year? What shall I give you, to travel seven or eight hundred miles, in all weathers, every two or three months? For what salary will you abstain from all other diversions, than the doing good, and the praising God? I am mistaken if you would not prefer strangling to such a life, even with thousands of gold and silver.

“And what is the comfort you have found out for me in these circumstances? Why, that ‘I shall not die a beggar.’ So now I am supposed to be heaping up riches, ‘that I may leave them behind me!’ Leave them behind me! For whom? My wife and children? Who are they? They are yet unborn. Unless you mean the children of faith, whom God hath given me. But my Father feedeth them. Indeed if I lay up riches at all, it must be *to leave behind me*; seeing my fellowship is a provision for life. But I cannot understand this. What comfort would it be to my soul, now launched into eternity, that I had *left behind me* gold as the dust, and silver as the sand of the sea? Will it follow me over the great gulf? Or can I go back to it? Thou that liftest up thy eyes in hell, what do thy riches profit thee now? Will all thou once hadst under the sun, gain thee a drop of water to cool thy tongue? O the comfort of *riches left behind*, to one who is tormented in the flame?” (p. 42, 43.)

This truly apostolic man, concludes his answer to the charge in question, thus?

“Hear ye this, all you who have discovered the treasures which I am to leave behind me: If I leave behind me ten pounds (above my debts, and the little arrears of my fellowship) you and all mankind bear witness against me, that I lived and died a thief and a robber.”—It is here sufficient to observe, that extraordinary as this test of his character may appear, the event proved not only his *sincerity* in laying it down, but his *consistency* in acting accordingly.

About the beginning of his Farther Appeal, Mr. W. after proving, that the doctrines which he inculcated, especially those of Repentance and Justification by Faith, are scriptural and standard doctrines of the Church of England, proceeds to repel the attacks of a Dignitary of the Establishment.

“I was,” saith he, “once inclined to believe that none would openly object against what I have any where said of the *Nature of Salvation*. How greatly then was I surprised some months ago, when I was shewn a kind of circular letter, which one of those whom the Holy Ghost hath made overseers of his Church, I was informed,

informed, had sent to all the clergy of his diocese! Part of it ran (nearly, if not exactly) thus: 'There is great indiscretion in preaching up a sort of religion, as the true and only Christianity, which in their own account of it, consists in an enthusiastic ardour, to be understood or attained by very few, and not to be practised without breaking in upon the common duties of life.' O my Lord, what manner of words are these? Supposing candour and love out of the question, are they the words of truth? I dare stake my life upon it, there is not one true clause in all this paragraph. The propositions contained therein, are these: 1. That the religion I preach, consists in an enthusiastic ardour: 2. That it can be attained by very few: 3. That it can be understood by very few: 4. That it cannot be practised without breaking in upon the common duties of life: 5. That all this may be proved by my own account of it.

"I earnestly entreat your Grace, to review my own account of it, as it stands in any of my former writings: or to consider the short account of it which is given in this. And if you can thence make good any one of those propositions, I do hereby promise before God and the world, that I will never preach more.

"At present, I do not well understand what your Grace means by 'An Enthusiastic Ardour.' Surely you do not mean, the love of God! No, not though a poor pardoned sinner should carry it so far, as to love the Lord his God with all his heart, and with all his soul, and with all strength! But this alone is the ardour which I preach up, as the foundation of the true and only Christianity. But why should your Grace believe, that the love of God, can be attained by very few? All who attain it, understand it well. And did not he, who is loving to every man, design, that every man should attain true love? And cannot the love both of God and our neighbour be practised, without breaking in upon the common duties of life? Nay, can any of the common duties of life, be rightly practised without them? I apprehend not. I apprehend I am laying the true, the only foundation of all those duties, when I preach, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself,'"
(p. 61.)

This Appeal contains a complete confutation of a work, entitled, "The Operations of the Holy Spirit imperceptible, and how men may know when they are under the guidance and influence of the Spirit." The author of this work, evinced great ignorance of his subject; and hence might have been easily confuted by a writer far inferior to the Founder of Methodism. The answer to the charge of enthusiasm, urged by the Bishop of Litchfield and Coventry against the Methodists, forms a very interesting part of the work before us. As a specimen, we transcribe the following:

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"The apostle," says his Lordship, "goes on, 'The Spirit itself maketh intercession for us, with groanings which cannot be uttered:' that is, the spiritual or inspired person prayed for the whole assembly." "That is!" Nay, that is again the very point to be proved, else we get not one step farther. "The apostle goes on thus, verse 27, 'And he that searcheth the hearts, knoweth what is the mind of the Spirit,' (that is, of the spiritual or inspired person) 'because he maketh intercession for the saints according to the will of God.' That is, God knows the intention of the spiritual person, who has the gift of prayer, which he uses for the benefit of the whole assembly; he, I say, leaves it entirely to God, whether it be best that they should suffer afflictions, or be delivered from them."

"My Lord," replies Mr. W. "this is more astonishing than all the rest! I was expecting all along in reading the preceding pages, (and so, I suppose, was every thinking reader,) when your Lordship would mention, that the person miraculously inspired for that intent, and praying *κατα Θεον* either for the support or deliverance of the people, should have the very petition which he desired of him. Whereas you intended no such thing! But shut up the whole with that lame and impotent conclusion, 'He leaves it to God, whether it be best they should suffer afflictions, or be delivered from them.' Had he then that miraculous gift of God, that he might do what any common christian might do without it? Why, any person in the congregation might have prayed thus: nay, could not pray otherwise, if he had the ordinary grace of God: 'Leaving it to God, whether he should suffer afflictions still, or be delivered from them!' Was it only in the apostolical age, that 'the Spirit instructed christians thus to pray?' Cannot a man pray thus, either for himself or others, unless he have the miraculous gift of prayer? So, according to your Lordship's judgment, 'to pray in such a manner as in the event to leave the continuance of our sufferings, or our deliverance from them, with due submission to the will of God,' is one of those 'extraordinary operations of the Spirit,' which none now pretend to, but modern enthusiasts!"

"I beseech your Lordship to consider. Can you coolly maintain, that 'the praying with a due submission to the will of God,' even in heavy affliction, is a miraculous gift? Is this peculiar to the primitive times? Is it what none but enthusiasts now pretend to? If not, then your Lordship's own account of praying by the Spirit, indisputably proves, that this is one of the ordinary privileges of all Christians, to the end of the world," (p. 96.)

They who are unacquainted with the early history of the Methodists, on taking a view of their present economy and astonishing increase, are apt to attribute much worldly policy to the

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Founder of Methodism. Such of them as are men of the world, are ready to say, "He knew human nature well, and consequently how apt men in general are to be charmed by novelty, and, therefore, devised and executed a plan admirably calculated to promote profelytism." That the economy of Methodism is admirably adapted to promote the great ends of converting sinners to God, and of building up saints in their most holy faith, matter of fact renders unquestionable; but it does not therefore follow, that it was the result of previous deliberation or forecast. Nay, the fact is, that it was not the result of either one or the other. When *field-preaching* was objected to Mr. Wesley, as an intolerable irregularity, he answered,

"Be pleased to observe, 1. That I was forbidden, as by a general consent, to preach in any church, though not by any judicial sentence, 'for preaching such doctrine.' (That of the Articles, Homilies, and Liturgy.) This was the open, avowed cause: there was at that time no other, either real or pretended; 2. That I had no desire or design to preach in the open air, till long after this prohibition; 3. That when I did, as it was no matter of choice, so neither of premeditation. There was no scheme at all previously formed, which was to be supported thereby; nor had I any other end in view than this, to save as many souls as I could. 4. *Field-preaching* was therefore a sudden expedient, a thing submitted to, rather than chosen; and therefore submitted to, because I thought preaching even thus, better than not preaching at all: First, in regard to my own soul, because, a dispensation of the Gospel being committed to me, I did not dare, not to preach the Gospel: Secondly, in regard to the souls of others, whom I every where saw, *seeking death in the error of their life.*" (p. 123.)

To the charge, that his preaching drove people mad, Mr. W. answers,

"I grant it is my endeavour to drive all I can, into what you term a species of madness, and which I term conviction. I cannot describe this better than a writer of our own church has done. I will, therefore, transcribe his words. 'When men feel in themselves the heavy burden of sin, see damnation to be the reward of it, and behold with the eye of their mind the horror of hell; they tremble, they quake, and are inwardly touched with sorrowfulness of heart, and cannot but accuse themselves, and open their grief unto Almighty God, and call unto him for mercy. This being done seriously, their mind is so occupied, partly with sorrow and heaviness, partly with a desire to be delivered from the danger of hell and damnation, that all desire of meat and drink is laid apart, and loathsomeness (or loathing) of all worldly things and

and pleasure, cometh in its place. So that nothing then liketh them, more than to weep, to lament, to mourn, and both with words and behaviour of body to shew themselves weary of life.'

"Now what if your wife, or daughter, or acquaintance, after hearing one of these field-preachers, should come and tell you, that they saw damnation before them, and beheld with the eye of their mind, the horror of hell? What if they should tremble and quake, and be so taken up, partly with sorrow and heaviness, partly with an earnest desire to be delivered from the danger of hell and damnation, as to weep, to lament, to mourn, and both with words and behaviour to shew themselves weary of life: would you scruple to say, that they were stark mad? That these fellows had driven them out of their senses? and that whatever writer it was, that talked at this rate, he was fitter for Bedlam than any other place?

"You have overshot yourself now to some purpose. These are the very words of our own Church. You may read them, if you are so inclined, in the first part of the *Homily on Fasting*. And, consequently, what you have peremptorily determined to be mere lunacy and distraction, is that repentance unto life, which in the judgment both of the Church and St. Paul, 'is never to be repented of.'" (p. 143.)

One of the doctrines of the Church of England being mentioned in the last quotation, and in the words of one of her Homilies, we shall take this opportunity of delivering our sentiments concerning the Homilies themselves. We are decidedly of opinion, that the general diffusion of them would be productive of the most beneficial effects. They are well calculated to convey clear and consistent views of both the Law and the Gospel. The antiquity of the style in which they are written, will cause them to be better understood by the illiterate in general, than if they appeared in a modern dress. The formation of a Society, for the purpose of giving them circulation, augurs well for the Established Church in particular, and for all denominations among us in general; for, next to the Holy Scriptures, we know of no work better calculated to promote the interests of true religion. These being our sincere, as well as avowed, sentiments on the subject; we heartily wish the most liberal support to the Society, which has the dispersion of them for its object; and we earnestly pray, that the Great Head of the Church, may crown their pious efforts with abundant success.

The second part of the "Farther Appeal," affords a true picture of the awful state of religion and morals in this country, at the time it was written. The writer, in the true spirit of his office, did indeed sound an alarm; and numbers heard, and feared, and turned to the Lord. But though manythousands, both in and out
of

of the church, are, at this day, sincerely devoting themselves to God, yet it is a lamentable truth, that the great mass of the people of all ranks are still living without God in the world. Truly religious people, who, from a principle of conscience come out from among the wicked, and associate with each other, are apt to form too favourable an idea of the state of religion in this country. That the number of genuine Christians is gradually increasing, we are happy to record; but compared to the numbers who, by open profaneness, or a total indifference to even the forms of religion, evince that they are Christians barely in name, they are still but a small remnant. In the higher walks of life, with a few honourable exceptions, all that deserves the name of religion is heartily despised. "Is it not, (saith Mr. Wesley,) a point of good breeding to put God far away, out of our sight? Is he talked of at all among the great? Among any persons of rank or figure in the world? Do they allow God any place in their conversation? From day to day, from year to year, do you discourse one hour of the wonders he doth for the children of men? If one at a gentleman's or nobleman's table were to begin a discourse, of the wisdom, greatness, or power of God, would it not occasion (at least) as much astonishment, as if he had begun to speak blasphemy? And if the unbred man persisted therein, would it not put all the company into confusion? And what do you believe the more favourable part of them would say of him when he was gone? But that—'He is a little touched in his head!' or, 'Poor man! he has not seen the world?'"

"Did God complain of the Jews, 'even from the days of your fathers, ye are gone away from mine ordinances, and have not kept them?' And how justly may he make the same complaint of us! For how exceedingly small a portion do we find of those who call themselves Christians, that make a conscience of attending them! Does one-third of any one parish throughout this great city, constantly attend public prayer and the ministry of the word, as of conscience towards God? Does one-tenth of those who acknowledge it as an institution of Christ, duly attend the Lord's-Supper? Nay, how many thousands are found among us, who have never partaken of the Supper of the Lord! How many thousands are there, that live and die in this unrepented disobedience! What multitudes, even in this Christian city, do not attend any public worship at all! No, nor even spend a single hour from one year to another in privately pouring out their hearts before God! Whether God 'meeteth him that remembereth him in his ways' or not, is no concern of theirs: so the man eats and drinks, and 'dies as a beast dieth,' 'drops into the dark and disappears.' It was not, therefore, of the children of Israel alone, that the messenger of

God might say, 'There is none (comparatively) that calleth upon thy name, that stirreth himself up to take hold on thee.' (p. 162, 163.)

Preaching in private houses, fields, and streets, having been severely censured, as if opposed to the good order of civil and religious society, Mr. Wesley vindicates the practise on these two grounds; first, the necessity of it, and, secondly, its good effects. Part of what he says upon that subject, is as follows:

"Behold the amazing love of God to the outcasts of men! His tender condescension to their folly! They would regard nothing done in the usual way. All this was lost upon them. The ordinary preaching of the word of God, they would not even deign to hear. So the devil made sure of these careless ones. For who should pluck them out of his hand? Then God was moved with jealousy, and went out of the usual way to save the souls which he had made. Then over and above what was ordinarily spoken in his Name, in all the houses of God in the land, he commanded a voice to cry in the wilderness, 'Prepare ye the way of the Lord. The time is fulfilled. The kingdom of heaven is at hand. Repent ye, and believe the Gospel.'

"Consider coolly, if it was not highly expedient, that something of this kind should be? How expedient, were it only on the account of those sinners against their own souls, who (to all human appearance) were utterly inaccessible in any other way! And what numbers of these are still to be found, even in or near our most populous cities! What multitudes of them were some years since, both in King'swood, and the Fells about Newcastle! who, week after week, spent the Lord's-Day, either in the ale-houses, or in idle diversions, and never troubled themselves about going to church, or to any public worship at all! Now would you really have desired that these poor wretches should have sinned on, till they dropped into hell? Surely you would not. But by what other means was it possible they should have been plucked out of the fire? Had the minister of the parish preached like an angel, it had profited them nothing; for they heard him not. But when one came and said, 'Yonder is a man preaching on the top of the mountain,' they ran in droves to hear what he had to say. And God spoke to their hearts. It is hard to conceive any thing else which could have reached them. Had it not been for field-preaching, the uncommonness of which was the very circumstance that recommended it, they must have run on in the error of their way, and perished in their blood."

The following paragraph will excite the gratitude of the present Methodists, both preachers and people, for the many convenient chapels belonging to them, in which, under the protection of the laws

laws of their country, they can worship God undisturbed. Nor will it fail to make them admire the grace and true Christian fortitude possessed by their venerable Founder, and his early Assistants and Helpers in the work of the ministry.

“ But suppose field-preaching to be ever so expedient, or even necessary, yet who will contest with us for this province? May we not enjoy this quiet and unmolested? Unmolested, I mean by any competitors. For who is there among you, brethren, that is willing (examine your own hearts) even to save souls from death at this price? Would not you let a thousand souls perish, rather than you would be the instrument of rescuing them thus? I do not speak now with regard to conscience, but to the inconveniences that must accompany it. Can you sustain them, if you would? Can you bear the summer's sun to beat upon your naked head? Can you suffer the wintry rain or wind, from whatever quarter it blows? Are you able to stand in the open air, without any covering or defence, when God casteth abroad his snow like wool, or scattereth his hoar frost like ashes? And yet these are some of the smallest inconveniences which accompany field-preaching. For, beyond all these, are the contradiction of sinners, the scoffs both of the great vulgar and the small; contempt and reproach of every kind; often more than verbal affronts, stupid, brutal violence, sometimes to the hazard of health, or limbs, or life. Brethren, do you envy us this honour?” &c. (p. 259, 260.)

Of the two Letters to the Rev. Mr. Church, it is sufficient to say, that they are written in Mr. Wesley's usual masterly style; and that they contain a complete answer to that gentleman's objections to Methodism.

The Letter to the Bishop of London, was written in the year 1747. It is a short, but capital performance. The aged prelate distinguished himself in stirring up his clergy against the Methodists. With the last paragraph of the letter to his lordship, we shall conclude this article.

“ Your lordship has, without doubt, had some success in *opposing* this doctrine. Very many have, by your lordship's unwearyed exertions, been deterred from hearing at all: and have thereby probably escaped being *seduced* into holiness, have lived and died in their sins. My lord, the time is short. I am past the noon of life, and my remaining years flee away as a shadow. Your lordship is old and full of days, having past the usual age of man. It cannot, therefore, be long before we shall both drop the house of earth, and stand naked before God: no, nor before we shall see the great white Throne coming down from heaven, and Him that sitteth thereon. On his left-hand shall be those who are shortly to dwell in everlasting fire, prepared for the devil and his angels. In
that

that number will be found all who died in their sins: and among the rest, those whom you *preserved* from repentance. Will you then rejoice in your success? The Lord God grant it may not be said in that hour, 'These have perished in their iniquity: but their blood will I require at your hands.'" (p. 422.)

REVIEW OF POEMS ON SEVERAL OCCASIONS,

By the late Rev. SAMUEL WESLEY, A. M.

Printed and Sold by J. Rogers, 66, Red-Lion-Street, Clerkenwell, and T. Blanshard, 14, City-Road. Price 4s. in extra Boards.

THE Author of these Poems, senior brother of the late Rev. J. WESLEY, A. M. so justly famed in the religious and literary world, was one of the many great, good, and learned men, who have lived and died in comparative obscurity. The great outlines of his character may be collected from the account of him prefixed to his volume of Poems. From that account, written by a friend, we transcribe the following particulars:

"He was the eldest son of a Clergyman in Lincolnshire, from whence he was brought to Westminster School; where, having passed through the College as King's scholar, he was elected Student to Christ-Church in Oxford. In both these places, by the sprightliness of his compositions and his remarkable industry, he gained a reputation beyond most of his contemporaries, being thoroughly and critically skilled in the learned languages, and master of the classics to a degree of perfection not very common even in this last-mentioned society, so justly famous for polite learning. With these qualifications he was sent for from the University to officiate as one of the Ushers in Westminster School, and soon after, under the direction of Bishop Atterbury, then Dean of Westminster, entered into holy orders: and though he never obtained any church preferment, yet he applied himself indefatigably to the studies of his profession; and to the character of a sound judicious divine, added that of an excellent preacher. It may seem almost incredible, that a person so engaged in perpetual employments, should compass all this: and yet, by the help of a resolute spirit, a robust constitution, and an ardent and insatiable desire of knowledge, he did it so effectually, that it may be truly said he left few better scholars than himself behind him.

"However, it must be observed in justice to his memory, that his wit and learning were the least part of this worthy man's praise. An open benevolent temper, which he had from nature, he so cultivated upon principle, and was so intent upon it as a duty to help every body as he could, that the number and continual success of his good offices were astonishing even to his friends,

friends, who knew with what pleasure and zeal he did them: and he was an instance how exceedingly serviceable in life a person of very inferior station may be, who sets his heart upon it. As his diligence upon such occasions was never tired out, so he had a singular address and dexterity in soliciting them: his own little income was liberally made use of, and as his acquaintance whom he applied to, were always confident of his care and integrity, he never wanted means to carry on his good purposes; so that his life was a series of useful charity. One particular must not be omitted: he was one of the first projectors, and a very careful and active promoter of the first Infirmary set up at Westminster for the relief of the sick and needy, in the year 1719.

"The following extracts of letters from his Patron, Bishop Atterbury, were occasioned by that fine poem (printed in this collection) upon the death of Mrs. Morice, his lordship's daughter.

"April 24, 1730.

"I have received a poem from Mr. Morice, which I must be insensible not to thank you for, your Elegy upon the death of Mrs. Morice. It is what I cannot help, an impulse upon me, to tell you, under my own hand, the satisfaction I feel, the approbation I give, the envy I bear you, for this good deed and good work: as a poet, and as a man, I thank you, I esteem you."

"Paris, May 27, 1730.

"I am obliged to W. for what he has written on my dear child; and I take it the more kindly because he could not hope for my being ever in a condition to reward him; though if ever I am, I will: for he has shewn an invariable regard for me all along in all my circumstances; and much more than some of my acquaintance who had ten times greater obligations."

"It may be thought, and perhaps truly enough, that his attachment to this great unfortunate prelate hindered him from rising higher in the world; but as it was what he gloried in, so it is obvious to remark that it would be for the credit of human nature if such characters were more frequent, and that great men did oftener find, upon the vicissitudes of fortune, such firmness and fidelity from those they have obliged.

"But, however disinterested and unassuming he might be as to pushing himself forward into preferment, yet he could not help taking it grievously to heart, to be thrust by, when it fell fairly and regularly in his way: and therefore, being disappointed of obtaining the second Mastership, upon a vacancy at Westminster, which he thought his long and faithful services entitled him to, he was easily prevailed with to accept a country school in the West of England; where, soon falling into a lingering illness, which in a

few

few years brought him to his end, he lies buried in the church-yard, with the following inscription upon his grave-stone :

“ Here lie interred
The remains of the Rev. Mr. SAMUEL WESLEY, A.M.
Some time Student of Christ-Church, Oxon:
A man for his uncommon wit and learning,
For the benevolence of his temper,
And simplicity of manners,
Deservedly beloved and esteemed by all.
An excellent Preacher:
But whose best sermon
Was the constant example of an edifying life.
So continually and zealously employed
In acts of beneficence and charity,
That he truly followed
His blessed Master's example
In going about doing good.
Of such scrupulous integrity,
That he declined occasions of advancement in the
World through fear of being involved
In dangerous compliances,
And avoided the usual ways to preferment
As studiously as many others seek them.
Therefore, after a life spent
In the laborious employment of teaching youth,
First for near twenty years
As one of the Ushers in Westminster School,
Afterwards for seven years
As Head-Master of the Free-School at Tiverton;
He resigned his soul to God,
Nov. 6, 1739, in the 49th year of his age.”

After having given this just, though confessedly imperfect sketch, of the life of the author, we proceed to notice some of the Poems in this collection. That on Happiness, the first in order, if not in excellence, is replete with mind; and would prove to us, had we never read another page of his productions, that the author possessed uncommon intellectual worth. But though the good sense and just observations in this poem, cannot fail to be highly gratifying to every intelligent reader, yet the pure divinity found in it greatly enhances its value. The following verses will enable our readers to decide for themselves on the subject.

“ Whose mind with loneliness can suit,
Who makes in caves his dark abode,
Is unreflecting as a brute,
Or self-sufficient as a god.

But

But care no desert can exclude—
We haunt ourselves in solitude.

Mischance can reach the high enthron'd :
No power, nor fame can fill the thought ;
This weeping Alexander own'd,
And falling mighty Julius taught :
And who than Julius hopes to rise
More brave, or generous, or wise.

Where piety, celestial born,
Her genuine influence bestows,
Unpointed is the sharpest thorn,
And brighten'd is the fairest rose :
She care from greatness can exclude,
And gild the gloom of solitude.

Ev'ry loss she turns to gain,
Joys unclogg'd with guilt assuring,
Pleasures void of after-pain,
Love well grounded and enduring ;
Knowledge blest, presenting still
Truth to wit, and good to will.

Lo ! the friend a brother makes !
Heighten'd love disdains to fly !
Every bliss the present lacks
Heaven hereafter will supply !
Never cloy'd, tho' more than tasting,
Ever great, and ever-lasting."

The "BATTLE OF THE SEXES," is a poem which has been long and justly held in high estimation by competent judges. The substance of the following description of Religion personified, will be approved by pious readers, however some of them may differ from the author on the subjects of *non-resistance* and *passive obedience*.

"Mild, sweet, serene, and cheerful was her mood ;
Nor grave with sternness, nor with lightness free ;
Against example singularly good,
Fervent in zeal, and warm in charity ;
Who ne'er forsook her faith for love of peace,
Nor sought with fire and sword to shew her zeal,
Duteous to princes, when they most oppress ;
Patient in bearing ill, and doing well.
In prayers and tears she sought and found defence,
Nor raised rebellious arms to strengthen Providence.

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Her

Her prudent care was fix'd on heaven's height,
 Yet by her steps on earth that care was shown :
 Fearless of harm in darkness, as in light ;
 Fearful of sin at midnight, as at noon :
 A bloody cross was portray'd on her shield,
 Whose sight the monster* scarcely could sustain ;
 Feeble to gain, yet loth to quit the field ;
 Blasted and thunder-struck with chilling pain :
 When 'gainst his head her sacred arms she bent,
 Strict watch, and fast severe, and prayer omnipotent."

Before we notice the Poem on the death of Mrs. Morice, it may not be improper to relate a few particulars concerning Bishop Atterbury, the friend and patron of the author. Disinterested historians, and such as are no friends to either popish principles or arbitrary power, give it as their judgment, that his lordship fell a sacrifice to ministerial vengeance. The following extract from his defence in the House of the Lords appears to contain the language of conscious innocence.

"Here is a plot of two years standing, to subvert the government by an armed force ; an invasion from abroad ; an insurrection at home : just when ripe for execution it is discovered : and twelve months after the contrivance of this scheme, no consultation appears, no men corresponding together, no provision made, no arms, no officers provided ; and yet, the poor bishop has done all this. What could tempt me to step thus out of my way ? Was it ambition, and a desire of climbing into a higher station in the church ? There is not a man in my office farther removed from this than I am. Was money my aim ? I always despised it too much, considering what occasion I am now like to have for it, for out of a poor bishopric of 500*l. per annum*, I have laid out no less than 1000*l.* towards the repairs of the church and episcopal palace ; nor did I take one shilling for dilapidations. The rest of my little income has been spent, as is necessary, as I am a bishop. Was I influenced by any dislike of the established religion, and secretly inclined towards a church of greater pomp and power ? I have, my lords, ever since I knew what Popery was, opposed it. I began my study in divinity, when the popish controversy grew hot, and with that immortal book of Tillotson's, when he undertook the Protestant cause in general ; and as such, I esteemed him above all. You will pardon me, my lords, if I mention one thing. Thirty years ago I wrote in defence of Martin Luther ; and have preached, expressed, and written to that purpose from my infancy ; and whatever happens to me, I will suffer any thing,

* For a description of this monster and his exploits, we refer the reader to other parts of the Poem.

and,

and, by God's grace, burn at the stake, rather than depart from any material point of the Protestant religion as professed in the Church of England. Once more, can I be supposed to favour arbitrary power? The whole tenor of my life has been otherwise: I was always a friend to the liberty of the subject; and, to the best of my power, constantly maintained it. I may have been thought mistaken in the measures I took to support it; but it matters not by what party I was called, so my actions are uniform." Afterwards, speaking of the method of proceeding against him as unconstitutional, he says: "My ruin is not of that moment to any number of men, to make it worth their while to violate, or even to seem to violate, the Constitution in any degree, which they ought to preserve against any attempts whatsoever. Though I am worthy of no regard, though whatsoever is done to me, may for that reason be looked upon to be just; yet your lordships will have some regard to your own lasting interest, and that of posterity. This is a proceeding with which the Constitution is unacquainted; which, under the pretence of *supporting* it, will at last effectually *destroy* it. For God's sake, lay aside these extraordinary proceedings; set not up these new and dangerous precedents. I, for my part, will voluntarily and cheerfully go into perpetual banishment, and please myself that I am, in some measure, the occasion of putting a stop to such precedents, and doing some good to my country: I will live, wherever I am, praying for its prosperity; and do, in the words of Father Paul to the State of Venice, say, *Esso perpetua*. Let me depart, and let my country be fixed upon the immovable foundation of law and justice, and stand for ever." After a solemn protestation of his innocence, and an appeal to the Searcher of hearts for the truth of what he had said, he concludes thus: "If, on any account, there shall still be thought by your lordships to be any seeming strength in the proofs against me; if, by your lordships' judgments, springing from unknown motives, I shall be thought to be guilty; if, for any reasons or necessity of state, of the wisdom and justice of which I am no competent judge, your lordships shall proceed to pass this bill against me; I shall dispose myself quietly and tacitly to submit to what you do; God's will be done; naked came I out of my mother's womb, and naked shall I return; and, whether he gives or takes away, blessed be the name of the Lord."

After considerable sufferings in a state of exile, Bishop Atterbury died in Paris, Feb. 15, 1731. The affliction, which he sustained by the death of his daughter, Mrs. Morice, is supposed to have hastened his dissolution. His relation of that event, in a letter to Mr. Pope, cannot fail to reach the heart of every reader of sensibility; nor is it less calculated to edify than to affect. "The earnest desire (saith the bishop) of meeting one I dearly loved,

called me abruptly to Montpelier; where, after continuing two months under the cruel torture of a sad and fruitless expectation, I was forced at last to take a long journey to Toulouse; and even there I had missed the person I sought, had she not, with great spirit and courage, ventured all night up the Garonne, to see me, which she above all things desired to do before she died. By that means, she was brought where I was, between 7 and 8 in the morning, and lived twenty hours afterwards; which time was not lost on either side, but passed in such a manner, as gave great satisfaction to both, and such as, on her part, every way became her circumstances and character: for she had her senses to the very last gasp, and exerted them to give me, in those few hours, greater marks of duty and love, than she had done in all her life-time, though she had never been wanting in either. The last words she said to me, were the kindest of all; a reflection on the goodness of God, which had allowed us in this manner to meet once more, before we parted for ever. Not many minutes after that, she laid herself on her pillow, in a sleeping posture,

‘Placidaque ibi demum morte quievit.’

Judge you, Sir, what I felt, and still feel on this occasion. At my age, under my infirmities, among utter strangers, how shall I find out proper reliefs and supports? I can have none, but those with which reason and religion furnish me; and those I lay hold on, and grasp as fast as I can. I hope, that he who laid the burden upon me (for wise and good purposes no doubt) will enable me to bear it, in like manner as I have borne others, with some degree of fortitude and firmness.”

This brief account of Bishop Atterbury, and his lovely and heroic daughter, Mrs. Morice, will enable our younger readers to understand several allusions found in the Poem on the death of that lady, which must otherwise be to them unintelligible. We can afford room for no more than a few extracts from it.

“When inward fretting grief had almost drain’d
Her ebbing veins, nor much of life remain’d,
Each hour her pious pray’rs more ardent grow
To meet her exil’d father once below:
Whoe’er the hazards of her health display,
Against their purpose urge her speedy way,
Lest death prevent her reaching Gallia’s shore;
That only sitting the king of terrors bore.
Still pleasing hope her sickly limbs upheld,
Weakness itself, by true affection steel’d,
Distance, and toils, and dangers could disdain,
And seas and mountains were oppos’d in vain.”

“Behold

“ Behold they meet ! so Providence decrees,
All the desires on earth, on earth she sees :
Her terrors now are ceased ; when he is near,
Her father’s daughter knows not how to fear.
The long-fought strife her spirit now gave o’er,
And fought the quiet that it shunn’d before.”

The most affecting part of this excellent Poem is that in which the poet represents the bishop expressing himself immediately on the death of Mrs. Morice. The concluding lines are,

“ Yet, oh ! had judgment fall’n on me alone,
Nor broke a heart far dearer than mine own !
The arrow glancing pierc’d her faithful side,
For me she languish’d, and for me she died !
My late sole stay !”

The general character of Mr. Samuel Wesley’s Poems, is that of moral and entertaining : some of them, being truly divine, justly merit a superior title. There are a few in the volume highly humorous ; but obviously designed and calculated to produce good moral and physical effects. Almost the whole of the collection has been long out of print ; hence, the present edition will come to the generality of readers with the charm of novelty.

The innocent and useful pleasure to be derived from good moral poetry, is well known to minds of sensibility. The young, particularly, find in it a source of enjoyment that does not waste in using. It insensibly imbues their minds with just notions of the world, and is a handmaid to religion, in assisting to establish in them such principles of truth and rectitude, as are equally calculated to promote their present interest, and eternal welfare.

Sept. 16, 1812.

REVIEW OF THE CATHOLIC MAGAZINE.

To the Editor of the Methodist Magazine.

SIR,

AS many of your readers have probably heard, that a periodical work has been recently published, entitled, the CATHOLIC MAGAZINE, I wish, through the medium of your Miscellany, to lay before them the following Remarks upon that novel publication.

A PROTESTANT.

THE Pope is very appropriately chosen for the subject of the first article of THE CATHOLIC MAGAZINE, for if his *infallibility* and *vicarship* be once admitted, all protestants, without exception, are heretics, separated from that church, out of which his *infallibility* declares salvation to be impossible. In this ill-written, rhapsodical article, Luther, whom the papists will never forgive, is called

called an *arch heretic*, and represented as a man grossly immoral. But the great Saxon reformer's character stands too high in the list of legitimate fame, as a Divine and a Christian, to be in any danger, should it even be attacked by "JOHN, BISHOP OF CENTURIAE, VICAR APOSTOLIC OF THE LONDON DISTRICT." In page 3, we find the following account of the church of Rome: "In spite of all the falsifications and metamorphoses of the catholic works and the Bible, the pope, cardinals, and catholic ministers, still form that universal, indivisible, unsullied, catholic apostolic church, without spot or wrinkle, built upon a rock by Jesus Christ himself, and is to last to until the end of time; and the gates of hell (*the innumerable sects*) shall not prevail against it." Here we have, in the plainest terms, the charge of *falsifying* and *metamorphosing* the Bible, preferred against the protestants; and the *innumerable sects* in the Christian world, the Church of England not excepted, termed the *gates of hell*; and all this by permission of the pope's "VICAR APOSTOLIC OF THE LONDON DISTRICT." Such vile, ignorant calumnies, are not worthy of a confutation: their being barely recorded is sufficient for the purpose. Men of learning among the papists themselves, however disposed they may be to call protestants, *the gates of hell*, perfectly know that they have not "*falsified or metamorphosed*" the Bible.

We are told, (page 6,) that the church of Rome has had two hundred and fifty popes; and that "St. Peter was the first pope; or visible head, of the unalterable, immaculate church of Christ;" and that "he reigned thirty-six years, five months, and twelve days." A fit opportunity will occur, in the course of our observations, for giving a true picture of that corrupt church, which has been, for many ages, a reproach to the christian name. That St. Peter was ever bishop of Rome, remains to be proved; but, admitting that he was, his being so would not prove that he was superior to the rest of the apostles, much less the *infallibility* of any of his successors. St. Paul acknowledged no superiority in St. Peter, but challenged an equality with him, in common with the rest of the apostles, Gal. i. 15, 17, and upon a certain occasion "*withstood him to the face, because he was to be blamed*," Gal. ii. 11. And St. Cyprian saith, "The other apostles are the same St. Peter was, endowed with an equal fellowship of honour and power."

"Vain, deluded men! you are battering the wind, you are attempting to destroy a divine institution. Protestants often cry, THE CHURCH IN DANGER! which, according to my opinion, is the greatest insult that can be offered to the church of England. It is saying, in other words, that it is a human fabric, continually tottering and threatening ruin. As soon as a few new sects start up, the alarm bell, or tocsin, is sounded—THE CHURCH IN DANGER. So are all human fabrications,"—"Not so with the church

of Christ." By the church of Christ, the writer would be understood to mean, the church of Rome *exclusively*; the language of that church being, "Dicimus, definimus, pronunciamus absolute necessarium ad salutem, omni humanæ creaturæ subesse Romano pontifici," p. 7. *We say, define, and pronounce, that it is absolutely necessary to salvation, for every man to be subject to the pope of Rome.*

In a note, p. 7, the writer, after noticing the increase of new sects and chapels in this country, says, "Parsons come pretty cheap in such places; and what is worthy of notice is, the consciousness of the national clergy of their own weakness: for when a charitable subscription is to be raised, such a fellow is hired to preach." This single sentence proves, that the editor, with all his boasting of his acquaintance with the works of protestants, is grossly ignorant of the economy of the church of England; for no *dissenter*, of any denomination, ever occupies any of her pulpits. Had he known this, prudence would have probably suggested to him the impropriety of calling a regularly ordained minister of the establishment, "*such a fellow*." But he thought he was describing one of the sectarian ministers, and therefore might safely use the grossest language. The "national clergy," as he calls them, will be no way obliged by his positive declaration, that they are conscious of such a weakness as he lays to their charge. But they are well able to answer for themselves.

In page the 9th, Mr. Blanchard and Mr. Gashet, two French priests, are abused as apostates, on account of their having been, as the writer expresses it, "pamphleting and scribbling against our holy fathers," i. e. the popes. The answer to what they have written is, both for language and sense, worthy of the wretched cause which it is intended to support. The following is given as a specimen:—"It seems to me an easy matter to write against the Head of the faithful; why? because they are powerfully assisted by their cunning master the devil, who conducts their hand and brains, and blows in their ears delusive and engaging demonologies. Old Nick is much concerned in it; and he must have succeeded with them to the utmost of his expectations." It is well for those gentlemen that they live under the protection of a protestant government, where they may question the holiness of popes, without dreading the horrors of an inquisition. Were they at old Goa, they would soon be taught by the inquisitor *Josephus a Doloribus*, how dangerous it is to doubt of either the holiness or infallibility of any Roman pontiff. They would soon occupy a place among those victims of popish barbarity, of whom Dr. Buchanan gives an account, in his Christian Researches. Soon would they heighten the festivity of an Auto de Fe, at "the place of burning, in the Campo Santo Lazaro."

But who were those *holy fathers*, for whom such veneration is claimed?

claimed? and what are their true characters? for they must be *sacred*, indeed, if every man who writes against them is a servant of the devil, and has, in the act of writing, "his hand and brains" conducted by him. By the following authentic account of a few of those "Heads of the faithful," the reader will judge for himself concerning their pretensions to *holiness, infallibility, and universal dominion*. We quote from *Jurieu*, an eminent French protestant divine, and a complete master of the popish controversy.

"Pope Formosus died in the year 897. By means of a faction of villains, his seat was filled by one Boniface, who had twice been deposed; once while a deacon, and once while a priest. This Boniface, turned out of the chair by another faction, gave place to Stephen VII., who made himself famous by a remarkable action, in causing the body of Formosus to be digged out of its grave, and a process to be made against him, upon this pretence, that he had suffered himself to be translated from another bishopric to that of Rome, contrary to the canons; and so his body was thrown into the Tiber. The historians, who have written the lives of the popes, characterize him as a profligate wretch, and make him to have governed only fifteen months.* Two popes followed, of whom the one sat in the chair but four months, and the other only three weeks. After this came John IX., who continued three years. One Benedict succeeded him on the one hand; whilst a vile fellow, named Sergius, on the other, did also exercise the pontifical power, as appears by the records of those times. Leo V. followed upon the death of Benedict, who, at the end of forty days, was imprisoned by another pope, named Christophorus, who had the chair but seven months. Here are at least seven or eight popes in that number of years, because they turned out and strangled one another. This Christophorus was turned out by another most notorious character, named Sergius, of the faction of the marquis of Tuscany.

"It was in the eleventh century, that there was one pope but of ten years old, the son of Albertus of Tuscany. He was called Benedict IX. and was one of the vilest monsters that ever sat in the papal chair, or afflicted the world. Cardinal Benno assures us that he was a forcerer, and that he sacrificed to devils in the woods. When this Benedict had reigned peaceably for ten years, another faction of villains created another pope, under the name of Sylvester III. Benedict then sold his share in the papacy to one John, and retired to his house to live in privacy. He, however, returned again within a few months, and once more set himself up for pope, without attempting to depose the other two; so that Rome had three popes at one time, in three distinct

* Were Formosus and Boniface both infallible Heads of the Faithful, and so opposed the one to the other?

churches, all infallible, and all acting in opposition to each other! These three wretches might longer have enjoyed the honours and profits of the papacy, if a fourth, more cunning than they, had not persuaded them to part with their dignity in his favour, on condition that they might retain those church revenues which they before enjoyed. This Gratian, for such was the name of this priest, did not enjoy the benefit of this purchase; Clement II. took his place: he, however, continued in it but nine months; for, at the end of that period, he was poisoned by Damasus II. who succeeded him. This Damasus, at the end of twenty-three days, was himself poisoned by one Gerard Brazuta, who was kept in pay for such work by the holy see; for cardinal Benno tells us, that he had poisoned seven or eight successively."

These are a few of the characters who filled the papal chair; men who were so far from possessing moral qualifications suited to the episcopal office, that they were utterly unworthy of a name in the church of Christ. To believe such wretches to have been either *holy* or *infallible*, is to believe in direct opposition to Scripture, Reason, and Common Sense.

An account of a few of the indulgences granted by certain popes, will shew how sound those *infallible* vicars, and successors of St. Peter, were in doctrine. The following, with many more, are found in the second volume of Burnet's History of the Reformation. They were taken from "The Book of the Hours of the Blessed Virgin Mary, for the use of Sarum, printed at Paris in 1526."

Folio 42. "Our holy father Sixtus IV. pope, hath granted to all them that devoutly say this prayer before the image of our lady, the sum of *eleven thousand years of pardon*."

Folio 54. "To all them that before this image of Pity shall say five Pater-nosters, and five Ave-Marias, and a Credo, piteously beholding those arms of Christ's passion, are granted *thirty-two thousand seven hundred and fifty-five years of pardon*: and Sixtus the IVth, pope of Rome, hath made the fourth and the fifth prayer, and hath doubled his foresaid pardon."

Folio 66. "These three prayers be written in the chapel of the Holy Cross in Rome. Who that devoutly say them, they shall obtain *ten hundred thousand years of pardon* for deadly sins, granted of holy father, John the Twenty-second, pope of Rome."

Is it any wonder, in countries where such blasphemous nonsense, as we have now quoted, was represented as the dictates of *infallible* wisdom and holiness, that the learned part of the inhabitants, confounding *christianity* with *popery*, should become infidels? Or that the rude and illiterate, who, in popish countries, are never suffered to think for themselves in matters of religion,

should join the greatest profligacy of manners to the grossest superstition? Such have been the effects of popery on the continent of Europe; and to that most corrupt of all religions in the christian world, Europe is indebted for its present state of wretchedness and degradation. In proof of this, a thousand unanswerable arguments might be adduced.

The doctrine of transubstantiation, more absurd and blasphemous, if possible, than that of indulgences, is an article of the popish creed, without the belief of which, that most erroneous of all churches declares salvation to be impossible. Nor has she more corrupted the doctrines of Christianity, than polluted divine worship, by her idolatrous practices. Witness the worship which she prescribes to be paid to angels and saints, especially to the virgin Mary. Nay, in that church, images and pictures of saints are worshipped. "The papists kiss them, uncover the head, and fall down before them; offer incense, and pray to them, and use all such postures of worship as they would do to the person or persons thereby represented, (whether Christ, the virgin Mary, or other saints,) if they were present: and whosoever doth think otherwise, is accursed," according to the council of Trent. It is readily admitted, that the papists assert, that the "honour given by them to images and pictures, is referred to the persons represented by them, whether God the Father, Christ, angels, or saints: and that when they fall down before the image or picture, they worship God, or Christ, the angel, or saint." In answer to all they say concerning a distinction betwixt *sovereign* and *inferior* worship, we quote the second commandment. *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, &c. Thou shalt not bow down to them, nor serve them.* This, we know, will have no weight with such as believe that the authority of the pope is greater than that of the Scripture. "*Pontificis auctoritas major est quam scriptura.*" Nor is this more than some popes have owned, and actually assumed to themselves. Pope Gregory the Seventh proclaimed to the world, as part of his undoubted prerogative: "*Nullum capitulum nullusque liber canonicus habetur, absque illius auctoritate:*" That no book, nay, not so much as any one chapter in the whole Bible would be canonical, if it were not for his (the pope's) authority to make it so. Let us hear his infallibility, Pope Nicholas, on this subject. "*Vetus et Novum Testamentum sunt recipianda, quia de illis recipiendis, S. Papa Innocentii prolata est sententia cujus auctoritate utrumque recipiendum est:*" The New and Old Testament are to be received, (he means as of divine authority,) because Pope Innocent hath passed a sentence that they shall be received, by whose authority it is that they are both to be received. And for this, cardinal Baronius wisely adds the reason, "*Ab arbitrio enim pontificis Romani pendet quid velit esse in universa ecclesia sacrosanctum:*" Because

it depends upon the mere will and pleasure of the bishop of Rome, to have what he wills sacred, or of authority, in the whole church. From these absurd and blasphemous pretensions to sovereign authority over the universal church, let us proceed to consider the right claimed by popes, of disposing of crowns and kingdoms, and of absolving subjects from their oaths of allegiance. A memorable instance we have of the exercise of this power, in the case of Queen Elizabeth; an instance never to be forgotten by the English nation; for, had it succeeded, in all human probability, the inhabitants of this country would have been to the present moment groaning under the galling and degrading yoke of popish tyranny. And had that been the case, in vain would they have supplicated for a small portion of that toleration, which our mild government liberally grants to men who term all sects, *the gates of hell*. But let us hear a little of the bull of Pope Pius V.

"He who reigneth on high, to whom all power is given in heaven and earth, hath committed the one holy, catholic, and apostolic church, *out of which there is no salvation*, to be governed with plenitude of power by one only on earth; namely, Peter, the prince of the apostles, and by the successor of Peter, the Roman pontiff. *This one he hath constituted a prince over all nations, and all kingdoms; to pluck up, to waste, destroy, plant, and build.*"—"Supported," he says, "by the authority of him who had seen fit to place him in this supreme throne of justice, he declares, in the plenitude of his apostolical authority, the said Elizabeth laid under a sentence of anathema, deprived of all right and title to her kingdom; her subjects absolved from all oaths of allegiance to her; and those who obey her, involved in the like sentence of anathema." Kett's Hist. the Interpret. p. 20.

When the "Right Rev. Dr. Milner" touches upon this subject, in page 62 of the Catholic Magazine; he evidently finds himself upon tender ground. "I ask," saith his lordship, "what harm could the pope do you, if, instead of being friendly to you, as he positively is, he were hostile to you, while the catholics devote their money and their services, while, in short, they perform every duty of allegiance to their king and country? Will he excite the catholics to rebel? He has never attempted this in England, since the year 1588, in the reign of Elizabeth; and then he attempted it on the ground that this queen was an *apostate catholic*." Enough! enough! Pope Pius V. attempted, in 1588, to excite to rebellion the subjects of Queen Elizabeth! The *apostolic vicar* does not deny that every pope is *constituted a prince over all nations, and kingdoms; to pluck up, waste, destroy, and build.*" No! no! for that would imply that popes are fallible; and that single admission would endanger the whole popish hierarchy! No matter what ruffian fills the papal chair; should he even be such as some of the

Romish historians themselves have described certain popes, namely, a monster of impiety and profligacy, his decisions must be received by every *true* catholic, as the dictates of infinite wisdom! His infallibility must not be called in question! Let these "heads of the faithful" contradict one another in the plainest terms, as they have often done, still their *infallibility* must not be impeached!

"And then he attempted it (to raise a rebellion in England,) on the ground that this queen was an *apostate catholic*." It is admitted, then, by this *vicar apostolic*, for he cannot deny it, that popes have long claimed a power, in virtue of their office, of instigating subjects to rebel against their lawful sovereigns. But no pope ever attempted to do this "in England, since the year 1588." This is possibly true; but it is nothing to the purpose, the principle still remaining untouched, i. e. *That the pope claims a power, which he may use at discretion, of absolving subjects from their oaths of allegiance.* Had Dr. Milner denied the existence of the power in question, and admitted, that the popes who assumed it, laboured under a *mistake* on that subject, he would have done something towards giving protestants a more favourable idea than they have of the principles of modern papists. But not having done this, he admits, what can never be pleasant to any civil government, namely, a power assumed by the pope, of exciting, at discretion, rebellions in its territories.

That the church of Rome is a domineering, persecuting church, is well known to all who are in any tolerable degree acquainted with history. And this she is from principle. Witness the oath taken by all popish bishops at their consecration, and by all metropolitans at their instalment. This oath, framed in the reign of Clement VIII, contains the following never to be forgotten sentence, "*Heretics, and schismatics, and rebels to our said lord, (the pope,) or his foresaid successors, I will to my power persecute and oppose.*" Faber, vol. ii. p. 243, 244.

Humanity shudders at the recital of the barbarities perpetrated by the members of the church of Rome. In that church, with all her boastings of purity and infallibility, is "found the blood of prophets and saints." As a specimen of the spirit and practice of that church, out of which, Dr. Milner gravely informs us, there "is not one of the sheep of Christ," we shall lay before our readers the following quotation, from Bishop Newton on the Prophecies:

"From the first institution of the Jesuits, to the year 1480, which is but little more than thirty years, 900,000 orthodox christians were slain. In the Netherlands alone, the duke of Alva boasted, that, within a few years, he had despatched to the amount of 36,000, and those all by the hand of the common executioner. In the space of scarcely thirty years, the inquisitions destroyed, by various kinds of tortures, 150,000 christians. Sanders himself
confesses,

confesses, that an innumerable multitude were burnt throughout Europe; who yet (he says) *were not put to death by the pope and bishops, but by the civil magistrates!!*"

Now, we would ask, would any man possessed of reason, and who believes the Bible, unless determined not to think for himself upon the subject, believe that a church so corrupt in doctrine, and so depraved in practice, is the *only* true church upon earth? It requires a stretch of charity, in any who have right views of the doctrines of the gospel, to believe that she makes any *part* of the church universal. Our reformers, who were men of learning and eminent piety, and who, being bred in her bosom, were well acquainted with all her abominations, did not scruple to pronounce her an idolatrous church; a church that had erred in matters of faith. We cannot better express our sentiments on this subject, than in the following extract from archbishop Tillotson:

"But do we, then, charge the church of Rome with idolatry? Our church most certainly does so, and hath always done it from the beginning of the Reformation; in her *Homilies*, and *Liturgy*, and *Canons*, and in the *writings* of her best and ablest *champions*. And though I have, as impartially as I could, considered what hath been said on both sides of this controversy; yet, I must confess, I could never see any tolerable defence made by them against this heavy charge. And they themselves acknowledge themselves to be greatly under the suspicion of it, by saying, (as cardinal Perron and others,) that the primitive christians, for some ages, did neither worship images, nor pray to saints, for fear of being thought to approach too near the heathen idolatry: and, which is yet more, divers of their most learned men do confess, that if *transubstantiation* be not true, they are as gross idolaters as any in the world. And I hope they do not expect it from us, that in compliment to them, and to acquit them from the charge of idolatry, we should presently deny our senses, and believe *transubstantiation*; and if we do not believe this, they grant we have reason to charge them with idolatry.

"But we own them to be a true church; which they cannot be, if they be guilty of idolatry. This they often charge us withal: and for that reason I shall endeavour to give so clear and satisfactory an answer to it, as that we may be no more troubled with it.

"The truth is, we would fain hope, because they still retain the essentials of christianity, and profess to believe all the articles of the christian faith, that, notwithstanding their corruptions, they may still retain the essence of a church; as a man may be truly and really a man, though he has the plague upon him; and for that reason be fit to be avoided by all that wish well to themselves. But if this will not do, we cannot help it. It is they, I take it, that are concerned to prove themselves a true church, and not we

to prove it for them. And if they will not understand it of themselves, it is fit they should be told, that there is a great difference between concessions of charity, and of necessity, and that a very different use ought to be made of them. We are willing to think the best of them; but if they dislike our charity in this point, if they will forgive us this injury, we will not offend them any more; but rather than have any farther difference with them about this matter, we will, for quietness' sake, compound it thus: 'That till they can clearly acquit themselves from being idolaters, they shall never more, against their wills, be esteemed a true church.' Tillotson's Works, printed, London, 1728, pages 252, 253.

Yet this is the church which Dr. Milner thus describes:—"The body of Christ, which is his church, is composed of members united together, not only by the profession of the same faith, and by the participation of the same sacraments, but also by their subordination, and submissive attachment to lawful pastors, particularly to the visible head of this mystical body, the vicar of Christ on earth. How admirable is that subordination, divinely established in the church of Christ! by which the faithful, in all nations on the earth, are subject to their respective and immediate pastors, and all, faithful and pastors, are subject to one head, to one supreme pastor of the whole, to whom, in the person of St. Peter, the plenitude of power was given by Jesus Christ, to feed and govern all. He is the *one shepherd*, to whom the whole flock of Christ is entrusted; whosoever is not subject to him, is not a sheep of Christ. He is the head of the whole body of Christ on earth; whoever is not united with him, is not a member of Christ," p. 16. That these were the sentiments of the papists we knew, long before the existence of the Catholic Magazine; but we scarcely thought, till the fact convinced us, that the "*vicar apostolic* of the London district," would have avowed them so openly and explicitly. Queen Elizabeth carried so much of the leaven of persecution from old "*mother church*," as would have led her to make an "*apostolic vicar*" more cautious than Dr. Milner is in pronouncing his dogmas. But we live under a tolerant government, for it is a *truly* protestant one; and hence an *apostolic vicar* can, in the city of London, publish to the world, and that with impunity, that all the members of the church of England, together with all other denominations of protestants, must become *subject* to the *pope*, in order to escape damnation! Our bishops, in his estimation, are no *true* bishops, but great ringleaders of schismatics; for they are avowedly *opposed* to popish domination. Our regular clergy, according to this *apostolic vicar*, are so far from being *true shepherds*, that they are ravening wolves; for they are not united to his centre of unity! And as for the sectaries, they are, if possible, still lower in his lordship's estimation. Meantime, while we despise the absurdity
and

and nonsense of an "*apostolic vicar*," who believes it necessary to salvation to be obedient to the pope, we cannot avoid observing, that that single *unscriptural* dogma, embraced by all papists, renders their ever cordially coalescing with protestants impossible. They hate them with so deadly a hatred,

That never can true reconciliation grow,
Where wounds of deadly hate have pierc'd so deep.

The editor informs his readers, page 51, that his "sole aim is to remove, or at least diminish, those numberless false fabricated notions and prejudices forged against catholics, so deeply rooted in the minds of many seemingly well-informed protestants, and as infused, drop by drop, from early infancy, by lists of popish abominations, fees, pecuniary absolutions, indulgences, Fox's romancing Martyrology, and the whole train of controvertible artillery, all pointed at the catholic faith." Here we have, in terms sufficiently explicit, the charge of fabrications preferred against our learned, pious, and venerable reformers; and Fox's Book of Martyrs called, a *romance*! So, according to this popish advocate, all the accounts we have of popish massacres, inquisitions, burning of heretics, &c. are so many impudent forgeries. Why did not this writer enter into particulars, and tell us, that the popish religion is of a *mild, tolerating* nature; that an inquisition never existed; that there never was a massacre of the protestants in France or Ireland; that after the revocation of the edict of Nantz, no protestants were dragooned, or butchered by the soldiers of Lewis XIV; and, to crown the whole, that Dr. Buchanan, who is still alive, and able to prove the facts he has recorded in his *Researches*, has written a romance about *Josephus a Doloribus*, and the *Inquisition* at old Goa. He might, with as much truth, deny all these, as accuse the protestants of fabricating lies in support of their religion. It is no wonder that bishop Burnet, who knew popery well, considered it "as a conspiracy against the liberty and peace of mankind, on design to engross the wealth of the world into their own hands; and to destroy all that stand in their way, sticking at no practice, how false, base, and cruel soever, that can advance this."

In page 72, a letter occurs, signed Patricius, written to lord Fingal, which opens in the following language:—"My Lord, I announce to you the victory, or triumph, which *corruption* has obtained over *oppression*. A triumph by which the pestiferous dæmon blasted the hopes of the Irish nation, and established a tyranny capable of destroying the morals of a less catholic and patient people." It may be proper to inquire, what is this tyranny, which our government is charged with exercising over the Irish nation? Is it a tyranny over conscience? No; for the papists

have the *free* and *full* exercise of their religion, *unmolested*. In addition to this, they have a college, liberally endowed by government. Is it a tyranny over their property? No; for with respect to that, they are upon a level with his Majesty's protestant subjects. It must surely be a very mild tyranny, which affects neither conscience nor property. Such tyranny the persecuted French protestants, under the tyrannical reign of Lewis XIV, would have reckoned perfect freedom! Does the tyranny complained of, prevent papists from voting for members of parliament; from being magistrates, or attorneys, or counsellors? No. Where, then, is the *tyranny* or *oppression*? It dwindles into a mere negative, namely, their being prevented from forming any part of the legislature, from filling the first offices in the army or navy, and from occupying a few places under government. These few privations, may, by passion and a heated imagination, be magnified into effects of tyranny. But are they such in reality? What injury do the millions of protestants sustain, who never sit in either of our legislative assemblies, or fill any place of trust or profit under the crown? "But they are eligible to the first places." True; but they never fill any of them, nor are they on that account subject to any *oppression*. Thousands of men of property in England have no vote for members of parliament; but does this circumstance cause them to denominate the government either *tyrannical* or *oppressive*? By no means; for they know that every man in the United Kingdom is a *free-man*, governed by equal laws, secure in his person and property, and in the full exercise of the rights of conscience. Tyranny and oppression are prominent features of all popish governments; but *freedom* and *mildness* mark those of protestants. Who is tyrant of France, and disturber of the world? "A most christian emperor," crowned by a pope. Under what governments were inquisitions used for ages, for the purpose of torturing and destroying those who claimed *liberty of conscience*? Under popish governments. What governments sanctioned, for ages, the burning of heretics, (men and women who claimed *liberty of conscience*,) and termed the burning a number of them at once, an *act of faith*? Popish governments.

It may possibly be said, "All this is wide of the point." We answer, No; for it is to the point designed, i. e. to shew that popish governments have hitherto been cruel and intolerant, and that our government is the very reverse.

We read, page 81, "The dissenters of England felt that liberty of conscience ought to be extended to all mankind." And so it ought, and it is extended, in the most unqualified sense, to all the subjects in his Majesty's dominions. A civil disqualification, such as may arise from the operation of the test act,

Leaves reason, faith, and conscience, all our own.

"The catholic soldiers in Palermo are *compelled* to assist at the protestant service on Sundays." We suppose the writer means, they are compelled to *attend* the protestant service; and if this be the case it is an hardship, but not what the editor terms it, *INTOLERANCE IN THE EXTREME*. They are not compelled to abjure popery; they are not *dragooned* into protestantism! But as the hardship in question is in direct opposition to *general orders*, we trust it will be discontinued; and we admit, with the writer, that "a wholesome enactment of the legislature should at once, and for ever, put an end to the grievance."

The following passage, which occurs in page 121, contains an impudent attack on a highly respectable association. "Opening the pages of the Report of the British Missionary Society the other day, I was astonished to find a sentence, which directly asserted, that hitherto the Missions to the South-Sea Islands had not succeeded in gaining one real convert. Upon a farther investigation of the labours of other missionaries, I gathered, indirectly, that no positive good had as yet been effected. Though I doubt not that the purest motives actuate the Missionary Society, and the conduct of their religious agents is most unexceptionable, I think there must be some radical defect, of a nature not hitherto explored."

"The investigation of objects of this nature, may serve to delineate the impropriety of persisting in plans, which exhaust that individual revenue which might be extended to the moral and physical benefit of thousands."

We can easily *explore* the meaning of this writer, in this infamous attack upon a society, which is an honour to the christian world. He knows that the members of the British Missionary Society are protestants; and consequently, according to his absurd opinions, *heretics*, not only distinct from, but opposed to, that church, out of which all papists believe there is *no salvation*. That is the *radical* defect, in his estimation; and he is quite consistent with his principles, in maintaining, that no *positive* good can arise from converting *heathens* into *heretics*; for that is his meaning. But the Missionary Society *know* that much *positive* good has been effected, by the divine blessing upon the labours of the missionaries which they have sent out; and the whole society of Jesuits, were they still in existence, would strive in vain to persuade them, that *subjection* to the pope is necessary to the production of "*positive good*." They, with the British and Foreign Bible Society, and its numerous and respectable auxiliaries, will proceed in their glorious and christian career, to enlighten the nations of the earth; and while they pity the deluded men who maintain, that the belief of the absurd dogmas of popery is necessary to salvation, their zeal in diffusing the light of divine truth will abundantly increase. They

know that Popery is a hideous *corruption* of the christian religion, and that Protestantism is the good *old* religion of the Bible.

Sept. 11, 1812.

THE WORD OF GOD ILLUSTRATED.

ON THE DAY OF PENTECOST.

"When the day of Pentecost was fully come—they were all filled with the Holy Ghost," ACTS ii. 1—5.

THE reason why God seems to have chosen that time for this extraordinary event, was to shew, that as in Christ's suffering at the feast of passover, Christ was our true passover; so the giving of the Spirit was that which was prefigured by the feast of Pentecost, as it is most probable he was born at the feast of tabernacles, to point out to us, that he who was the eternal Son of God, was come to dwell, or tabernacle, among us: The feast of Pentecost was appointed to be the morrow after seven weeks from the passover, that is, fifty days. The reason of this feast was to commemorate the giving of the law at Mount Sinai: it being precisely fifty days from the night that the children of Israel observed the first passover, to God's giving the law there. Thus it was likewise fifty days after Christ our Passover was sacrificed for us, that the Holy Ghost was shed down on the apostles and their company, to teach them the laws and doctrines of Christ; and then to enable them to publish them to others, from mount Zion, or Jerusalem, the place that God appointed for his worship, and from whence Christ's sceptre was to go forth to Jews and Gentiles. At this feast the first-fruits of the wheat-harvest were to be offered to God in two loaves, which were for the use of the priests: and on those loaves, as well as on all the meat-offerings, oil was poured, after which the Jews began to gather in their wheat-harvest. Thus likewise the apostles, having "themselves received the first-fruits of the Spirit," gathered in that day three thousand souls, whom they presented, or offered up, unto God, and unto the Lamb, sanctified by the Holy Ghost, as a kind of first-fruits of his creatures, or as the first-fruits of the Jewish-Christian church. And then, agreeably to the feastings and rejoicings at all those feasts, and particularly this of Pentecost, all the first Christians continued daily in the temple: "and breaking bread from house to house, did eat their meat with gladness, as well as singleness of heart; praising God also, as well as having favour with the people." And the apostles proceed farther in their great harvest. Thus was the day well suited to the dignity of the event, as well as to confirm the truth of the Christian religion, and to furnish several divine instructions

instructions to those who consider this circumstance of time with due attention.

And as to the day of Pentecost being *fully* come, it carries in it, as Dr. Lightfoot observes, a manifest reference to the institution of Pentecost; which was to be the morrow after the sabbath, or after the seventh sabbath from the passover; which makes the fifty days complete, and was called “the day of the first-fruits,” namely, of wheat-harvest. But as the Jews reckoned their days evening and morning, this fiftieth day began Saturday evening, but was not fully come, or completed, till the first day of the week, when the Holy Ghost fell on those who were waiting with one accord for the promise of the Father.

THE WORKS OF GOD DISPLAYED.

ON THE HIPPOPOTAMUS AMPHIBIOUS, OR RIVER HORSE.

THE head of this animal is of an enormous size, and the mouth vastly wide. The ears are small and pointed, and lined within very thickly, with short fine hairs. The eyes and nostrils are small in proportion to the bulk of the animal. On the lips are some strong hairs scattered here and there. The hair on the body is very thin, of a whitish colour, and scarcely discernible at first sight. There is no mane on the neck, as some writers assert, only the hairs on that part are rather thicker. The skin is very thick and strong, and of a dusky colour. The tail is about a foot long, taper, compressed, and naked. The hoofs are divided into four parts. The legs are short and thick. In bulk it is only second to the elephant. The length of a male has been found to be seventeen feet, the circumference of the body fifteen, the height near seven, the legs near three, the head above three and a half, and the girth near nine. The mouth when open, is about two feet wide; and furnished with forty-four teeth of different figures (including the cutting teeth and the canine). The cutting teeth, and particularly the canine teeth of the lower jaw, are very long, and so hard and strong, that they strike fire with steel. The substance of the canine teeth is so white, so fine, and so hard, that it is preferable to ivory, for making artificial teeth. The cutting teeth, especially those of the under jaw, are very long, cylindrical, and chamfered. The canine teeth are also long, crooked, prismatic, and sharp, like the tusks of the wild boar. The grinders are square or oblong, like those of man, and so large that a single tooth sometimes weighs three pounds. The tusks, according to Dr. Sparman, are twenty-seven inches long. With such powerful arms, and such a prodigious strength of body, the hippopotamus

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mus might render himself formidable to every other animal. But he is naturally of a mild disposition, and is only formidable when provoked. His bulk is so great, that twelve oxen have been found necessary to draw one ashore, which had been shot in a river above the Cape; and Hasselquist says, its hide is a load for a camel. Though he delights in the water, and lives in it as freely as upon land; yet he has not, like the beaver or otter, membranes between his toes. The great size of his belly renders his specific gravity nearly equal to that of water, and makes him swim with ease. These animals inhabit the rivers of Africa, from the Niger to Berg River, many miles north of the Cape of Good Hope. They formerly abounded in the rivers near the Cape, but are now almost extirpated; and to preserve a few that are left in Berg River, the governor has absolutely forbidden the shooting them without particular permission. They are not found in any of the African rivers which run into the Mediterranean, except the Nile, and even these only in Upper Egypt, and in the fens and lakes of Ethiopia, which that river passes through. From the unwieldiness of his body, and the shortness of his legs, the hippopotamus is not able to move fast upon land, and is then extremely timid. When pursued, he takes to the water, plunges, sinks to the bottom, and is seen walking there at full ease; he cannot, however, continue there long, without often rising towards the surface; and in the day time, is so fearful of being discovered, that when he takes in fresh air, the place is hardly perceptible, for he does not venture even to put his nose out of the water. In rivers unfrequented by mankind, he is less cautious, and puts his whole head out of the water. If wounded, he will rise and attack boats or canoes with great fury, and often sink them by biting large pieces out of the sides; and frequently people are drowned by these animals. In shallow rivers, the hippopotamus makes deep holes in the bottom, in order to conceal his great bulk. When he quits the water, he usually puts out half his body at once, and smells and looks around; but sometimes he rushes out with great impetuosity, and tramples down every thing in his way. During the night he leaves the rivers in order to pasture; when he eats sugar canes, rushes, millet, rice, &c. consuming great quantities, and doing much damage in the cultivated fields. But as he is so timid on land, it is not difficult to drive him off.

The hippopotami sleep in the reedy islands, in the middle of the stream, and on these they bring forth their young. A herd of females has but one male: they bring one young at a time, and that on the land, but suckle it in the water. They are capable of being tamed. Belon says, he has seen one so gentle as to be let loose out of a stable, and fed by its keeper; without attempting to injure any one. They are generally taken in pitfalls, and the

poor

poor people eat their flesh. In some parts, the natives place boards full of sharp irons in the corn grounds; which these beasts strike into their feet, and so become an easy prey. Sometimes they are struck by harpoons fastened to cords, and ten or twelve canoes are employed in the chase.

THE PROVIDENCE OF GOD ASSERTED.

THE AWFUL DEATH OF AN INFIDEL.

To the Editor of the Methodist Magazine.

Dear Sir,

THE following Anecdote, which I have copied from the Evangelical Magazine, was written by a gentleman of unimpeachable veracity. It affords an additional proof to the many upon record, that infidels generally die in horror and despair. Hoping that its insertion in your Miscellany, may tend to establish your readers in the blessed truths of that religion which enables its possessors to triumph over death; I am, your's sincerely,

September 22, 1812.

JOHN BURGAR.

"IT was my lot some years ago, occasionally to meet a disciple of the late Dr. Darwin; who had drank so deeply into the system and spirit of his master, that he considered him the very first poet and philosopher of the age. I have heard him expatiate with enthusiasm on the writings and character of that Deist, and in the same conversation, revile the Holy Scriptures with all the rancour of vulgar blasphemy. Of all the examples of a mind emancipated from religious and moral restraint I ever met with, this unhappy man was the most offensive. His conversation, though abundantly larded with the cant and slang of the new philosophy, was lewd, profane, and conceited: and when infuriated by zeal for his principles, (which happened as often as they were opposed,) every rule of decorum was trampled under foot; he appeared on such occasions, neither to fear God nor regard man. A few months after my last intercourse with him, I was informed he was no more. Struck with the event, I was solicitous to know how such a man would die: the amount of my information was, that as death approached, the confidence he had often expressed in his deistical opinions, forsook him, and in its place, a deep horror seized his mind. A short time before his departure, supposing himself quite alone, he was overheard by an unobserved friend, giving vent to the agonies of a tormented conscience. With furious despair he expostulated with the man, (Dr. D.) whom he now reproached as his deceiver: and often loading his name with execrations

execrations, which I dare not put upon paper; he closed the horrid scene in such terms as the following—'Monster!—wretch! is this the end of your boasted philosophy? have you brought me to this!'"

THE GRACE OF GOD MANIFESTED, IN AN ACCOUNT OF A FRENCH LADY.

[*Concluded from page 843.*]

THE company having withdrawn, her mother lay down on the bed with her, and both of them had a tolerable quiet sleep. On the next morning, after a short conversation with her mother, a gentleman of the neighbourhood came to see her. She stretched out her hands to him with the most cordial friendship; and, observing the tears streaming from his eyes, 'You weep, sir,' says she, 'is it because God loves me, and is going to take me to himself out of this miserable world?' She then attempted to comfort him by citing the example of Josiah king of Judah, whom God called out of this world because he loved him, and that he might not see the evils that were then coming on Jerusalem, and the people of the Jews. Her mother coming to her bed side, she said, 'My dear mamma, I am perfectly easy and quiet. Thanks be to God, I feel no kind of complaint to-day. I am quite at ease. My dear Redeemer has delivered me from all my complaints; and he will deliver me from every evil work, and will preserve me to his heavenly kingdom.'

Some hours after this, the young ladies her sisters being seated on the side of her bed, their mother came and sat down with them. The latter, who had been of a very exemplary conversation, and was now extremely afflicted at the prospect of parting with so amiable a child, lifting up her hands and eyes, said, 'Lord, behold, here am I, and the children thou hast given me!' The sick young lady immediately answered, 'My dear mamma, let us give thanks to God. But what shall, what can I render unto the Lord, for all his benefits? Help me to bless and praise my God, I most earnestly entreat you. Ah! my dearest mamma, and my dear sisters, do not weep for me; for I am exceedingly happy. Alas! how miserable should I have been in the world! nothing is to be found in it, but what is offensive to God. We meet with nothing but vexatious occurrences. We ever torment ourselves; and the best this world can afford us, is nothing but mere vanity.' Then, addressing herself particularly to her sisters, she said, 'My dear sisters, see well to it, that you are always attached to the holy word of God, so as to make it your principal and only treasure.' She earnestly exhorted them to learn the Psalms by heart, and
advised

advised them to give their chief attention to those psalms which contained such matter as was most suited to administer encouragement and consolation. She had learned twenty-five of the former, and twelve of the latter, at the age of thirteen, and could afterwards repeat the whole 150; having learned them while she resided with her late aunt, the marchioness D. V. And though, besides this, she had learned a great many chapters of the Scriptures, and could readily repeat the most striking and interesting passages in the Bible, she frequently made sad complaints of the deficiency of her memory.

She now appeared to be somewhat exhausted and languid. But when she had a little recovered, she again resumed her discourse; and, addressing herself to one of her sisters, she exhorted her, in the most earnest and pressing manner, to learn a prayer in Drelincourt's Consolations against the Fear of Death; to beg that God would teach her how to die well; and entreated her to make use of it every day. As a reason for this pressing exhortation, as well as for her encouragement, she told her, that God had heard and answered her in every one of her petitions in that prayer.

A lady of the neighbourhood having brought her two daughters to her, for whom she had inquired the preceding night, she said to them, 'My dear friends, let the fear of God be always before your eyes; and, above all things, be careful that you never depart from the pure truth of the gospel. Be obedient to your father and mother, and all your superiors; and love not the world, neither the things of the world, for if any man love the world, the love of the Father is not in him. She took occasion to speak of four or five other young ladies, who were her intimate friends, and greatly wished to have them with her; especially one of them, for whom she had always had an extreme tenderness. She recommended her to her mother; and very pathetically entreated that she would receive her dear friend under her protection, take the tenderest care of her, and promote her interest, on all occasions, to the utmost of her power.

Her mother mentioned some other ladies who were her friends, and whom she had not yet recollected. She then prayed for every one of them respectively, with the utmost fervour and affection; and one of them being under circumstances of very extraordinary affliction, she very particularly recommended her case to God in all its circumstances; and most earnestly entreated, and even wrestled with the Lord, that he would grant to her all that support under the affliction, and all that deliverance from it, which the circumstances of the case required, together with a sanctified use, both of the affliction, and the mercy of deliverance from it.

The contrast that appeared in her, as to disposition, in health and sickness, was remarkable. In health she had ever been extremely reserved,

reserved, and it was even difficult to make her speak at all: but now, in this extremity of sickness, and in the near views of death, she found it impossible to be silent. She had a fine elocution; and the rich abundance of matter with which she was furnished, together with that remarkable liberty of spirit with which she was favoured, enabled her to speak with the greatest fluency; and that under the direction of so sound a judgment, that it was scarcely possible to conceive that any person could have spoken to the different characters she addressed, with greater propriety, or more suitably to their edification. Her addresses, being also aided by the very pathetic and elegant manner in which they were delivered, produced a most powerful effect on all who heard them. After having slept about an hour, she awoke; and one of her physicians coming in to visit her, was quite astonished at the tranquillity and composure which she manifested. He was so amazed to hear her speak so well of her present condition, and express such satisfaction and contentment in it, that, while he judged only from external appearances, he began to entertain some hopes of the possibility of her recovery; but although there was, in reality, no ground for such hopes, yet she endeavoured to take every medicine that he prescribed for her. Her pastor soon afterwards said to her, 'Mademoiselle, you have followed the example of the wise merchant in the gospel: you have sought the pearl of great price, and found it.' She answered, 'It is my dear Redeemer who has made me a present of it. He has freely given it to me by his preventing love; otherwise I should never have found it, nor ever so much as sought after it. O sir, is it not indeed very true, that no man can say, Jesus is the Lord, but by the Holy Ghost? It is he himself who has put his word into the mouth of his poor unworthy servant. Oh, how inestimable is this precious word to me! It is impossible for me to express its value, or the support, comfort, and joy, which I receive from it.' The next day the minister had no sooner entered the room than she said to him, 'Come, sir, let us go to the throne of grace in full assurance of faith, to obtain mercy, and find grace to help us in every time of need.'

Towards the evening of this day, after having said many excellent things, as well as employed herself much in meditation, prayer, and praise, she found a violent heat and dryness in her throat and stomach, accompanied with an excessive thirst. But her stomach being in a state that would not receive the least drop of liquid without occasioning violent reachings and a severe cough, together with an oppression almost to suffocation, it was impossible to administer to her any relief. The patient, quite inattentive to bodily disorders, earnestly cried out, 'Dear Lord Jesus, my heavenly Physician, be pleased to apply to me the virtue of thy blood, and that will infallibly heal all the diseases of my soul!' Soon after this,

this, her pains became very violent, and quite excruciating, so that she had very little rest through the whole of the night. But she continually comforted herself in God, seeking the remedy of all her distresses in his word, and from no other quarter. She often said, 'Speak, Lord, for thy servant heareth. Speak to my heart, my God!' On her asking a gentleman, who opened one of the windows of her chamber, what hour it was; he answered, that it was almost day; and added, 'Have you a design, mademoiselle, to do as David did, who rose before the break of day to praise and give thanks to his God?' She replied, 'No, sir, I am not capable of doing that, at present; but while I have any breath remaining, I will praise and bless his holy name continually upon my bed of sickness.' Having so said, she repeated the 63d psalm.

About four o'clock, her disorder increased so much, that her pains were terrible beyond description; which was evident from the sharp and piercing cries and groans which, from time to time, escaped her, and such extraordinary convulsions, as contracted her limbs in such a manner as to draw her all together in a heap. But, during the whole of this very severe and agonized condition, the firmness of her mind, and the liberty of her spirit, remarkably held out. In one of these excruciating fits, she cried out, 'My God, have pity on me! Grant, if it be possible, that this cup may pass from me! Nevertheless, not as I will, but as thou wilt.' Then, turning to her mother, she said, 'Ah! my dear mamma, I am now suffering the agonies of death.' Afterwards, on the return of another of these violent paroxysms, she cried out, 'O, pray to God for me! Help me, my dear friends, help me!' At another time she said, 'Ah! I can support no longer! O my God, how extremely do I suffer! But I am dumb; since thou wilt have it so, I will have it so too. Let us suffer,—let us suffer with submission and patience; for this is acceptable with God. I would only most earnestly entreat of thee, O Lord, that thou wouldst set a watch before my mouth, and keep the door of my lips, that I may not be permitted to murmur against thee, or complain of thy dealings with me. For, O my God, I would always love thee. I desire, under all circumstances, continually to bless and praise thee, O my God!' Then, immediately accosting those about her, she said to them, in a very solemn manner, 'I most earnestly pray to God, that when you come to die, he would, in infinite mercy, mitigate and shorten your pains in your last moments.

After some little mitigation of her anguish, she sat up in her bed; and, as though she had not been the same person, began to expostulate with herself for her late disquietude. She cried out, by way of severe reproof to herself, 'But, O my soul, why art thou cast down; and why art thou thus disquieted within me?

Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.' Her mother reminded her of that sweet passage, "Like as a father pitieth his children, so the Lord pitieth them that fear him." She answered, 'Yes, my dear mamma, that is very true indeed; for though you love me most tenderly, yet your affection to me is as nothing in comparison of that which my dear Redeemer has for me. Yes, my God loves me, and has loaded me with his favours; and the reason of his giving me this thorn in the flesh is, to prevent me being exalted above measure, of which otherwise I should be in danger.'

It was her constant custom, whenever she had any little interval of ease, or mitigation of the extremity of her pain, to sit up in her bed, praising and blessing God for the same, and continually saying, 'I will bless thee always, O my God—I will love thee always, O my God.' And when she found her pains returning, she used to put her two hands on her sides, and excite herself to patience in this manner, 'Courage, my soul! always bless thy God. —Courage, my soul! always love thy God. For the sufferings of this present time are not worthy to be compared with the glory which shall be revealed.' The minister repeated to her, If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons; for you know very well, that whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. She answered, 'Yes, sir, it is so indeed; I am well persuaded of the truth of what you say. I well know too, that my dear Lord Jesus Christ has suffered infinitely more to redeem me, than I now suffer myself; and I am well assured, that if I suffer with him, I shall also reign with him.' They now persuaded her to attempt to drink a little wine. She took the glass, and said, 'I shall soon drink it new in the kingdom of my Father.' Her pains immediately returning with great violence, she cried out, 'All thy billows are gone over me, and thou hast afflicted me with all thy waves.' 'Yes,' replied the minister, 'that is true: but, at the same time, you do not say, that the billows of his mercy, and the waves of his grace, have passed even as a deluge over you.' 'Oh, yes, that is very true,' says she. 'Indeed, I do say it, and most thankfully acknowledge it; and wish continually to bless and praise his holy name, for his unspeakable mercy to me. For, indeed, the favours and loving-kindnesses of my God greatly exceed, in number and degree, the present evils which I suffer.' 'Do you believe,' says the minister, on hearing her complain so heavily of the extremity of her anguish, 'that your heavenly Father is angry with you, or that he will leave you to sink under the weight of this heavy temptation?' 'No, sir,' says she, 'I have no such apprehensions at all; but rest fully persuaded, without the least hesitation, that I shall have the victory, how great soever my trials and temptations

tations may be. In all things I am more than a conqueror, through him that hath loved me. Where pains and sorrows have abounded, there consolations have much more abounded. The daughter of Zion says, All ye that pass by, behold and see if there be any sorrow like unto my sorrow. But as for me, I will take the liberty to add to it, and say, All ye that pass by, behold and see if there be any joy like unto my joy.'

On a person speaking to her concerning the temptations of the devil, his inveterate malice against the saints, and efforts to weaken their faith, and sink them into despondency at the hour of death; she replied, with a firm and steady confidence, 'Ah! I do not fear him; for they that are with me are more than they that are against me. The prince of this world cometh, it is true; and though I cannot say, with my dear Lord, that this prince of darkness has nothing in me, seeing I am by nature a child of wrath, even as others, and abundance of sin is in me, which is proper matter for him to work upon; yet, in the strength of my dear Lord Jesus, I say, that he shall not prevail, nor gain any advantage over me.'

As it was now drawing towards midnight, she fell asleep. The ladies who were present, being greatly fatigued, and in want of rest, took the advantage of this opportunity to get some sleep themselves; and, as they had watched, prayed, and suffered with her, they now endeavoured to rest with her. Her mother, who lay down on the side of the bed with her, observing that on the following morning, about an hour before day, she very frequently repeated, 'Come, Lord Jesus, come; yea, Lord Jesus, come quickly!' said to her, 'My dear child, the Lord will soon put an end to your troubles, therefore wait patiently for thy God.' The sick young lady, sitting up in her bed, and steadfastly looking at her mother, with a cheerful, smiling, and very animated countenance, said to her, 'My dear mamma, I am not going to die. I shall not die; for that which you call death, is nothing more than a short passage to a more happy life—a life of perfect and everlasting blessedness; where there is an exemption from all evil, the possession of all possible good. My sickness is not unto death, but for the glory of God. Come, and rejoice with me, for Jesus Christ has found me—even me—who was the poor lost sheep—the lost piece of silver.' After this, she seemed for a considerable time to be quite absorbed in deep thought; and then starting, as it were out of a deep reverie, she said aloud, 'If these things are done in the green tree, what shall be done in the dry?' And now she sunk down in her bed, apparently in a slumber; but very soon after seemed to enter into the agonies of death. Her countenance fell, and a great rattling was heard in her throat. Mademoiselle H****, who had hold of her arm, supposed that she was expiring.

Contrary to expectation, however, she so far recovered, as to be able to sing the following verses:—

‘ How beauteous is the place,
The temple of my Lord;
Where he unveils his face,
And utters forth his word!
Where justice, truth, and grace divine,
In Jesu’s face resplendent shine.
‘ Thine earthly courts no more
My willing feet shall tread;
To higher joys I soar,
When number’d with the dead.
Soon I shall join with seraphs bright,
And sing thy praise in worlds of light.’

Her mother, hearing her sing, said to her, ‘ My dear child, since God has so highly favoured me, as to make me the instrument of putting into your mouth the first words with which you praised his holy name, I will now put into your mouth the last words that ever I shall hear from your dear lips in this world; and then gave out to her a verse of a psalm, beginning with the following lines:—

‘ Thus, with my last expiring breath,
His honour I’ll proclaim in death.’

The dying young lady sung the words with a smiling countenance, and immediately fell into violent agitations. Her mother, from her extreme tenderness for so dear and amiable a child, now found the scene insupportable to her; and felt that she was quite incapable of seeing her expire. Yet, collecting herself with admirable composure and firmness of mind, she said, ‘ Farewell, my dearest child; I shall come to thee, but thou shalt not return to me. We shall most assuredly meet each other again, at the happy and blessed resurrection of the just.’ When she had said this, she withdrew from the room in a state of mind, and with feelings, more easily conceived than described; and went and threw herself on a bed, waiting for the moment when her dear dying child should resign up her spirit into the hands of her heavenly Father. Her pastor soon afterwards putting his ear close to her mouth, heard the expiring saint speaking softly to God, and saying, ‘ Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.’ Immediately after uttering this, she, with three gentle sighs, resigned up her spirit into the hands of her Redeemer; leaving on her countenance that strong expression of rapturous joy, which evidently shewed that her soul was filled with the ineffable felicity of the beatific vision, even before its union with the body was perfectly dissolved.

A short

A short Account of the Character and Death of the late SAMUEL POPPLEWELL, Esq. of Harewood.

Mr. POPPLEWELL was born of reputable parents, who resided at Harewood, and brought up their family in the observance of the moral duties of religion, and gave them an education proper for their circumstances and prospects. Though experimental religion was little known in our land in the early period of their lives, yet Mr. P. had "hope in their death;" and, in his last illness, anticipated the joy of meeting them at God's right hand.

In the year 1766, he married the daughter of Mr. Priestman, of Aberford. She was an amiable woman, and piously disposed; but the union was short; she died in the Lord a little more than a year and a half after their marriage, leaving one child, who soon followed her to glory. In the year 1777, he was married again, to her who lives to lament the loss of one of the best of husbands; though she "does not sorrow as those without hope." Mr. P. began to have some serious concern for his soul early in life, though it appears his conviction for sin was not very deep. His first light was but a "dim dawn, the twilight of approaching day." He did not see clearly the evil of many things, which the world calls "innocent amusements." He was very fond of hunting; and did not consider the sin of spending his precious time, and abusing God's creatures, in the follies of the chase. But as the light of truth increased in his mind, he saw so clearly that he was a fallen, guilty creature, sent into the world to save his soul, and to glorify God on earth, that he could no longer increase his condemnation by continuing a practice, equally opposed to humanity and reason. This beloved amusement was therefore abandoned, and the important inquiry, "What must I do to be saved?" found him matter for his thoughts and cares. At this time, the Rev. Miles Atkinson preached at Whitkirk, and in the parish church at Leeds, the plain gospel of Jesus Christ. His appearance was venerable, his voice peculiarly commanding, and his whole manner, both in the desk and pulpit, was calculated to arrest the attention of his hearers. Such a minister in the church was a phenomenon in that day, (and is too solitary in this,) so that his congregations were uncommonly large. Under his ministry, Mr. P. increased in saving knowledge, and his convictions were deepened, and he found so much profit to his soul, that he always expressed a strong affection for Mr. A. while he lived, and sincerely lamented his death. He also regularly attended the Methodist preaching, where he heard the blessedness of the knowledge of salvation from the guilt and dominion of sin, by faith in the merits of Christ, urged in the plainest language. He saw numerous witnesses perpetually rising, who could testify, from heartfelt experience, "that God,

for Christ's sake, had forgiven them all their sins, and that the Spirit itself bore witness with their spirits, that they were the children of God." This was a blessing that he was determined to possess; and what he earnestly sought he found, on the fifth day of November, 1769 or 1770. He then entered upon the life of spiritual liberty and love; his heart rejoiced, and his tongue was loosened, to recommend the Lord Jesus Christ to his fellow-creatures.

A few years after his conversion, he began to exercise his talents as a local preacher. His unblemished character, his rank in life, his connections in the world, and his pleasing manner of delivering his sentiments, concurred to secure him very large congregations. But his natural timidity gave the tempter an advantage against him; and though wherever he came he was most cordially received, yet he often suffered very much in his own mind, both before and after preaching. Besides this, Mrs. P. says, that after preaching he generally complained of a pain in his chest; this effect added weight to the scruples arising from his modesty, which always made him as much as possible shrink from public notice, and formed, in his views, a sufficient reason for giving up his plan. However, most of his pious and judicious friends were of a different judgment, and lamented that he totally gave it up. They thought that it would have been an advantage to his own soul, as well as to the cause of Christ, if he had used his gifts *occasionally*, in a public way. Of late years he seldom attempted any thing of the kind, except sometimes when a preacher was wanting on a Sunday evening, when he preached, much to the satisfaction and profit of his hearers.

But though he gave up his plan as a local preacher, yet he continued in the capacity of a leader of a class, as long as nature could bear the burden; and always manifested the affection of the tenderest father to the people committed to his care. "He lifted up the hands that hung down, and strengthened the feeble knees; he made straight paths for their feet, that the lame might not be turned out of the way." They had a large share in his affections, to the last period of his life. When he was giving the solemn charges of a dying man to those around him, he could not forget his absent flock, but dropped a few sentences for them, which, it may be hoped, they will remember to their future profit.

The most sincere love to the preachers, both travelling and local, was a prominent trait in his character; he covered their infirmities; he published their excellencies; he defended their characters, and received their message as from men of God.

The preaching at Harewood on the Sabbath-day was at five o'clock in the evening. This was an hour when the travelling preachers could not attend, so that the whole work devolved upon
their

their local brethren: hence it frequently fell to the lot of the junior preachers to go thither, as well as those of longer standing. This has made the heart of many a young probationer sink with fear, at the idea of preaching before Mr. P., but afterwards his spirits revived, when he became more intimately acquainted with his venerable hearer. If he saw the least stamina of a preacher in a modest youth, it was sure to meet with his encouraging approbation.

As a *steward* over the vast estate of the Right Hon. Lord Harewood, his responsibility was very great. This he sensibly felt, and endeavoured to fill it up in a manner worthy of the Christian character. His service was not the service of low mercenary principles, but the cheerful labour of real respect. The whole tenor of his conduct was a standing proof of the most cordial esteem for his lordship, and all the honourable branches of his family. To promote their interest and happiness, was to him a source of delight. When sinking under his late affliction, he would be lifted up, and placed in such a situation in the room, as might enable him once more, (and for the last time,) to be an eye-witness of my lord's return from London. When he saw the carriage, his love could not be restrained in silence, but broke out in correspondent sentiments: he ardently thanked God for bringing his Lordship safely back again, and as ardently prayed for the Lord to bless him and all his family.

In domestic, as well as public life, Mr. P. was lovely. As a *husband*, his conjugal affection and attention could not easily be surpassed. The requests of his valued partner needed only to be intimated, in order, if possible, to his cheerful and immediate compliance with them; and many of her wishes he anticipated, and felt peculiar pleasure in fulfilling her desires, before she had made them known to him.

As a *father*, his paternal affection could not readily be equalled. Jacob did not love his Joseph, or his Benjamin, more than he loved his children while they lived, and the only daughter that survives to deplore the death of such a valuable parent. They chiefly died in infancy, except two lovely daughters, who caught a fever at a boarding-school, and were taken away in the morning of life. The oldest was about thirteen years of age, and the youngest near twelve. This amiable creature died in the most triumphant frame of mind, rejoicing in the love of Christ, and in the transporting prospects of glory which opened before her believing soul. Two of his beloved children taken from him in a month, and the *only* surviving one entirely given up by the physicians as irrecoverable; Mrs. P. also seized by the same dangerous disorder, which appeared to be hurrying her rapidly to the grave; must have been an almost insupportable burden to the affectionate soul of Mr. P.

But

But the Lord heard his prayer, and raised up Mrs. and Miss P. again; so that with the most animating sensations of gratitude he could say, "Indeed, they were sick, and nigh unto death, but the Lord had mercy on them, and not on them only, but on me also, lest I should have sorrow upon sorrow."

As a *master*, he was loved and revered by all his servants. His commands were given in such a mild and serious manner, as secured a willing performance from those to whom they were directed. They must have been degenerate indeed, who could live in his presence without imbibing sentiments of respectful veneration for him.

In worldly concerns, his days were a constant gradation of growing prosperity, until the last ten months of his pilgrimage, when he was suddenly plunged into a deep abyss of pecuniary difficulties. His son-in-law and some other gentlemen united in establishing some Iron-Works near Leeds, upon a very broad scale. Every preparation was made, and every measure adopted, to carry on the business in the most extensive way. Such concerns often prove very *lucrative*, or very *injurious*, to the persons engaged in them. This ultimately proved of the latter kind, to the gentlemen who embarked in it. Mr. P., stimulated solely by a strong parental regard for the numerous and growing family of his daughter; without the slightest suspicion of danger, or the smallest intention to increase his *own wealth*, willingly lent his name to the firm, and was therefore involved in all its painful consequences. This introduced him into a scene of trials, which, of all others, he was the least prepared to meet. To face a frowning creditor, whose demands he could not *immediately* satisfy, and every day to be liable to the arrest of the law, was such a *new*, as well as *painful*, situation to him, that it opened such sources of grief to his upright mind, as imagination can scarcely conceive. The writer of this account met with him in Leeds, in the beginning of his troubles. The interview was short, but interesting. After the usual sentences of salutation were passed, we entered into a more serious conversation upon his circumstances. He observed, "that he found his mind as well as he could expect, considering his situation." I answered, "As far as sympathy shared his sorrows, I felt deeply concerned for him." The soothing voice of friendship melted his honest heart; the tear started in his eye; and, among other things which he said, he emphatically remarked, that "though he did not know whether he was worth a farthing, yet he did not so much mind the loss of his property, if he could only see a satisfactory *end* of the business."

About a month after, I met with him again; his mind was then comfortable, and his fine open countenance then beamed with its usual smile. Appearances began to wear a more pleasing aspect.

Proposals

Proposals had been made to the creditors, to pay their demands by four instalments, to which a great majority were willing to accede. Mr. P. observed, "that he should lose many thousands of pounds; yet he hoped he should have as much left as would support him through life; and he found himself in a great measure at rest." Thus, though the Lord saw it proper for him to wade through deep waters, in the very last stages of his journey, yet he did not leave his soul to sink in them. His situation afforded the enemy of souls many an opportunity of fierce temptation, which he carefully improved to Mr. P.'s sorrow. When fresh floods of trouble rose, his unbelieving fears suggested, "I shall now be overwhelmed;" but his head still appeared above the water, with breath enough left "to sing his great Deliverer's praise."

It was evident, that the shock which he had received was felt through his whole bodily frame, though nothing very serious appeared until the beginning of June; when, as one of his physicians informs me, "he was seized with spasmodic affections of the chest, which brought on a dropsical complaint, and terminated fatally." The first attacks of his disorder appeared so violent, as if they would immediately have laid him in the dust; but the Lord supported him, not only in his extremity, but beyond all expectation spared him near six weeks longer, to prove that he can give "suffering grace for suffering days."

The following account of this interesting period, was collected by Mrs. Pullan, his only and dearly beloved child, who waited upon him night and day, as much as she was able, and far beyond what she once thought she could have borne. This gave her an opportunity of noticing the "gracious words which proceeded out of his mouth," though she lost many valuable sentences, by attending to the various duties, which the suffering state of her dear father constantly demanded. Sometimes, when she had a few spare minutes, she endeavoured to recollect what he had said, and committed it to paper. When his funeral sermon was preached, Mrs. Pullan, at the particular request of many friends, extracted from her papers the following account, which was read to a very numerous and deeply affected congregation. I here give it, as near as possible, in her own language, as I had not the least idea that I could much improve it. She observes, from his general conversation, he seemed to have a presentiment of his death for some weeks previous to his complaining of indisposition. But on Sunday, June the 2d, his friends evidently saw him grow weak and languid. On Thursday, after riding out, he appeared a little better, and declined having any medical advice, which had been desired by his family, saying, "If he should be worse again, he would then consent." On Friday morning he was no better, but,

as was his usual custom, he would have the family called to prayer, and said, "I will pray as long as I have breath." He then kneeled down, and prayed with them for the last time. This was a duty that he never omitted, while he was able to perform it. On Saturday he was much worse; and when his physician came, he said, "I am very ill, but if it is unto death, I am perfectly resigned to the will of God." He manifested the same spirit of resignation through the week, when every hour was expected to be his last. On Wednesday he wished to receive the sacrament from the Rev. Mr. Hale: this wish was readily complied with; and the solemn ordinance seemed to prove a blessing to his soul. Mr. Pipe called to see him afterwards, and said, "I trust, Mr. P., you know that *your Redeemer liveth.*" He answered, "Yes; I feel in a comfortable happy frame;" and expressed a willingness to die, and a glorious hope of immortality. Mr. Pipe prayed with him, to whose petitions he frequently and heartily answered, "Amen, glory be to God for evermore!" In the afternoon, he took leave of his family, and wished they would give him up. He revived afterward, and said, "Some person kept him back, or he should have departed."*

During the next week, he suffered great pain and difficulty in breathing. In the intervals of ease, he always expressed a desire to leave this transitory world, and "to be with Christ, which is far better." He once remarked to his daughter, that "every one had a choice; mine is to die, and join the church triumphant." He saw the observation reached her heart, and, with a smile almost more than human, said, "My dear Anne, you look grave at that; but you know it is appointed for man once to die."

Frequently, when in pain, he said, "I will bear the indignation of the Lord; for I have sinned against him." In the midst of all his sufferings and consolations, he had the most humbling views of himself, as well as the most exalted views of his Saviour; hence he remarked, "I am a poor unprofitable servant, but Christ is all in all. I have nothing to bring, nothing to offer; but I have the blessing of redemption to rest upon. *Yes!* blessed be God, for a hope that cheers the gloom of death, and opens the gate of heaven to a poor dying worm!" Through the next week he continued extremely ill; but was a pattern of patience, as was observed by his physicians, who said, "it was a treat to attend upon him." The spirit of deep humility and gratitude by which he was influenced, evidently appeared to those who were called to attend his dying bed.

On being asked if he wanted any thing, he said, "Nothing,

* Perhaps some will object to Mr. P.'s views on this subject of "*being kept back from departing.*" However, I thought I would insert it, and leave it to superior judgments to determine the propriety of its standing.

but more grace and patience." He seemed to have a constant desire for prayer, and again repeated, "I will pray as long as I have breath;" which was verified by his practice, as he appeared constantly praying.

Mrs. Pullan further observes, that he seemed impressed with the awfulness of being admitted into the immediate presence of God, and that, on contemplating the scene before him, he said, "O, it is a serious thing to die, and to really see God; but I have a sure foundation to rest upon; a staff that will help me to pass over Jordan; I wish to die, and be for ever with the God of my salvation: I shall see my father and mother, and my first wife and children. Oh! it will be a happy meeting." Mr. Marsden being in his usual course of duty at Harewood, called to see Mr. P.; and while Mr. M. prayed with him, he seemed ready to fly away. He wept much, and said, "he had never been so blessed in his whole life;" and for some minutes he cried out, "Blessed be God! Blessed be God! O, let me go; I long to be praising thee in heaven." On speaking of his late trials, he said, "his God had supported him, and now he would still be with him;" and shewed great sympathy with those who were sharers in his distress. He said, "You do not know what I feel for you all; I hope you will find friends when I am gone." He scarcely had any sleep for some weeks, nor could lie down in bed; yet he never murmured nor complained, but was always contented, often saying, "Well! we have got over this night better than I expected." On seeing his lips move one day, I softly drew nearer, and heard him say,

"Far from a world of grief and sin,
With God eternally shut in.

O what a privilege! O what a blessing!" But, notwithstanding all the comforts of the Holy Spirit which he enjoyed, he was often sorely tempted. One day he was harassed with this painful thought, that he should recover, and have nothing left to support him through life and old age; but he immediately said to himself, "If I have my pot of milk, and a crust of bread, I shall be contented." Then, turning to his daughter, with the spirit of deepest affection, he said, "Never mind, my love, the loss of a few pounds; I hope heaven will be your portion, then you will be rich." On seeing him engaged in secret prayer, I heard him say, "Try me, O God, search me indeed."

On Wednesday, July the 11th, Mr. Atmore visited him, and freely conversed with him as he sat up in his room; to whom he expressed perfect resignation to the will of God. Afterwards he had a most severe attack of spasms, and found great difficulty in breathing. About twelve o'clock at night, when it was hoped he would have had some sleep, he broke out in prayer and praise; and

and with great animation of soul, he gave his solemn counsels to all around him. He first addressed his beloved daughter, "My dear, I hope you will forsake the world; it will do nothing for you in a dying hour. Serve God, and he will never leave you, nor forsake you. I have not followed a cunningly devised fable, but have a glorious, happy prospect into a blessed eternity. Yes, glory be to God! Let my God be your God; it is he alone who can support me through the dark valley of the shadow of death. Yes, blessed be God, I know when my heart and my flesh fail, he *will* be the strength of my heart, and my portion for ever. It is a blessed thing to die in the Lord. I suffer great anguish of body;

' But what are all my sufferings here,
If, Lord, thou count me meet,
With that enraptur'd host to appear,
And worship at thy feet!
Give joy or grief, give ease or pain,
Take life or friends away;
But let me find them all again
In that eternal day.'

What should I now do, if I had my religion to seek? I feel the comfort of *that* which I have recommended to others, to carry me above the fears of death,

"If I was to address the world, as I now address you, they would say, 'He might be deceived, he was a dying man, and perhaps delirious, or in a fever.' But ask me any question upon a common subject, and I will give you a rational answer. Or if it is a fever, *I thank my God for such a fever*, that enables me to rejoice in the blessed promises of the Gospel, and the hope of glory. There is *one* who would tell me I have not yet got through; but I have *no doubt, no fear*. Well might the Psalmist say, 'Praise ye the Lord.' 'I know that my Redeemer liveth,' said holy Job; and St. Paul says, 'All is your's, ye are Christ's, and Christ is God's;' and Christ says, 'In my Father's house are many mansions. Yes, there is one purchased for me. Glory! glory!" Turning to Mr. Pullan, he said, "My dear sir, you have a large family; bring them up in the fear of God." Speaking of one of the children, he prayed that God's blessing might rest upon him. Then his class came to his recollection, when he observed, "My dear people, whom I have met on Thursday evenings, if I saw them again, I would tell them to hold on their way; for it is those who endure to the end who shall be saved: they that worship God must worship him in spirit and in truth." Then, turning to the nurse, he said, "Well, nurse! what do you think of those things? Nothing but real religion will avail in a dying hour." Then, finally fixing his eyes upon his beloved partner, breathed out,

"May

"May the Lord bless and comfort you. Keep heaven in view. Time slides away. Live in unity with one another. You are careful of many things: *only one thing is needful.*" One saying he would be wearied with talking, he replied, "No: I could be spent in talking of my prospect of happiness, and the goodness of God manifested to a poor dying worm; it is a glorious theme:

' Angels beckon me away,
And Jesus bids me come.'

I shall see many old friends who are gone before. O, my dear friends, let me meet you all in glory: cleave close to God. If I had all the world, it would do nothing for me in an hour like this. Remember my dying advice, and prepare to join me in heaven. Time will soon end, and then we shall part no more for ever." He continued growing weaker, but during the last three days he appeared constantly engaged in prayer. On a friend's saying, "Mr. P., I hope God is with you;" he said, "O yes; or what should I do now time is over: blessed be his name for ever and ever. Amen, Amen!" About four hours before he expired, he felt the cold sweat upon his face, and said, "Welcome Death," and added,

"Enough for *me*, enough for all,
Enough for evermore."

His lips continued to move, and with uplifted hand, and a sweet smile, he breathed his last in peace, without a sigh or groan, on the 20th day of July, 1811, aged 70 years. Here Mrs. Pullan concludes; but I would take the liberty just to add a few words more upon the end of this "upright man:" So greatly was he beloved by his neighbours and acquaintance, that when his death was announced, the countenances of the whole village and neighbourhood saddened with sorrow at the intelligence; and when his body was committed to the dust, a large crowd of real mourners voluntarily came from all quarters, to pay their last public tribute of affection to his remains and memory.

On the Sunday following, the vicar of Harewood, in his sermon, made some just and striking remarks upon his excellencies, and in strong language testified how highly he estimated his character. It being the time of Conference, a local preacher was desired to improve his death by an appropriate discourse; when hundreds were collected together upon the solemn occasion; who, by their fixed attention and flowing tears, very forcibly declared their high opinion of his worth, and their genuine respect for his truly excellent character.

Thus Mr. Popplewell lived and died; and now this imperfect sketch of his character and end is here exhibited for the benefit of survivors, that they, seeing the *nature and value of religion* exemplified,

plified, in prosperous and adverse circumstances, in a suffering and dying hour, may never rest short of a *heartfelt* enjoyment of its pleasures. May the design be fully answered in every reader's experience, until their souls are completely fitted to take possession of "their inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for them;" and there join the happy spirit of our deceased brother, and swell the transporting song, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honour, and glory, and blessing. Amen.'

W. DAWSON.

MISCELLANEOUS.

A LETTER TO A LADY.—ON AFFINITY.

My dear Madam,

SOME weeks ago, you did me the honour to consult me on the important question, of the propriety of your marrying your brother-in-law. Considering how headstrong and intractable the passion of love is, in general, and how often it triumphs over both reason and law, I was no less surprised than delighted, to hear you declare it was your solemn determination to be guided by reasonable advice. This determination I must ascribe to the power of the grace of God; the only power which can so far raise us above ourselves—subdue the passions to the government of reason—and induce us to prefer the divine will to every worldly consideration. Indeed, your general delicacy of sentiment, and piety of conduct, evince your possession of so large a measure of that grace, that I cannot account for your listening for one moment to the addresses of your brother-in-law, but the circumstance of your not being acquainted with the law of your country on the subject. Of that law, according to your request, I cheerfully proceed to inform you, *in writing*, that you may be able to show my opinion to those whom it particularly concerns. I only wish to premise, that I am going to give my opinion, not as a lawyer, but as a minister; and that these lines will contain, not so much a legal disquisition, as a moral solution, of what I conceive to be an important case of conscience.

The point of law, to which your case refers, is that of *affinity*; and affinity, among civilians, denotes the relation of each of the parties married, to the kindred of the other. Affinity is distinguished into three kinds: 1st. *Direct* affinity; or that subsisting between the husband, and his wife's relations by blood; or, between the wife, and the husband's relations by blood. 2dly. *Secondary* affinity; or that which subsists between the husband, and his wife's relations by marriage. 3dly. *Collateral* affinity; or that which subsists

subsists between the husband, and the relations of his wife's relations. The *degrees of affinity* are always the same with those of *consanguinity*. Hence, in whatever degree of consanguinity the kindred of one of the parties married are, they are in the same degree of affinity in the other.

By the canon law, direct affinity renders marriage unlawful to the fourth generation; but the case is otherwise with respect to the secondary and collateral kinds. It is likewise to be observed, that the affinity contracted by a criminal commerce, is an impediment to marriage, so far as the second generation: thus, a man is not allowed to marry the sister of a woman with whom he has committed fornication. Let it also be remarked, (which bears directly on your case,) that *affinity is not dissolved by death, with respect to marriage*; for, though a woman may be admitted a witness for the brother of her deceased husband, yet she is not at liberty to marry him.

Consider, then, I beseech you, madam, the frightful consequences of the proposed marriage:—1st. It will be unlawful. 2dly. It will therefore be infamous. 3dly. Should it produce children, they will be illegitimate. 4thly. You will put it in the power of your enemies to commence a most vexatious prosecution against you in the ecclesiastical courts. 5thly. You must be expelled the church, of which you are a member. 6thly. You will sin against that precept which requires us to be subject to every ordinance of man, for the Lord's sake; and, having grieved the Spirit of God, by sinning against him, may you not be left in darkness, weakness, and misery, during the remainder of your days, and sink at last, hopelessly sink, into a guilty grave.

You cannot contemplate, without horror, an act which would involve you in consequences so dreadful. You must deprecate so dark and tempestuous an evening of a day, whose morning, nay, whose noon, has been so luminous and so serene. You will, therefore, pause. You will look up for strength to your Almighty Protector. You will hasten to extinguish the spark of unhallowed love, ere it become a consuming flame. You will shun the scene of temptation, ere your feet are entangled in its inextricable labyrinths. And should God so bless what I have said, that it may assist you in the conquest of a specious, but dangerous passion; should your soul escape, as a bird out of the snare of the fowler; should the snare be broken, and you escape; I shall be for ever thankful for this opportunity of giving you a faithful and affectionate warning. Committing you to the protection of the Most High,

I am, Dear Madam,

Your Obedient Humble Servant,
JOHN STEPHENS.

London,
Aug. 24, 1812.

OBITUARY.

O B I T U A R Y.

DIED at Maltby, near Alford, Lincolnshire, Jan. 28, 1812, in the 75th year of her age, ELIZABETH WILSON. She was born at Sutton, near Redford, Nottinghamshire, in the year 1738. Her maiden name was Weldon. Though her parents were poor, yet they did not make it an excuse to stay from the means of grace, (as too many do,) but regularly attended the church, and taught their children to say their prayers, and instructed them in the fear of God. They also told them of the evil of sin, especially lying, swearing, and stealing, and, that all who lived and died without holiness, must be turned into hell. This had a good effect on the mind of sister Wilson. She had good impressions upon her mind when young, but as she grew up, those impressions in part wore off: at times, however, she felt horror of mind, and sorrow of heart, on account of her sins; but still went on sinning and repenting, till she was about 19 years old. At this period of her life, she was more powerfully awakened by the good Spirit of God, and became so distressed on account of her sins, that she could not long conceal it. She opened her mind to the mistress of the house, with whom she then lived as a servant. This, however, had not the desired effect; for, as her mistress did not understand the nature of godly sorrow, she only laughed at her, and inquired what she had done that made her so unhappy. About this time, as sister Wilson was going to milk the cows, on an open common, she met with one Samuel Rose, of Clayworth, who took in the Methodist preachers at that time. He began to talk to her about her soul, and she was much affected by his conversation; he advised her to pray to God, and invited her to come to the preaching the next Sunday morning. She accepted the invitation, and heard that eminent servant of God, Mr. Hauby, preach from Isa. xxv. 4, "A refuge from the storm;" and, to use her own words, he so preached Christ, that she saw clearly the way of salvation, and cheerfully sought the Lord, in the use of all the means of grace, till she found him; to the joy and comfort of her soul. She was now about 20 years old. Being savingly converted to God, she desired to have a servant's place in some religious family, but did not meet with

one till she hired herself to a Mr. Balf, of Wheatley, Woodhouse, who was a Methodist, and a local preacher. Here she united herself to the society; and she very often afterwards spoke of this favourable providence in terms of gratitude to God. She continued in this, and other religious families, till she was married to John Wilson, of Darlton, near Tuxford. Her husband was joined with the Methodists at Dunham upon Trent, where there was regular preaching; but afterwards it was given up there, and then they had three miles to walk to hear the word of God. In the year 1801, which was about the 63d year of her age, she experienced unusual enlargement of heart. After this, she walked in the light of God's countenance for many years. But after she and her husband removed to Maltby, near Alford, Lincolnshire, she met with many trials and difficulties of a temporal nature. Here she lost ground; the enemy gaining an advantage over her. The chief of her trials at this time arose from thinking, that they had missed their providential way, in leaving Darlton, and coming to Maltby: every thing seemed to make against them in their circumstances. But notwithstanding this was the judgment of sister Wilson, perhaps it was not correct: the providence of God is a veil we cannot remove, a sea we cannot fathom. What we know not now, we shall know hereafter. At the time our friend came to Maltby, we had not any preaching, nor one person in society with us there. Our friends opened their door for the Methodist preachers, a society was soon formed; and since then, many have been removed to the church of the first-born from this place. About two years after this, her husband died, which was another great trial; but in all her trials she looked to the Lord, and he was a present help in the time of trouble. For several years before her death she was afflicted; and she gradually sunk under the burden of age and increasing infirmities. After I came into this circuit, I visited her every time I came to Maltby, and so did my worthy colleagues. We generally found her happy in God, expressing the strongest confidence in his mercy, and seldom left her without being much-blessed by her holy conversation. She frequently expressed the strong evidence she had of her acceptance

acceptance with God through the all-atoning blood of Jesus Christ. My worthy colleague, brother Crabtree, who was with her a few hours before she died, says, "I always got my soul comforted while encouraging sister Wilson. She always expressed strong confidence in God, and was always happy in a sense of his favour and love, waiting to be removed to the church triumphant. The last time I visited her, was the day before she died. I asked her the state of her mind; she said, 'Bless the Lord, I have not the least doubt of his favour.' She longed to be gone. She desired me to pray, that the Lord would prepare and take her to himself. I prayed with her, and left her, expecting to see her in the morning; but after passing a tedious night, her happy spirit departed about eight o'clock in the morning: her last words were, 'My Lord, save me! my Lord and my God.'" Sister Wilson was a peaceable neighbour, a tender-hearted parent, and a true and sincere Christian. She was much respected by her neighbours, loved by her children, and high in the esteem of the people of God. She was indeed a mother in Israel. A funeral-sermon was preached on the occasion, from Isa. xxv. 4, at her own request.

ZACHARIAS TAFT.

MISSIONARY INTELLIGENCE.

*Eleuthera, in the West Indies,
April 13, 1812.*

THE work of God in the Bahamas, wears a more favourable aspect than ever it has done; prejudice is removed in a great degree, and the design of the Methodist Mission appears in view to the different classes of the people.

In New Providence there is a blooming prospect; our congregations are large and attentive. The Society increases, and we trust that vital religion is established in the hearts of many. There is in general, among the people, a spirit of hearing, and, it is to be hoped, of attending to the things spoken. Our people in Eleuthera grow in grace, and are determined to go on to perfection. They experience much of the life and power of true religion; and having given up their former sinful pleasures, they are now happy in God. To do the will of God is their chief delight. Their industry is so blessed, that, according to their manner of living, they possess

plenty. In short, through the Divine blessing, the work of God prospers greatly among us. Our numbers are as follow: In New Providence, 39 Whites, 166 Blacks; and in Eleuthera, 213 Whites, 133 Blacks. Total, Whites and Blacks, 551.

We bless, and praise, and thank our God, who establishes harmony, peace, and love among us. Glory be to his name, we are determined, as long as our health will admit, to labour for the good of the poor perishing souls in the Bahamas; and we trust that the Lord will crown our endeavours with success. The prosperity of the work in which we are engaged, yields us unspeakable happiness; and we trust, through the blessing of God upon our labours, to be instrumental of much good to the inhabitants of these islands.

WILLIAM TURTON.

Extract of a Letter from Mr. William Turton, to the Missionary Committee.

Nassau, New Providence, July 22, 1812.

SINCE my last, I have been employed about the new chapel, and, through the divine assistance, have been enabled to finish it, as far as our circumstances would admit, and we are now in the occupation of it. Blessed be God, we have now a large commodious chapel, sixty feet by thirty-five, without any more debt than was on it before. A very respectable congregation attends public service, and among the congregation are many negroes, who appear to be getting good; and such as are united to us, are really conformed to our rules. The Lord is reviving his work among us. It is remarkable, that though our former chapel was not much above half as large as the present, yet we have this full, and continual applications for pews.

Brother Dowson and I have passed through the quarter appointed for us to be together, with profit to ourselves, and, I trust, also to the people. The Lord so blessed our endeavours, that in this town we have added to our Society five Whites, and seventeen Blacks. Brother Dowson is now gone to his appointment at Eleuthera, where I have not a doubt of his succeeding. He intends visiting the settlements mentioned in my former letters, which I could not attend, where, I am persuaded, God will prepare the people for the reception of the gospel. I never preached but once among them,

them, and then they appeared to eat up the word.

Brother Rutledge is now in this town, waiting an opportunity to go to Hârbour Island, where, I have reason to think, he will be made a blessing to the people. He says it is a little matter to him where he is appointed, so he can but be useful.

We are badly off for provisions in this place, by reason of the American embargo. Flour is now twenty-two dollars per barrel, containing one hundred and ninety pounds weight. If the embargo continues, or a war breaks out, we shall be very much distressed in these islands. Blessed be God, I feel perfectly resigned to his will: he is infinitely wise, and has promised nothing shall harm us, while we are followers of that which is good. I prove it to be an uncommon privilege to trust in him. I hope, in the course of this year, to see much good done in the name of the Lord Jesus. Since my return to New Providence, I have had a new place for preaching offered, and preached at it last night, and have a blooming hope of succeeding.

P. S. 26th. Since this letter has been written, the proclamation of war with America and Great Britain, has reached our town; and the inhabitants are under dreadful apprehensions of danger from an invasion. But the Lord God omnipotent reigneth.

Letter from Mr. TOASE to Mr. BENSON.
Chatham, Oct. 28, 1812.

My dear Sir,

By this time, you will probably expect to hear something more, relative to the mission among the prisoners of war on the river Medway. I should have written to you some time ago, but I have, from the beginning of the mission, endeavoured to speak with caution and reserve; and have always said something *less* than the truth, rather than exceeded it. That good has been done, and will be done, I have not the least doubt: but I feel no desire to *publish* this; only, I conceive its publicity is in some measure necessary to the encouragement and support of the work.

It is with pleasure, and gratitude to God, that I inform you, that our congregations are as numerous and attentive as ever; and, in general, the greatest order prevails in our assemblies. It has frequently been asked, "Have you classes among the prisoners?" To this I reply, we might have classes; for several would be glad to avail themselves of

our private, as well as of our public instructions: but there is no place in a *floating prison*, where we can meet the serious part of our hearers *alone*, there being in general three or four hundred of those unhappy victims of war upon one deck.

Since I wrote to you last, the Lord has graciously favoured us in the establishment of schools among the prisoners. On board of the *Sampson*, we have had one established about four months, in which we have a considerable number of boys, young men, and even of *old men*, learning to read the Bible. On board of the *Glory*, we have three schools, containing near a hundred scholars in each. On board of the *Brunswick*, every thing is in train for schools on the same plan as those on board of the other ships.

From the schools we anticipate much good; for they read nothing but the word of God, and religious tracts; and we are sure of their constant attendance on our ministry.

As the prisoners on board of some of the ships, have a code of civil laws for their own interior regulations, you will, doubtless, be glad to hear that they have lately added to it the following article: "That the Methodist ministers, who visit us from time to time, be respected and encouraged." Hence we can now assure ourselves of their protection and support.

It has sometimes been said, "The prisoners make a bad use of the books which are given to them." It is probable that this may have been the case, in some few instances, where the books have been distributed *pêle mêle*, without order or distinction: but I can confidently state, that the books used in the schools and libraries, and those given to individuals, are diligently read, and carefully preserved by the prisoners on the *Medway*. The truth of this will appear more evident, by the ninth article of our school regulations, which were drawn up by the prisoners themselves.

"Art. 9. "Every Sunday night, the superintendant of the school shall cause to be gathered together, and brought to him, all the books that are used in the schools, in order to shew them to Messrs. Toase and Kerpezdron on the Sunday morning, that they may be convinced that we do not make a bad use of them."

A circumstance occurred a few weeks ago, which I cannot omit mentioning: While my worthy friend, Mr. de Kerpezdron,

dron, was preaching on the necessity of keeping holy the sabbath-day, he observed, at a little distance, a man very busily engaged in washing. At the beginning of Mr. K.'s discourse, he washed with all his might, and appeared quite proof against every argument that was advanced. But as Mr. K. became warm in his address, and doubtless, through the influence of the Holy Spirit, he became feeble in his work, and gradually left it off; and with every appearance of shame and confusion, retired behind one of his countrymen, and heard the remainder of the sermon with diligent attention; and we have reason to think, he has not washed on a Sunday since.

I cannot conclude my letter without mentioning a few particulars relative to my visits to the depôts at Portsmouth. Agreeably to the order of Conference, I have spent a short time at Portsmouth, for the purpose of visiting the prisoners there, in order to ascertain whether they are disposed to hear the gospel, and read the Scriptures. When I arrived at Portsmouth, I found there were three depôts, viz. Forton, Porchester, and fifteen prison-ships. The number of prisoners at the respective depôts, is nearly as follows: At Forton, 2000; at Porchester, 7000; on board of the ships, 9000. In company with the brethren stationed on that circuit, I visited the two land prisons, and the following prison-ships: The Assistance, Crown, Suffolk, San Antonia, and Pegaze. The congregations were, on an average, three hundred; they heard with attention, and appeared desirous of a continuance of our preaching. At Forton and at Porchester, they manifested the same disposition. Mr. Beale began his mission on board of the San Antonia, by reading a sermon to the French, while Mr. Edmondson preached, in another part of the ship, to the Americans. During the service, we had good order and much attention; and I hope the services of that day will not be lost. In the neighbourhood of Portsmouth there is a very extensive field for labour; and the land-prisons appear to me to be much better calculated for missionary work, than the floating prisons; though the latter are greater objects of pity, being less visited by religious and benevolent persons than the former.

My paper fills, and I must conclude; otherwise I could add to the above, and yet keep within the bounds of truth.

I am, Your's, &c. W. TOASE.

My dear Sir,

I have had the pleasure of accompanying Messrs. Toase and de Kerpezdron, on board the Brunswick and the Sampson prison-ships, and of seeing in each above two hundred and fifty persons seriously engaged in worshipping God, and in attending upon the ministry of His blessed word. The propriety of their general demeanour, the fervour with which they joined in singing the hymns, and the fixed attention, often with tears, which they paid to the word preached, fully satisfy me, that the Lord is 'owning the labours of my brethren among them.

I remain, Your's, &c.

WALTER GRIFFITH.

Extract of a Letter from Mr. William Crosscombe to Mr. Highfield.

Horton, Nova Scotia, Sept. 28, 1813.

Rev. and dear Sir,

WHEN I was in London, you informed me, that it was the desire of the Committee, for the Missionaries to write particularly to them, respecting the work of God in the respective missions; and also, of the work of grace in their own soul. I am convinced of my inadequacy to the task, but shall, agreeable to your request, endeavour to give you as faithful a relation of these particulars as I am able. On my arrival in this country, advice of which I hope you received, our little Conference met; this, as you have learned by the Minutes, was on the 5th of June. It was indeed a time, of refreshing from the presence of the Lord: we met together in love, and love suggested every word and action; my soul was much blest, and my hands strengthened in the Lord's work. The people were also much quickened; I believe many will date their conversion to God, from the period of holding the general Conference. Being appointed to the Horton Circuit, I proceeded thither as soon as I could; on entering thereon, I found, that in consequence of having had no regular preacher for many years, it was in a very indifferent state. Religion in this part of Nova Scotia, is at a very low ebb; nor did I ever witness such a total disregard of the word of God before: hence I was induced to cry mightily to God, to awaken them to a sense of their danger. At first, I almost despaired of being useful to them, on account of the hardness of their hearts; and had I not considered myself in the way of duty, my confidence would have failed. But I knew in whom I had believed, and in whose name I came; this consideration enabled me to believe, that sooner or later God would bless my weak endeavours to the good of souls. And, blessed be his name, not only according to my faith is it done, but much more so. We have already a shaking among the dry bones; the chapels are well filled, the people hear with great attention, and some have been pricked to the heart. Last Sabbath was a gracious one indeed; after preaching at Horton, I met about thirty persons in Society, most of whom were in tears, and all seemed determined to live to God; surely this is encouraging at the commencement of the work. I trust it is as the drops which portend a copious shower: God grant that it may! The people in this part of the world are very hospitable: it is not in my power to describe their kindness to me since my arrival; but I have observed with regret, that in consequence of the local situation of the people in general, it is very difficult to effect a due conformity

conformity to the Methodist discipline ; the establishment of classes in the country circuits, is attended with peculiar obstacles ; indeed, never did the Committee give a more important piece of advice, than when they exhorted missionaries to "*attend to discipline*;" as I am fully persuaded that wherever this is neglected, there can be no permanent prosperity. Another cause of the ignorance so generally prevalent, is the want of religious books, of which almost every family is destitute ; I am happy to say, that I have so far succeeded in pointing out the necessity of obtaining spiritual information through this channel, as to induce several to purchase Family-Bibles, which they have requested me to get for them. With regard to my own experience, I must

say little ; but that "*God is love*," I know ; I feel ; I love his religion ; I love his people, particularly my brethren in the ministry, among whom I feel myself unworthy of a name ; I trust to live in unity and peace with them to my life's end, and that I shall finally have my lot among them in the world to come. I feel solicitous to preach the gospel to all mankind ; "*warning every man, and teaching every man, that I may present every man perfect in Christ Jesus*." I feel, at the same time, the weight and importance of the work, and am ready to demand, with the Apostle, "*Who is sufficient for these things?*" May God crown my endeavours with his blessing ! I remain, Your's, &c,
WILLIAM CROSCOMBE.

POETRY.

A HYMN FOR CHRISTMAS.

PART I.

WHAT sacred numbers shall we bring,
What skill to strike the joyful string,
And bless th' auspicious morn !
Lo, types and shadows flee away,
The promises their truth display,
The darkness all is lost in day,
And God himself is born !

Hark ! angels have begun the song,
The heavenly accents pour along,
Sinners, dispel your fears ;
See ! see ! (and let your joys abound)
Your GOD a child in Bethlehem found !
Let earth as heaven with praise resound ;
And wipe away your tears.

Shall angels wonder at the grace,
Display'd to Adam's fallen race,
And hymn the stooping GOD !
And shall not sinners catch the flame,
For whom the boundless blessing came ;
And sound the triumphs of his fame,
Through all the world abroad ?

Shall sons of folly and excess,
With wanton flames and foul address,
Their songs to Bacchus raise ?
And shall not we our voice employ,
In strains divine, which ne'er can cloy,
And burn with flames of deathless joy,
In JESU's glorious praise ?

TH' ETERNAL WORD, th' ALMIGHTY
GOD,

Who shakes creation with his nod,
An infant is become !

O'erwhelming, soul-restoring plan !
The INFINITE is here a span !

TH' INCOMPREHENSIBLE made man !
Fruit of a virgin's womb ?

Whom flaming seraphs veil'd adore,
Whose glory elders fall before,
And "*HOLY, HOLY,*" cry ;

Of all his dazzling glories shorn,
Meekly assumes a servant's form,
And sinks beneath his creatures' scorn,
To raise us to the sky !

Infinite love, unbounded might,
Unmeasur'd depth, stupendous height,
Concenter'd here agree !
Mercy and truth in JESUS meet ;
And peace and righteousness complete ;
Justice and grace each other greet,
In sweetest harmony !

Extremes like these who can explore ?
Enough admire, enough adore,
The charity divine !
The greatest gift Heav'n could bestow,
The greatest favour'd mortals know,
Is GOD incarnate here below,
And GOD in JESUS mine !

Th' acceptable year takes place,
The glorious year of gospel-grace,
Foretold with JESU's birth ;
Angels proclaim the Jubilee ;
Prisoners, receive your liberty !
Ye blind, with joy your Saviour see !
See heaven appear on earth !

Transported hear, ye deaf, the word
'That publishes your new-born Lord !
Your crutch, ye lame, forego !
Demoniacs fierce, in him rejoice !
Ye dumb, in songs exalt your voice !
And wake, ye dead, to swell the joys !
Exulting as a roe !

Bound every heart ! join every tongue !
To raise the grand triumphal song,
Of JESU's matchless love !
Let favour'd Israel lead the bands ;
Let Gentile nations clap their hands,
And dancing isles through all the lands,
In heavenly concerts move !

PART

PART II.

Great PROPHET! sent to teach mankind
The secrets of th' eternal mind,
And clear our mental ray;
To introduce the golden age,
To fill the pure canonic page,
Rapt in thy light, our souls engage
To sing thy natal day.

Too vast for angel-minds to scan:
We sing MESSIAH, GOD, and MAN,
Our PRIEST and Sacrifice!
Thee, SOVEREIGN ANTIDOTE, we sing
The cure of nature's poison'd spring;
The stable shall thy fulness bring,
With open paradise!

O Prince of all the kings of earth,
We list the glories of thy birth,
And at thy footstool fall;
Born to destroy our unbelief;
Born to tread down hell's vaunting chief,
And bring, from death's dire sting, relief,
We hail thee LORD of ALL.

HEAD of the Church, reveal'd below,
Whose emanations largely flow
To all thy body here;
United in one glorious whole,
In thee the members are one soul,
And one their flame from pole to pole,
And one their hopes appear.

ZERUBBABEL, terrific name!
Dismay, with thy tremendous fame,
Thunders through all our foes!
Led on by THEE, the ransom'd host
Shall wave their banners o'er the coast,
Resistless prove, triumphant boast,
In dangers, deaths, and woes!

For ever to remove the strife
Between thy precepts and our life,
Thou art our Model born:
Fairest EXAMPLE earth e'er knew,
That we thy footsteps might pursue,
Till, in thy image formed anew,
Thy acts our life adorn.

Throughout the wilderness obscure,
To guide and keep thy people pure,
Great LEADER! thou art come:
The cloud and fire restor'd again;
Till we the promis'd land obtain,
Rest after toil, ease after pain,
In our celestial home. [raise,

Thus, SAVIOUR GOD! our songs we'll
And shout the wonders of thy grace,
Till time shall be no more!
Vying with the celestial quire,
In chorus full thy love admire,
Then soar and catch an angel's lyre,
And endlessly adore!

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